

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

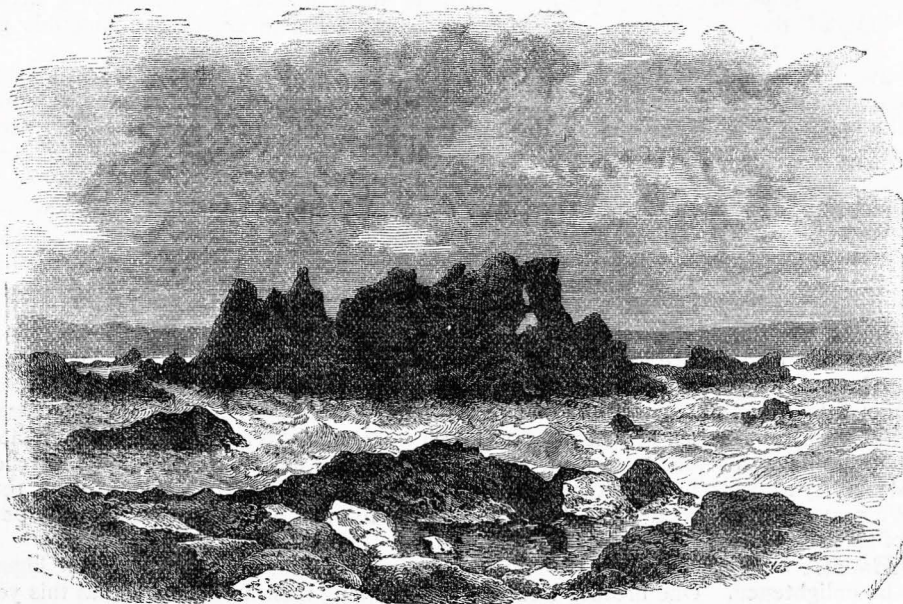
NORTH AFRICA MISSION,

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

No. 36.

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

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NORTH AFRICA.

NORTH AFRICA west of Egypt consists of—

Tripoli, Algeria, Tunis, Morocco, and the Sahara. Its native inhabitants are all Mohammedans. Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

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

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

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

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

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

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

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

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

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

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

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

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North Africa Mission.

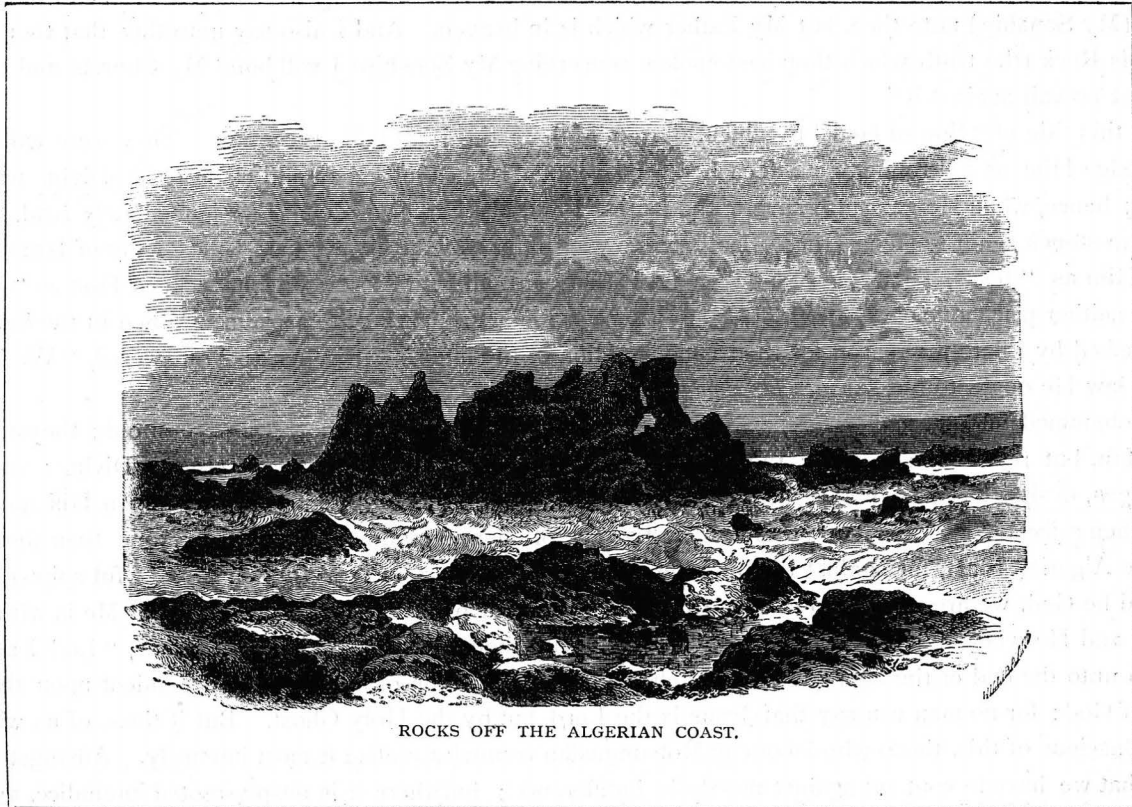
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NORTH AFRICA.



ROCKS OFF THE ALGERIAN COAST.

The Rock of His Sonship.

AT one spot on the Algerian coast, and at no great distance from the shore, are an enormous cluster of rocks rearing their heads above the breakers, a view of which is given in the engraving above. These are almost covered by the waves at high tide, but at low water the whole mass are laid bare, revealing their vast proportions. This massive bed of rock is not of yesterday; for generations it has formed a bulwark against the encroachments of the sea. The same storm that rocked the ship in which Jonah sailed to Tarsus probably drove the waves in seething foam around this rocky breakwater, and the fury of the gale that wrecked the apostle Paul at Melita was doubtless experienced all along this coast; and woe to the unhappy mariner whose ship approached too near its jagged points—loss and disaster followed, to the probable enrichment of the pirates of that coast.

Leaving nature and coming within the sphere of spiritual things, one is reminded of another Rock which God has set up, more enduring than even these pillars of stone, and that Rock is Christ—Christ the *God-man*, human, yet *divine*; Son of Man, yet *the eternal Son of God*. We would draw especial attention to this, because, in our efforts to evangelise the Moslem races of North Africa, the truth of the *Sonship* of the Lord Jesus is that upon which the Christian missionary is at once at issue with the intelligent Mohammedan. They will assent to many things about Sidna Aisa (the Lord Jesus)—His public ministry, His teachings; they will readily listen as the worker tells of His sympathy, His goodness, etc.; but speak of Him as the Divine Son of God, who in human form offered atonement for sin, and at once

their opposition is aroused. "Someone," say they, "was substituted for Him. Judas, or some other was crucified in His place; but He—never!"

Upon one occasion Christ asked His disciples, "Whom do men say that I, the Son of man, am?" And they said, "Some say that thou art John the Baptist, some Elias, and others Jeremias or one of the Prophets." He said unto them, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, *the Son of the Living God.*" And Jesus answered and said unto him, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it (My Sonship) unto thee, but My Father which is in heaven. And I also say unto thee that thou art Peter, and upon this Rock (the truth which thou hast spoken concerning My Sonship) I will build My Church, and the gates of hell shall not prevail against it."

It was this title of "Son of God" to which, above all others, the Jews took exception. They were willing enough to acknowledge Him as a Prophet, as a Teacher sent from God, but that He should claim to be Divine was to them blasphemy; hence, when He gave utterance to the truth "I and My Father are One," we immediately read, "Then the Jews took up stones again to stone Him." Nathaniel owned Him as "the Son of God," the "King of Israel"; demons addressed Him as "Jesus, Thou Son of God"; the Father, with an audible voice, acknowledged Him as "My beloved Son"; but neither priests nor people could for one moment admit the truth of this claim. When in the judgment hall they were asked by Pilate the reason for their condemnation of the innocent prisoner, they answered, "We have a law, and by our law He ought to die, *because He made Himself the Son of God.*"

The Mohammedans to-day, therefore, are in this respect very much where the Jews were of old; they acknowledge Christ as Man, but reject Him as God; they own Him as human, but refuse to accept Him as Divine; and thus this Rock of Ages, designed by God as a "sure foundation" to those who rely for salvation upon His atoning work, becomes, when rejected, "a stone of stumbling and a rock of offence," infinitely more disastrous than those massive crags on the Algerian coast, for against this one the millions of Islam are in every age making awful shipwreck.

Blessed be God, we are not left to carry on this warfare at our own charges! "He that sent Me is with Me," said the Master; and He who sends His servants now is surely with them also, for the promise stands, "Lo! I am with you always, even unto the end of the age." In all our efforts for the salvation of men, we are dependent upon the power of the Spirit of God; for no man can say that Jesus is the Lord, but by the Holy Ghost. But if those of us who work at home are conscious of this, those who labour in Mohammedan countries realise it most intensely. Amongst the masses at home, what we have to contend against mostly is indifference; but there it is deeply-rooted prejudice, aye, even in many cases, hatred to Jesus as the Son of God. But the battle is the Lord's, not ours; we are but instruments to carry out His purposes. The Spirit has been sent forth from the Father to "convict THE WORLD of sin," and we are not justified in making any reservation in the case of Mohammedans—yea, may we not expect that if there be a nation or race on the earth more inaccessible than another, more averse to the Gospel, more hardened against its teachings, that there the Lord will show "the exceeding greatness of His power" by calling out some from their midst whom He may make "chosen vessels" to bear His name to others? Has not that been His mode of working in time past? and may we not confidently expect Him to do the same through the instrumentality of our beloved fellow-labourers in North Africa, He "working with them and confirming the word by signs following"?

Notes and Comments.

MISS COX AND MISS SMITH write encouragingly of their work at Djemaa Sahridj, Kabylia. They speak especially of their own boy, who is a constant joy in their daily life, often leading them nearer to God by his prayers and personal trust. Another lad, whom they see frequently, is much changed of late.

* * * *

MRS. MARSHALL's health has, we regret to say, been a cause of much anxiety for the past three months, and it has at length become necessary for her to return to England. They reached London on 13th May, by the Orient Line Steamer "Chimborazo."

PROPORTIONATE GIVING.—Since the issue of our last number, containing the article on the above subject, our attention has been called to "The Proportionate Giving Union," which has been in existence three and a half years, and has now upwards of 300 names on the list of members. The Hon. Secretary, the Rev. E. A. Watkins, Ubbeston Vicarage, Yoxford, Suffolk, will be happy to give further information. We believe the subject to be a deeply important one, and shall hope to refer to it again in a future number.

* * * *

COLLECTING BOXES.—Will friends who have collecting boxes of this Mission, which have not been opened for six months, kindly send their contents to the office, 21, Linton Road, Barking.

THE HONORARY SECRETARY left England for North Africa on Wednesday, 6th May, *via* Paris and Marseilles, going in the first instance to Tunis, and has since attended a three days' conference in Algiers convened by Miss Trotter. He would be glad to be remembered in prayer.

* * * *

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

* * * *

ALGERIA.—The late severe winter in North Africa has killed much of the prickly pear, and many of the Eucalyptus plants and olive trees; this, combined with the failure of the bean crop and the fear of locusts, is somewhat damping the prospects of the colonists. Mr. Glenn reports having passed through a flight of locusts, not far from Tunis, extending about ten miles in length, and, possibly, about five miles on each side of the line, thus covering 100 square miles. In places the ground was quite yellow with their bodies, while the air seemed filled with them.

Tunis.

ITEMS FROM MY DIARY.

MISS A. HARDING, of Tunis, sends us the following interesting incidents of her work in this large Mohammedan centre :—

I have mentioned before one quite blind, living near to us, whom I often visit, Sidi Ali. He, his wife, and child are staying on a long visit in his brother's house that he may have the benefit of medical treatment, as his own home is some distance off. At present there seems but little hope of his recovering his sight, but there is a growing interest in listening to the words of life. The opposition he always brought forward at first is now less and less, and there appears in the questions he raises an uncertainty in his mind as to the reality of the belief on which he is resting. Yesterday evening his father and brother, who had come from his village to visit him, the former such a fine, aristocratic-looking old man, after my having been seated a short time, asked if I would read them

SOMETHING FROM OUR SCRIPTURES.

I took again the subject which a day or two before I had had with the blind man, and which had so impressed him, from the second of General Haig's series of papers, "The Fall of Man," from Gen. iii., and those verses from Rom. v., speaking of redemption and justification, eternal life by one Christ Jesus; by one man many counted sinners—by one man many counted righteous. The old man listened intently, without a word, bending forward on his mat to catch every word I read, and then, after a pause, said, "These are wonderful sayings, if they are true. Have you more? I want to know all." So we read on and on from St. John's Gospel, dwelling especially on the divine origin of our Lord Jesus, His divine mission, the *Word* declaring the mind of God being the very expression of God Himself to mankind, that by being made flesh and dwelling among them all might

know the Father, and knowing Him and believing on the sent One might have eternal life. All this was

A NEW REVELATION

to him, and as I rose to go, for it was growing late, he said, "Read a little more, and make me well understand, for I cannot read myself, and soon I shall be leaving here." He pleaded so earnestly that I sat down again. I felt the words were ones of power to him. Will you pray that they may be of life-giving power? We hope before long to visit his family in their country village, as they have given us such a warm invitation to go there, when we shall be able to see him again.

In visiting in the "sokes" and cafés, which we have begun again to do weekly and regularly, so as to reach also the men, we have very varied groups of listeners, sometimes ready to listen to our reading and explanation, although also naturally ready with opposing arguments in defence of the Koran. At other times our words only meet with angry scowls and refusals to listen further to them, and since we on our side cannot endorse all they wish us to do, they regard us as blasphemers. How often those words of the Lord spoken to Jeremiah come to my mind as I see the scorn and anger on many faces because of His message we are delivering: "Be not afraid of their faces, for I am with thee to deliver thee. Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak," and fresh strength is given to go on, and fear taken away, because His presence is so real.

THE LITTLE OPEN SHOPS

in an Eastern bazaar, where two or three others are often seated with the owner, engaged in conversation, offer good opportunities for personal talk, and groups of passers-by often form behind, Mohammedans and Jews, and occasionally a European. One has thus quite a large audience, and if we are able to get their attention but a few moments, much is gained. Last Tuesday, in a soke we had not visited before, we had each attentive little groups of listeners—probably (being the first time) curiosity was awakened, as we often find it thus. On the second and third visit more opposition is manifested and more difficulty of access.

A DYING BEDOUIN.

MISS HARRIS, of Tunis, sends us the following interesting story of one of her Bedouin friends whom she was in the habit of visiting. These people are to be found amongst the Arab families of Tunis in considerable numbers, and greatly need evangelising.

I want to tell you about a dear Bedouin woman, named Zaina, whom I visited regularly for some months. She came to live in our Impasse last spring, and from the first listened with eagerness to the Gospel message. Sometimes, when I had been speaking of the Lord Jesus as the One who loved her and died to save her, she would shake her head, and say, "Our friend is Mohammed"—but this was not often, and, in spite of this clinging to her own religion, the story of Jesus had for this sad, ignorant one a strong attraction. Whenever I paid a visit to "Tarkey," who lives in the same house, she would, if possible, leave her cooking or cleaning at once, and establishing herself on a piece of matting close beside me, prepare to listen, her wistful dark eyes generally fixed on mine. She loved the hymns. Of one, especially, in which forgiveness is asked, and "a robe to cover our nakedness,"

SHE NEVER SEEMED TO TIRE,

and would repeat the lines by heart before I had time to sing them! One day I had a long quiet time with "Zaina," and "Tarkey" over the story of the woman who touched the hem of Christ's garment. I asked what would they do if the Lord Jesus were in Tunis to-day, and everybody who touched Him could be healed of their sins' disease—would they not wish to go out, and find and touch Him? Both the Bedouin women answered so eagerly, "Indeed, I would go." Truly, the Saviour's presence seemed very real to my own soul in that little Arab room, as I told them that, indeed, He was in Tunis, and close beside us—only waiting for the simple touch of faith from them, or any who felt their need of healing.

Little did I think that in a few short weeks Zaina's opportunities for coming to the Great Healer would be at an end. She always seemed poorly and suffering, though she had no definite complaint. I have mentioned her sadness—this was owing partly to ill health, but also to the constant sorrow through which she had passed, having lost all her children, some eight or nine, I forget which.

CLOSING DAYS.

A Sunday or two later I found her sitting up in bed, quite ill—too ill, she said, to talk—but she let me sit on the couch at the side of the high Arab bedstead, and sing. Zaina listened quietly to the long chat that followed, until she fell asleep. Knowing how often she was unwell, and being very busy during the week, I was not at the house again till the Friday, and then, to my great sorrow and surprise, I was stopped in the court by Tarkey with the news "Zaina is dying!" It was, alas! too true. I found her sitting on a mattress on the floor in great pain and breathing with much difficulty. I think I shall never forget the scene in that room. Relations and friends had come, as is the custom amongst the Arabs—to sit and watch by her till she died; and the small apartment was full. Some fifteen or twenty women and children covered the floor, most of them Bedouins, looking so weird and uncivilized, with jet black hair, painted faces, and loose, dark blue garments, caught up on the shoulder or across the chest by a huge pin with a very large silver-looking ring at the top of it. Zaina was quite conscious, though hardly able to speak, and as I sat down and took her cold hand in mine,

SHE GAZED INTO MY FACE

with the same old wistful look in her dark eyes, as though expecting to hear once more words of comfort and love. She had always refused the doctor's visit, but now, at earnest request, Miss Harding was fetched. Of course it was too late to do any real good, but the dying woman swallowed eagerly the salvolatile offered her. Then Annie knelt beside her and spoke of Jesus, and oh! I was so glad to see that, instead of the usual repulse with which we have been met at the death bed of Mohammedans, even when they have been previously more or less attentive listeners, Zaina kept her eyes fixed on us, and nodded her head *assentingly*, as Annie spoke of her need of the Saviour. I stayed with her a short time, not speaking—it seemed too late for that—but praying that just the sight of us might be an effectual reminder of the truth we had so often told this poor dying one, and I believe it was so, for Zaina hardly looked at any one else. Let us not limit our God's love and power. He had sent us to her with the message of reconciliation through Jesus, and was He not able even then to accept her in Him—clothed in the robe of His righteousness?

As I turned from Zaina's death-bed and looked upon the faces of the women gathered round (some of them objected to our very presence in the room at such an hour)—how I wished that hundreds of their sisters in England could see this sight. These Bedouins represent thousands of their race, till now

almost *untouched* by the efforts of workers at present in the field—would not some hearts have been so stirred that

AT THE LEAST ONE

should offer herself, and be willingly spared from the work at home, to devote her life especially to this people?

They are Mohammedans, and differ but little from the Arabs in their manners and customs. On the whole, they seem more accessible; ignorant, and superstitious in the extreme, they have, nevertheless, hearts that *are* touched by loving attention, hearts which the Lord can, and will open for Himself, if *you* will give Him *your life* as the key. "But there are home-heathen," I fancy I hear someone say. Yes, I know there are—but I know also that it would be difficult to find *one* out of sound or reach of the Gospel; at any rate, if they *wanted* to hear it. We plead on behalf of millions who have not yet had one chance of hearing this good news, and who *will* not have one chance unless you at home wake up to realise what your Master meant when He left you this command, "Go ye into all the world, and preach the Gospel to *every creature*."

BELIEVING GOD.

JUST in the proportion in which we believe that God will do *just what He has said*, is our faith strong or weak. Faith has nothing to do with feelings, or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. Faith rests on the naked Word of God. When we take Him at His word the heart is at peace.

God delights to exercise our faith—first for blessing in our own souls, then for blessing in the Church at large, and also for those without.

But this exercise we shrink from, instead of welcoming. When trials come we should say, "My heavenly Father puts this cup of trial into my hands that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of His heart to do good to all His children!

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we by them may acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how bountiful He is—in a word, what a lovely Being God is.

Are you able to say, from the acquaintance you have made with God, that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children. Now the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait and see what good God will do to me by it, assured He will do it." Thus shall we bear an honourable testimony before the world, and thus shall we strengthen the hands of others.

GEORGE MÜLLER.

MISS GRANGER AND MISS COLVILLE have not been much cheered of late in visiting amongst the Arab women of Constantine; they meet with much opposition both from French and natives. Their most encouraging work is the sewing class for little girls, who take the deepest interest in the Gospel narratives and hymns. They ask prayer that the seed sown in these young hearts may bring forth fruit.

A VISITOR'S TESTIMONY.

MR. RICHARD TURNER, who for the past thirty-six years has been Secretary of the Pure Literature Society, has been recently visiting North Africa, and writes us expressing his pleasure at what he has seen of the Lord's work in that land. We give some quotations from his letter:—

I had the pleasure of seeing Miss Trotter and her workers, and gathered some interesting information of her work in Algiers; but I saw much more of the ladies at Tunis. The remembrance of what I saw and heard there is indeed precious.

A Frenchman who came to meet me told me how the Lord has used Miss Grissell to point him to the Saviour. He has been converted for about two years, and, he added, these have been the two happiest years of his life, and with joy he said that not only himself, but his wife and two sons were now all brought to a knowledge of the truth and rejoicing in Jesus as their own Saviour.

I also met an Arab at the home of the ladies, and he confessed to me that he was resting on Jesus, that he realised he had a Saviour, and that Jesus was his Saviour.

One must be in the country itself to realise how great the difficulty is to bring home the Gospel to the poor Arabs.

I saw two of the lady workers going about Tunis visiting the cafés, giving tracts and speaking to the Arabs.

On the Sunday evening I went to the little Mission Hall, which was full of men, mostly, I should think, Maltese, French, and Italians, but all speaking French. I had the great privilege of giving a short Gospel address to them.

I could not but admire and praise our loving Father for the wonderful patience of the ladies in dealing with these men. Evidently the Lord has called them to the work. May He abundantly bless them and make them a great blessing, so that many souls may be brought to our precious Jesus!

Algeria.

OUR NEW FRIENDS IN CHERCHEL.

MISS READ and Miss Day commenced work in this new centre at the close of last year, and from their journals now before us we make a few extracts. It is slow work making friends among a people who are naturally suspicious, and consequently are averse to receive visits from strangers lest there should be some sinister motive behind it. A little medical treatment, however, in the case of some children has greatly aided these sisters in procuring a hearing for their message.

EXTRACTS FROM MISS DAY'S JOURNAL.

Miss Read has been doing a little medical work among the women and children. Her first patient was a Kabyle girl of about 12 years of age, with a sore head. An old woman brought her to us, asking if we could do anything for her, and she is now practically well. We had special cause to thank the Lord about that child. When first we arrived here, our problem was, how are we to get into the houses to speak to the women? They came and talked to us in the doorway very coldly and rather discouragingly. But since this cure we have had an inundation of sore heads, which, though very disagreeable to treat, are really welcomed by us as meaning "another

house open." We have had four children coming every day for two months; one has been cured and replaced by another, and one now has ceased coming because she has married suddenly, and, the customs being very strict for young married women, we go to her instead. The other day when we were there,

A GROUP OF WOMEN

living in the same house were around us; and while Miss Read was dressing her head, one said to the others, "Where should we find a Mohammedan woman who would take so much trouble and not expect payment?" Another said, "Poor thing, poor thing! so many good works, and not to get into Heaven."

I am very glad to say the women seem much more willing in Cherchel to come to our house when they want medical help, it leaves us more time when we visit them to read to them, and their attention is not distracted. This morning a woman and her married daughter have been in. The daughter has had the misfortune to swallow a leech while drinking water in the dark. It is in her throat, and has been there five days. She was so weak she could hardly walk. We proposed giving her some strong salt water, but as it is Ramadan she will not take this till the evening. Then every morning and evening we have a child coming who has had a series of abscesses in her throat, which have been terribly neglected. These brown-faced, bare-legged little children coming in morning and evening, followed by a troop of curious brothers, sisters, and cousins, will form the nucleus of a nice little class next month. Some of them have already begun to learn some hymns. But, oh! they are all so dirty, their mothers and homes also. True, there is not an abundance of fresh water in Cherchel. Most of the Arabs have to fetch it from the street pump, and they are rather sparing with it. I have begun

A CRUSADE

against dirty faces, persuading the children to wash once a day, at least with water, even if they are too poor to buy soap. Miss Read does not hesitate to tell the parents of the children with sore heads that it is through dirt and vermin, and really I believe the women we visit are getting cleaner. I am afraid I have not given a very attractive picture of these Arab women here, yet we do love them for Jesus' sake, and begin to love them for their own. As a whole, their morality is very low (no one has taught them better); they are untruthful, dishonest, and treacherous, having little affection for one another.

We have only been able to make one journey to the mountain tribes, but the visit proved it was safe and possible to go. It seems at times a disadvantage to be a woman! If we were men we could go by ourselves, not being men we must have an escort, which increases the expense. Our destination was the Beni Manasser tribe, and on arriving we were taken to the Kaid's house, and they told us next time we could make that our head-quarters for a few days, and get to the tribes beyond them. We found few men who could read, but have given Gospels to two "taleb," and had conversations with several men about the Lord Jesus. There were a great many women about, to whom we spoke of the sweet Gospel story and sang some hymns. Some of the women we met only spoke

THE KABYLE LANGUAGE.

"How are these people to be reached, Lord?" my heart cries. How can they hear without a preacher, and the Gospel message must be given to them by word of mouth, for so few are taught to read. Each little group have their taleb to read and write their letters, to instruct them in the Koran, and write

charms to cure their sicknesses. Are not missionaries wanted by the thousand? How few Algerian towns have any witness at all for Christ! and where there is one, only one-sixth of the population are within sound of the Gospel, and what of the

terreanean. Coming home we had an extra companion, a little girl about eleven years old, who plodded patiently behind our mules, bent double with a load of brushwood, which she had gathered and was bringing to Cherchel to sell. We made



CURVED BRIDGE, GORGE OF THE CHABET-EL-AKHIRA, KABYLIA.

rest? If only Christian people at home could see the need!

We passed through some very beautiful scenery, getting now and then from the mountain heights a glimpse of the blue Medi-

several efforts to speak to her, but she was shy of the men with us, and would not reply. Two hours and a half she walked, and when we arrived in Cherchel we bought her wood for fivepence instead of threepence which others would have

given her, and made her mournful brown eyes brighten with the gift of a little gown, for her rags seemed falling off her. We have met her twice since, and she gives us such a bright smile and "Bon-jour." Her own language is Kabyle, she understands little Arabic. The lives of the women and girls in the tribes seem in many ways harder than the secluded life of town, though they do see more of God's beautiful world and His works. They leave the tents or "gourbis" to go and gather the wood and water necessary for the household, make their own pottery, mind the flocks, milk the cows and goats, make butter to sell by putting it into a skin tied at both ends, which is slung to the roof and moved backwards and forwards till the butter comes; they weave the men's haiks and even the material for the tents, and also add to the common fund by weaving mats and baskets, and gathering brushwood for sale.

Our Illustrations.

CURVED BRIDGE, GORGE OF THE CHABET-EL-AKHIRA, KABYLIA.

THE nearest route between Setif and Bougie, is by the splendid road made by the French Government, within the last few years through the Chabet-el-Akhira, passing through scenery which, for magnificence, is not to be surpassed. The distance from Setif to Kharata at the mouth of the pass is about thirty miles.

Immediately beyond Kharata (which is 1,280 feet above the level of the sea) commences the entrance to the gorge, and the first idea that crosses the traveller's mind is the powerlessness of words to depict scenery so grand. It is impossible to conceive anything more sublime and terrible. A huge defile, four and a half miles in length, winds in a tortuous manner between two immense mountains from 5,000 feet to 6,000 feet high. At the bottom an impetuous torrent has worn itself a deep and narrow channel, from either side of which the rocks arise sometimes almost perpendicularly, sometimes actually overhanging the bed of the river, to a height of nearly 1,000 feet. So narrow is this gorge, that although the road is cut in the side at from 100 to 400 feet from the bottom, there is hardly any spot where a stone could not be thrown from one bank to another, and so steep is it, that before the first trace of the road was made by the French, an Arab could not pass along it on foot. The only means of approaching it was by descending and ascending the lateral valleys, and exploring a small portion of the main ravine on each side of them.

For about half its length the road passes along the right bank; it then crosses to the left side by a curved bridge of seven arches, which side it subsequently follows during its whole course. There are numerous lateral valleys, each adding its tribute of water to the main stream, frequently by the most beautiful cascades.

Wherever there is a slope sufficient to retain a little earth it is covered with luxuriant vegetation, and as the road approaches the end, trees become more abundant, and finally the slopes are clothed with a forest of cork, oak, and other trees.

Troops of monkeys are often met here, and the holes and caves in the rocks afford shelter to great coveys of pigeons, themselves the objects of attraction to the eagles seen soaring above.

WITH THE ARABS OF MASCARA.

MR. CHEESEMAN continues to receive frequent calls from natives, some of whom he meets in the town in the course of his visits, and others who come to him from various

tribes located around Mascara. Occasionally Jews find their way to his house, to whom he gives suitable tracts or Hebrew Scriptures.

Like all Easterns, however, the Arabs are very suspicious, and consequently reserved and cautious in conversation, as if afraid to commit themselves. They are so accustomed to deceive others and be deceived themselves, that they cannot understand any one honestly seeking their welfare, and therefore, notwithstanding all the missionary may say or do, they still believe that underneath it all he *must* have some selfish motive. Hence it will be readily seen that it is only by slow degrees that they can be brought to understand the workers' real motives, and to put confidence in their word.

EXTRACTS FROM MR. CHEESEMAN'S DIARY.

Jan. 29th.—While visiting during the morning, a native seemed much impressed with a portion of a tract I had read to him; another, a Jew, was struck by the words of the seventeenth verse of the first chapter of John, and read them out to several standing round. During the afternoon I made my way outside the town, and spoke to several on the road. One, a taleb, from about six kilometres away, accompanied me home; but I could not draw him into conversation. I trust other visits will show to him that I seek his good; he seemed a very nice fellow. When one meets with such, the heart goes out after them with earnest longing for their salvation.

Feb. 28th.—Went out some six or seven kilometres into the country, chatting with people I met. One old Arab kissed me on both cheeks, and promised to come to my house. I had an interesting conversation with one man, and the Lord enabled me to press home upon him the necessity of true repentance; he seemed much impressed, and went so far as to admit that the Moslems had not all the truth. I trust he may be led by the Spirit still further.

21st.—One Israelite gave me encouragement by assuring me he constantly read the Testament I gave him. I have every reason to believe he is truthful. He accompanied me home for a French Gospel, which will help him in his reading.

23rd.—One shopkeeper, whom I have visited for some time past with interest, became quite offended with me. I always avoid controversy if possible, but this afternoon he tried to confuse me, and I was obliged, in self-defence, to prove to him the death of Christ, which so enraged him that he jumped to his feet and spat, as a sign of what he would do if he could. This somewhat discouraged me, for I thought he was in a hopeful state, he having read a Gospel and "The Balance of Truth," and I have had many personal talks with him.

24th.—While out I met a man living about four miles away. He accompanied me home, and we had a nice time. While I was busy writing, he read part of "The Balance of Truth" and one of Gen. Haig's tracts, and finally accepted a large-type Testament. May God's blessing follow it!

GIFTS.—As our missionaries have so increased in number, and especially those who practise medicine, proportionately greater quantities of drugs, bottles, bandages, old and new clothing, in fact of everything required in carrying on a successful mission will be needed. Will all our readers specially plead our growing necessities before the Throne of Grace, not forgetting that paramount need of every worker, the being filled to overflowing with the Holy Spirit, the Living Water.

VISITING THE ARAB DUARS.

MR. A. V. LILEY sends us the following account of visits paid to the tribes in the neighbourhood of Mostaganem. We envy our brother the joy of preaching Christ for the first time to those who hitherto have had no opportunity of hearing of Him as Saviour.

FROM 'MR. LILEY'S JOURNAL.

March 18th.—While riding out this afternoon on the road to Bel Haul, a company of Arabs were overtaken, returning to their tents. Experience has taught me not to preach the Gospel at once, for the Arabs are full of curiosity, and I find that as soon as they are saluted by a stranger they begin to ask where he comes from and where he is going, where does he live, and what is his calling. I always wait for these questions, especially the last, for when they are told I am a preacher of the Gospel, the flame of curiosity is fanned and more questions are asked. Then I take the opportunity to explain the Gospel to them, showing them man's state by nature, his condemnation, the necessity of a Redeemer, and that Redeemer is Jesus Christ. The Arabs met to-day tried to excuse themselves by saying they prayed, fasted, etc. "This is all very well," I said, "but it does not pay out debt of sin." "Mohammed will pay our debt," said the most respectable-looking Arab. "With what will he pay your debt?" I asked, "with money?" This question I find always puts the Arab into a difficulty, and he answers, as it happened to-day, "I do not know." Then is the opportunity of simply telling

THE OLD, OLD STORY

of Jesus and His love.

For some two or three miles we thus rode together until we arrived at the garden in which the chief spokesman lives. He invited me to follow him. After passing two or three fig gardens we came to his dwelling. The walls were built of large stones and clay, roofed in with grass and palm branches. He brought me out a bowl of cous-cous, and some barley for the horse.

22nd.—In the evening about a dozen French people and some children came to the house. There are only one or two converted. The little meeting is quite informal—we sing hymns and have a little conversation, then Bible-reading and prayer. I find some of these people will come to a little family gathering like this and hear the Word because it is homely and without restraint, but they do not care about going to the French service at the "Temple."

April 2nd.—This was a most enjoyable day. Soon after breakfast set out for Bouguirat. The high road was soon left for

A NATIVE PATH,

which led to the village of Ain Si C——. On the way I passed several encampments, but found only women and barking dogs in them; the men were away on their land. At the village the Kaid was visited; he was very kind, and invited me to take coffee with him. Continuing my journey, two Arabs were soon overtaken. They were travelling grocers, and visit the encampments, exchanging their goods for barley, wheat, wool, or any thing on which they can make a profit. Seeing a very large encampment situated a little distance from the road, I rode into it and asked for a little water from one of the Arabs, who was stretching himself in the sun. Soon all the men, women, and children gathered around me, wanting to know who and what I was. I took out my New Testament and read to them, explaining God's plan of salvation, to which

they listened in great wonderment. Oh, how happy I felt, and

THANKFUL FOR THIS PRIVILEGE

of being permitted to preach Christ to those who knew Him not, as the way, the truth, and the life. Did I think of my life out here as being a life of self-denial and sacrifice? No; the many cares and trials of faith we have to meet were all obliterated from my mind by the joy that filled me as I looked round upon these sons of Ishmael listening to the reading and preaching of the Word of Life. One old woman said, "You are not a 'roumi'" (a name they give to all Europeans). "No; I am a follower of the Messiah, Jesus Christ," I replied. "Your words are very good, I have never heard any speak like it; if you will only witness (for Mohammed) you will go to heaven immediately you die." "Witness! There is no God but God, and Jesus Christ is the Messiah, our Redeemer," I replied to the astonished old lady, and then went on to show the people it was not their prayers, fastings, or almsgiving that could save their souls, nor the intercession of their so-called prophet; but it was Jesus Christ, the Son of God, who had died and risen again, who alone could save us from eternal condemnation. The people made no reply. After giving one of the Arabs a New Testament, I rode on to

ANOTHER VERY LARGE ENCAMPMENT.

There I was again permitted to tell out the old, old story, and a New Testament was left with the "taleb." On returning to the high road, some Arabs were overtaken on their way to the market. At Bouguirat I was taken to a "gourbi," or hut, where a number of Arabs were gathering. They had come for the market which takes place to-morrow. Here I again had the privilege of witnessing for Christ.

April 6th.—This afternoon I had nearly 30 boys come to the class. I find it is quite unnecessary for me to go out and invite them, for quite as many as I can manage come. Still, considering their surroundings and bringing up they behave themselves remarkably well. The seed sown in these young hearts may lay dormant many years, but I believe it will not be without fruit.

12th.—Spent the afternoon in visiting in Tidjditt. In the evening had a nice little meeting in my house. After singing several hymns and having a little conversation, the parable of the "Tares and the Wheat" was read. Most of the people have some connection with the land, so our friends joined in heartily in the conversation and to the unconverted the Gospel was preached.

Morocco.

MEDICAL WORK IN FEZ.

MISS COPPING'S REPORT.

OUR new Mission House is a great improvement on the former one, being situated in a nice quiet street, so that the people can come to us without being observed. Our change of residence and other things seemed for awhile to hinder the work, and the numbers were for a time considerably lessened; but I am glad to say they are improving each month.

The attendance for the first two months of the year was as follows:—

January.—Men	132	February.—Men	197
Do. —Women	247	Do. —Women.....	326
	<u>379</u>		<u>523</u>

I have been encouraged this month by nine old patients

coming back and showing themselves as cured. Two brought other patients, saying, "Their medicine cured me, it will cure you;" to which I added, "by the blessing of God." This seems but a small number out of so many, but gratitude is not a Fez virtue. How we shall rejoice when the people come confessing healing of soul, but this will come in due season. The figures given do not represent the numbers that hear the Gospel each month; there are the children, the families visited, and numbers who are sent away without medicine but not without hearing the Gospel; there is not a day but I have to send some patients away, sometimes a great many, especially men. I recommend them to go to Tangier or Rabat. Then there are the blind and those who require surgical appliances. The poor country people are only just finding us. One day came a woman with two babies, one tied on her back, the other she was carrying. She was

A KAID'S WIFE,

and had come three days' journey from a mountain tribe. I took one poor dirty pet, while she untied the other and told me her story. "They are not mine," she said; and added, "we have sacrificed a bullock to Muley Idrees (the patron saint of Fez), and a ram to Seede Ali Boralib, and yet the babies are dying, so I have brought them to you. Give them a good medicine for Muley Idrees' sake." There is no reason why they should not get well, except that the women do not know how to take care of them.

How well we understand about putting darkness for light. I heard of the death of an old Fez saint, who is reported to have said some true words, viz., "The blessing of God will not rest upon this city while (Baraka) blessing and (Mubaraka) blessed remain in her houses." This may sound strange to friends at home, but not to us who know that these are the names given to slaves to quiet the consciences of their masters.

They know that it is not right to buy men and women, so they call the Fez slave-market "the Market of Blessing" (El soke Baraka). Woe unto those who call evil good and good evil. I am sure that the cause of most of the domestic misery of Fez is slavery.

A lady that we know very well, the wife of a favoured slave belonging to one of the richest men in the city, has just returned from

A VISIT TO A SAINT'S TOMB,

where she has been staying for some time, waiting for a blessing from God for this dead saint's sake. This is the Fez Bethshan, where most sick people go, and some believe they are cured by staying there a night or two, all believe that God does cure people there in the name of this saint. She is suffering from a large tumour, which required an operation to remove it, so she returned not cured. But now another trial awaits her—her lord has not come to welcome her back, and she has not seen him for days; so she sent for a witch, and they burned a special kind of incense, used to call up departed spirits, and enquired of the genii the cause of her trial. I mention these things because I am sure our friends at home cannot imagine the darkness of these people; but we know that there is nothing too hard for God, and that as the light enters, darkness must flee away. I have Jeremiah xxxii. 17 written on the dispensary door in Arabic to remind me as well as the people that there is nothing too hard for God. I was busy in the dispensary one afternoon when a young man came in; he had sprained his wrist, so I attended to him. I discovered he had heard the Gospel in Arzila a long time since, and certainly knew the way of salvation in his head; may he accept Christ as his Saviour. I talked with him for some time, and was glad to find how well he remembered what he had been taught.

PREPARING THE WAY OF THE LORD.

THE experience of the Apostle Paul, that he testified "both to small and great," is in a measure that of the sisters who are labouring for the Lord in Fez. Ladies and gentlemen connected with the leading families in the city, as well as the very poor, are found day by day waiting their turn in the courtyard, asking questions, reading the texts on the walls, and listening to the harmonium, as the Gospel is told out in song and story. Miss I. L. Reed also sends us an interesting account of her work amongst the boys.

FROM MISS HERDMAN.

ONE night this month we were awakened by the sound of a tumult, and the screaming and shouting of men, women, and children. As there was no firing, the people could not be fighting, but we concluded that it was either an insurrection or a fire, or that a murder had been committed. Hours passed, and the sounds gradually lessening until they ended in the sobs of women, we concluded that some persons had lost their lives, and lay down dressed to await the morning. Not knowing the nature of the disaster, it was not desirable for us to open our street door, as we could not have closed it again had there been a crowd. On opening to our man, he told us that a portion of the street parallel to ours had been on fire. There are high houses around us, so that we did not see the flames. Our next neighbours had removed their belongings and left their houses. A wood-stack in our lane was by their united efforts saved, or the quarter would most likely have been burned down. The fire originated in the explosion of a paraffin lamp.

Miss Fletcher has at last joined us, kindly escorted by Dr. Kerr from Rabat. They had

A VERY TRYING JOURNEY,

pushing on steadily through the mud under torrents of rain, but arrived well and without accident (thank the Lord), although not without danger in fording swollen rivers and rounding slippery precipices in the mountains.

April 1st.—Since his arrival, Dr. Kerr has very kindly treated the male patients on Mondays and Thursdays. The weather is showery, and he has not had a good time, encamped in a dirty place in the suburbs of the city. Europeans are, as a matter of policy, made uncomfortable when they venture into this holy city, so that they may not wish to settle here. Dr. Kerr has had fever since he came, caused entirely by his surroundings.

A country schoolmaster, accompanied by his brother, came a day's journey to Fez last month to be treated for long-standing intermittent fever. He is now well, and on leaving took away with him a long-promised large New Testament and book of Psalms. There is a college where they live at a famous

SAINT'S TOMB,

These saints' tombs are, strange to say, chosen as centres

of education, and grammar is taught there. The regular school course all over the country and in the cities does not include this "science," and even the colleges do not teach arithmetic. We want to get the precious Word of God into those sanctuaries which are closed to Christians. The one I have mentioned is out of the beaten track, and has not been visited, as far as I know, by European travellers. As the schoolmaster has been coming regularly to the Medical Mission and has been an attentive hearer, we hope he will introduce the Gospel to the favourable notice of the students. Wherever we are, we make it our first aim to reach the country schoolmasters and scholars with the Gospel.

Mr. Dressler (who is paying the Jews of Fez a hurried visit) cheers us by telling us that the Jewish boys of Arzila and Larache still repeat Christian hymns, and are acquainted with the Gospel. We gave Spanish Bibles there to any of the young Jews who seemed inclined to read them, because they contained the New Testament, whereas the Old and New Testaments are printed separately in Hebrew. There is a great deal of gathering together of weeds and burning them, and removing stones and rubbish before even the ploughing can be effected.

WE ARE ENCOURAGED,

as we see God's ways in nature, to go on "preparing the way of the Lord."

One may liken the ploughing to repentance, and the hearts of the majority of the people of this country to as yet uncultivated wild land. How much of the earth's surface that had lain waste for centuries is now tilled by colonists! But it has come gradually, naturally; so we shall see "God's tillage" in this land.

One of the forest trees that has to be rooted out here is sorcery, which is general indeed throughout Africa. The women commonly take their troubles to the "genii," and wear colours supposed to please one or other of these underground powers. In contrast to this, yesterday a poor woman, who had heard Miss Copping say that the medicine was ours, but the blessing God's, entreated her earnestly to pray to God for her. May her expectation be abundantly realised, that she may learn to pray for spiritual blessing!

On women's days we speak to them constantly of the wickedness and foolishness of praying to the dead, whether prophets, saints, or genii, and of God our loving Father in Christ, who is ready to hear and answer, but who desires us first to seek after the kingdom of heaven and righteousness, and He will add the temporal blessings.

Mr. Dressler has been able to distribute a good number of New Testaments in

THE JEWISH QUARTER.

He has shown a considerable amount of boldness and spirit in venturing into parts of Central Morocco not yet visited by any European missionary, as well as those where others had been before him. May the Lord bless the precious seed of His Word sown by him in these last few months in those wilds! It is to be regretted that he is to leave Morocco for another sphere of labour. The labourers among the Jews are lamentably few. May the Lord of the harvest send another converted Jew immediately to continue the sowing. The pioneering work carried on first by Mr. Ginsburg, then Mr. Zerbeebe, Mr. Muscowitch, Mr. Dressler, and our lamented brother Mr. Halbmillion has opened the way for fresh efforts among the Jews of Morocco. Miss Fletcher being musical, is able to begin at once to take part in our work by teaching Arabic hymns to the women and children. We are very thankful for this addition to the strength of the Lord's little band in Fez.

FROM MISS REED'S JOURNAL.

Feb. 13th.—This is one of the days that we devote to the children. I am trying to get up a class for little girls on Friday mornings, but although I have mentioned it to several, only two come. I want to teach them to read, following with Bible verses and singing. At 1 p.m. we admit boys—they come in relays continuously until about 4—forty-five or fifty in all. Most of these are little apprentices, who have Friday afternoon for a holiday. They know now a good many Bible verses and stories, and can join in some of the hymns. As the Friday children are in my charge, I have been giving a good deal of thought to the seeking out of easy texts, and setting them to tunes or chants, so that when singing they are learning God's Word. Ephesians iv. 25 is one of the first we teach them, and I am glad to know that some of the boys have been teaching it to those in their home. Would that they would

PRACTISE IT!

A sick lady came a few days ago, saying she first heard of us from her little son, who comes here. The same day another of our boys brought his mother and a neighbour, who had never been here before.

14th.—We had women patients here from 8 a.m. until nearly 1 p.m., forty-nine of whom Miss Copping treated. Some of these were accompanied by friends, so that altogether we had more than sixty in the house, all of whom heard something of the truth. They were all quiet and attentive.

15th.—We had a number of children this afternoon (about sixty), several of them having come for the first time. At the same time, in another room, Miss Herdman was occupied reading with and teaching two men, in whom we are much interested. One of these is

THE BERBER CONVERT,

of whom we have previously written. He arrived on Friday from Tangier (where he has been in Hospital), seeming still so earnest and true. The other is an old friend and countryman of his, whom he met here, and to whom he has been teaching the truth. He appears to be an earnest seeker, and we do pray that he may soon be led into the light.

16th.—Medical Mission in the morning for men, and from 2 until 5 p.m. secular classes for English and arithmetic.

17th.—Forty-two women and girl patients treated. Some attentive; others restless to get back to their home duties, thinking it hard to have to wait their turns; many truly grateful for benefit received.

18th.—To-day we have bid "God-speed" to our Berber "Brother," as he is preparing to leave to-morrow on an evangelistic tour in his own mountains. He is well supplied with Bibles, Testaments, and portions, and Gen. Haig's tracts. He goes first to an important village north-east of Fez, and then will strike through to Rabat, not by the ordinary road, but by the edge of the Zemour country, where no European can travel, thence to his mountains.

A WORKER'S EXPERIENCE IN SPAIN.

"Trust in the Lord and do good; so shalt thou dwell in the land: and verily thou shalt be fed."

THE great ambassador to the Gentiles tells us in his letter to the Philippians that he knew both how to be abased and he knew how to abound; and God's ambassadors to-day in all parts of the world, who go forth in dependence upon Him for the supply of their temporal needs, realise that the apostle's experience is theirs. They have their times of abasement as well as times of abounding

and find that trust in God is a very real thing—more real than many of them had previously imagined. It is with the hope of strengthening the faith of some of God's tried servants that we insert the following letter from a lady missionary in Spain :—

"Up to the end of 1890 I could truly say the Lord had supplied all my need, and now I can praise Him that He has enabled me to suffer want. When I was led to come here, sufficient came to me to pay the expenses of the journey. I came third class (*i.e.*, from Madrid), although Mr. and Mrs. F—; both thought I ought not, as it was then bitterly cold; but as I was well and strong I did not think it right to use more money than was necessary for travelling. It costs less to live here than in Madrid; but although I had spent my money very carefully in the middle of February I found myself with only a few pennies. This did not trouble me, only I thought I had better not buy any meat until I had more money, and only bought a loaf of bread each day; but after a while I had no money for bread, but I had a small stock of potatoes and a little rice, and how these lasted seemed almost equal to the widow's meal and oil."

IN THE HUMBLE HOME AT SAREPTA.

The widow's barrel and cruse continued to give forth day by day so long as the need lasted; but not so with our sister: God had yet another experience for her to pass through.

"But there came a day when these two were finished, and I had nothing left in the house. That day Mrs. W— came over, and saying that I was not looking well (though she knew nothing of the condition of my larder), would have me go over to her house to stay all day, and as her husband was away, insisted on my staying all night. The next morning she wished to go to Padron (a small place near here), and asked me if I would stay with the servants at her house till she came back. She was away two days, and on the second day (March 24th) I received a letter from England enclosing a cheque for £5."

"They cry unto the Lord in their trouble, and He delivereth them out of their distresses." And God would have us note for our instruction not only the *fact* but the *manner* in which His deliverances come. In this case He first sent relief indirectly through the invitation of her friend, and when this drew to a close, then directly by a remittance from home. And how marvellously did the relief reach her just when needed—not a day too soon or too late! Let us learn from this that

"Whene'er He seems to stay,
Regardless of our grief,
His tarrying never is delay,
But well-timed, sure relief."

"Now it is over I can thank the Lord that at some of those very scanty meals I realised so much of the Lord's presence that many a time I got up more satisfied than when I have had a more abundant meal; and then it seemed as if the Word was doubly precious to me—as though the Lord gave me a double portion of spiritual bread to make up for the lack of the natural. But there were dark hours when the enemy sorely tempted me to doubt the love and care of my Father; but I have come out of it better off, for I have learned to know

Him more. In the midst of it all I never once felt that I had made a mistake in coming here. I asked the Lord over and over again to let me learn the lesson He intended me to learn by it, and if it was His will to tell me why it was sent, and the answer was always 1. Pet. i. 7."

THE WORK OF OTHERS.

The following particulars are extracted from a private letter written by Miss Annie Collins, who with a companion, Miss Brunel, have been making their home for the past two years in a Kabyle house in the village of Tifrih, a few miles from Akbou; and here, amid many difficulties, they have sought to make known the Lord Jesus as a Saviour from sin. The letter is dated December 25th, 1890:—

It is now over seven years since I first came to this country, and I have had much to praise God for. How excellent is His loving kindness. On the whole my health has been very good. We have hired our Kabyle house again for another year; it is very expensive and rather damp in winter, but we could not find a better. I am thankful to be able to live in the midst of the Kabyles, for when we cannot go out the women can bring their wool-work, or their babies, and sit with us, so they can easily be called if they are wanted. We find them much more willing to listen when alone and others anxious to know more. We cannot speak of decided conversions, but labour on in hope. The name of our village is Tifrih; there is an upper and lower village. We occasionally visit the two Shieks, who are brothers, and have given them the Word of God in Arabic. They are fine-looking young men, and I would ask your prayers for them that they may be made true light bearers instead of blind leaders of the blind. We are well received wherever we go, but are afraid it is because of the medicine and the sewing we do for them, and not for the message we bring. They say they love us as their own mother or sister, or their own eyes. Sometimes I am much cast down and tempted to give up, it seems so little I can do for them; but when I remember it is the Holy Spirit who alone can show them their own hearts as God sees them, and bring them to Himself, I am cheered up again.

Several Kabyles come on market-day, but the Kabyle villages are not near, so that it is very little I can do outside our own village, except visiting the surrounding farms, and sometimes *they* are a long way off.

We cannot have the girls now for some months, as they are busy with the olives.

EXTRACTS FROM WORKERS LETTERS.

FROM MISS COLVILLE.

We are having a most severe winter in Constantine. There have been several snowstorms; one continued for some time, traffic was suspended, and the roads impassable. Poor Frenchmen were employed clearing the principal streets and roads close to the town, and they had not finished at the end of a fortnight. All day Saturday and yesterday it has been coming down steadily in flakes, some the size of a 5fr. piece. You can imagine the poor Arabs without fires, the women with two or three cotton garments, and some of the men with as little (one came in yesterday with a piece of sacking stitched

round him), hard floors to lie upon, and no money to buy food; all out-door work was stopped, and food, especially vegetables, rose to four times the usual price, so, of course, numbers have been literally starved to death, and others in more comfortable circumstances have died, owing to the severe weather.

We have our girls' class on Wednesdays now, and very nice attentive children they are, they learn and remember the texts and hymns so much better than they formerly did. We taught them a little prayer to say every morning, and told them to add whatever they wished; some of them now tell us they pray to Jesus, and always say "Wash me and I shall be whiter than snow."

We have our young men in the evening, and have had a number, but at present eleven come regularly; those who have not returned I expect were offended because of the truth. We like our little house much better than the last; it is more convenient and not so damp as the last one. We shall miss the flat roof, I expect, when the warm weather comes. The French are surprised at us living in this quarter, and tell us we are "too venturesome." So far we have had quietness, and believe it will continue so long as we are doing the Master's work.

LIFE THROUGH DEATH.

A DEW-DROP falling on the wild sea-wave,
Exclaimed in fear, "I perish in this grave;"
But in a shell received, that drop of dew
Unto a pearl of marvellous beauty grew;
And, happy now, the grace did magnify
Which thrust it forth, as it had feared, to die;
Until again, "I perish quite," it said,
Torn by rude diver from its ocean bed:
Oh, unbelieving!—so it came to gleam
Chief jewel in a monarch's diadem.

The seed must die before the corn appears
Out of the ground in blade and fruitful ears.
Low have those ears before the sickle lain,
Ere thou canst treasure up the golden grain.
The grain is crushed before the bread is made;
And the bread broke ere life to man conveyed.
Oh, be content to die, to be laid low,
And to be crushed, and to be broken so,
If thou upon God's table may be bread,
Life-giving food for souls an hungered.

R. C. TRENCH, D.D.

For the Young.

SLAVERY.

MY DEAR YOUNG FRIENDS,—I am writing you a short letter on a very sad subject—Slavery, of which we see so much in dark Morocco; but there is another kind of slavery I want to tell you of, besides the slavery of Africa.

A little black girl said to me one day, "I am only a slave girl, I cannot be good; do you not know that we are cursed?" Yes, slavery was indeed sent on the children of Ham as a punishment. In Genesis ix. 25 it is written, "Cursed be Canaan, a servant of servants shall he be to his brethren." This little girl, Baraka, told me something of her sad history, which was as follows:

She was stolen from her happy home in the Sous country,

which is in the southern part of Morocco, when she was about five years of age, and she has not seen her mother since.

SOME MERCHANTS

came to her village to sell salt and beads, and she remembers going out one evening with several other children to see these strange white men. How kind they appeared to be, and what nice sweeties they gave her and the other children! At last when they had gone some distance from their huts, the Arab merchants laid hold upon them threatening to shoot them if they cried or ran away. The same night they carried them off, some of the elder ones loaded with burdens; they tramped on and on until morning, when they reached a tent in which were numbers of captives like themselves. Poor little maidens, just imagine what a great change the last few hours had made—yesterday free, to-day the property of some strange white men, to be sold, exchanged, or given away! Baraka was packed with several other children in a standing position in a sort of basket carried by a mule, they travelled by night, and slept in some wood out of sight by day. After

A WEARY JOURNEY

they reached Morocco city, where she was sold in the market-place to a very kind gentleman, who like Naaman in the Bible story (2 Kings v. 2) gave her to his wife. These people are very kind to her, although she is often very naughty.

Now, dear young friends, do you know we are all slaves, and must serve a master of some kind? how thankful we should be that we can choose our own master. If we choose the Lord Jesus for our Master, His service is perfect freedom, His yoke is easy and His burden is light. It is so nice to be God's slave! Once we served a bad cruel master, even Satan, and well we remember it. Now who shall separate us from the love of Christ, our new Master? If you have not changed masters, if you are still a slave of Satan, what a dreadful thought that you must for ever dwell with him, Matt. xxv. 41. Let us see what our Bible says about him. I am quite sure nothing nice. Open at Rev. xii. 9; there he is called "the great dragon," "that old serpent, called the Devil and Satan, which deceiveth the whole world." You see he is

A DECEIVER.

Just as the merchant gave sweeties to little black Baraka, and said kind words to her, so Satan pretends to be a friend to his slaves, but he only deceives them.

In Fez, if a slave is badly treated she has one right; she may go to a local judge, and he will order her master to sell her; but then she does not know who will buy her, and perhaps the new master might be worse than the other. Slaves have no free will; they must speak, do, and go, only what and where their masters wish. Now how delightful to be a slave of Jesus Christ, and only speak, do, or go, what or where He wishes (Eph. vi. 6).

Now, my dear little friends, I want you to remember my Baraka in your prayers, that she may leave Satan to serve our Master, Christ. We know that whosoever will may come to Jesus, even slaves. I shall never forget Baraka. When I was very ill last year it was this slave who brought me flowers (roses and mint), and messages of comfort. Will you pray that I may be able to bring a message of comfort to her?

MIRIAM COPPING.

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

THE NORTH AFRICA MISSION.

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

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

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

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

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

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

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

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

FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," the sum of _____ Pounds sterling, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate with the said sum upon Trust to be applied towards the general purposes of the said Mission, and a receipt of such Treasurer for the time being of the said Mission shall be a sufficient discharge for the said Legacy.

If a Testator wish the Legacy to be paid free of duty he will add the following words to the above form:—And I direct that the Legacy Duty upon the said Legacy be paid by my executors out of the same fund.

** Devises of Land, or of money charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands and tenements, are void; but money or stock may be given by Will, if not directed to be laid out in land

LIST OF DONATIONS FROM APRIL 1st TO 30th, 1891.

1891.		General.		1891.		General.		1891.		General.		1891.		General.			
Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.		
April 1...	5152	0 2 0	Brought forward	157 15 6	April 8...	5200	0 1 0	April 16...	5223	0 5 0*	April 25...	5247	5 0 0	Brought forward	296 1 7		
1...	5153	0 1 0	8...	5177	0 5 6	8...	5201	4 0 0*	16...	5224	0 2 6	25...	5248	20 0 0	1...	5154	0 2 6
1...	5154	0 2 6	8...	5178	0 5 0	8...	5202	0 10 0	16...	5225	2 2 0	27...	5249	2 0 0	1...	5155	0 5 0
1...	5155	0 5 0	8...	5179	1 0 0	8...	5203	0 5 0	16...	5226	0 11 0	27...	5250	0 10 0	1...	5156	2 3 6
1...	5156	2 3 6	8...	5180	5 0 0	9...	5204	1 0 0	16...	5227	0 2 6	27...	5251	1 0 0	1...	5157	6 5 0
1...	5157	6 5 0	8...	5181	1 0 0	9...	5205	0 6 0	17...	5228	2 0 0*	27...	5252	0 10 0	2...	5158	2 0 0
2...	5158	2 0 0	8...	5182	0 5 0	9...	5206	5 0 0	18...	5229	0 10 0	27...	5253	0 10 0	2...	5159	100 0 0
2...	5159	100 0 0	8...	5183	0 7 6	10...	5207	1 0 0	18...	5230	0 4 11	27...	5254	0 5 0	3...	5160	1 0 0
3...	5160	1 0 0	8...	5184	1 10 0	10...	5208	1 1 0	20...	5231	0 10 0	27...	5255	0 5 0	3...	5161	0 8 6
3...	5161	0 8 6	8...	5185	1 1 6	10...	5209	6 10 0	20...	5232	20 0 0	27...	5256	0 5 0	3...	5162	25 0 0
3...	5162	25 0 0	8...	5186	0 7 6	11...	5210	1 0 0	20...	5233	2 2 0	27...	5257	0 2 0	4...	5163	6 0 0*
4...	5163	6 0 0*	8...	5187	0 9 0	11...	5211	1 12 0	20...	5234	0 10 0	28...	5258	0 5 11	4...	5164	1 0 0
4...	5164	1 0 0	8...	5188	0 2 6	13...	5212	1 1 0*	21...	5235	0 2 6	28...	5259	2 1 6	4...	5165	0 2 6
4...	5165	0 2 6	8...	5189	0 14 6	13...	5213	1 1 0	21...	5236	1 0 0	28...	5260	1 0 0	6...	5166	0 10 0
6...	5166	0 10 0	8...	5190	2 0 0	14...	5214	4 13 0	21...	5237	0 3 0	29...	5261	0 1 0	6...	5167	0 10 0
6...	5167	0 10 0	8...	5191	0 5 0	14...	5215	5 0 0	21...	5238	0 10 0	30...	5262	0 14 6	6...	5168	5 0 0*
6...	5168	5 0 0*	8...	5192	0 5 0	14...	5216	1 0 0	21...	5239	0 4 10	30...	5263	0 10 0	7...	5169	0 4 0
7...	5169	0 4 0	8...	5193	0 2 6	14...	5217	1 0 0	22...	5240	1 11 0	30...	5264	1 6 0	7...	5170	0 5 0
7...	5170	0 5 0	8...	5194	0 10 0	14...	5218	0 10 0	22...	5241	1 0 0	30...	5265	4 0 0	7...	5171	0 5 0
7...	5171	0 5 0	8...	5195	1 0 0	Mar. 14...	5219	0 5 0	22...	5242	0 10 0	30...	5266	0 5 0	7...	5172	2 0 0
7...	5172	2 0 0	8...	5196	1 0 0	14...	5220	2 0 0	23...	5243	0 5 0	30...	5267	1 1 6	7...	5173	1 0 0
7...	5173	1 0 0	8...	5197	0 10 0	14...	5221	1 0 0	23...	5244	2 18 4	30...	5268	5 5 0	7...	5174	3 8 0*
7...	5174	3 8 0*	8...	5198	1 0 0	15...	5222	0 1 0	23...	5245	7 0 0				8...	5175	0 3 6
8...	5175	0 3 6	8...	5199	5 0 0				25...	5246	1 0 0						
Carried forward	£157	15 6	Carried forward	£182	6 0	Carried forward	£250	17 0	Carried forward	£296	1 7	Total	£342	19 0			

* Special Funds.

Gifts in kind: April 6th (239), Parcel of linen; April 9th (240), box of bottles; (241), 33 copies of "Words to Christian Workers"; April 14th (242), hamper of bottles; April 15th (243), two boxes containing boxes and sugar; April 16th (244), a gold mourning ring for Arabian Mission; April 17th (245), parcel of native garments; April 22nd (246), box of bottles and old linen; April 24th (247), hamper of bottles; (248), box of bottles, etc.; April 25th (249), native garments.

Council of the Mission.

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W. SOLTAU ECCLES, Upper Norwood, S.E.

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R. C. MORGAN, 12, Paternoster Buildings, E.C.

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

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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

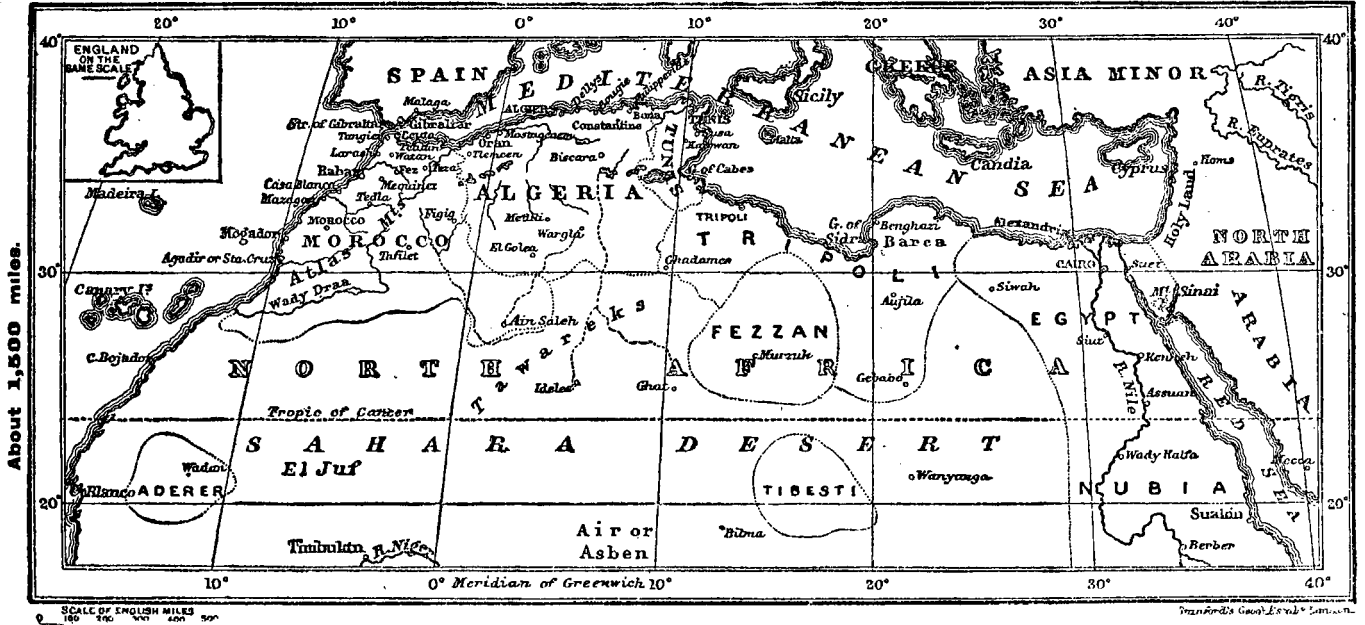
Hon. Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO., 1, Finsbury Circus, E.C.

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

* At present in England.