

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

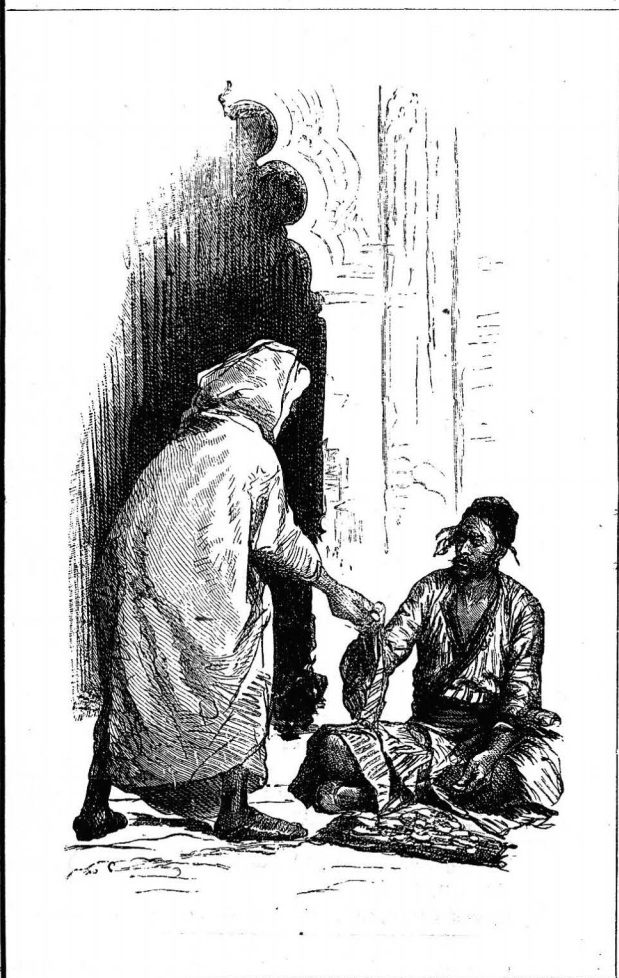
NORTH AFRICA MISSION,

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

No. 40.

NOVEMBER, 1891.

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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 eight 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. Nine 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 is being begun in Tunis.

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

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

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

Mission Publications.

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"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 Tribes and God."—*Sword and Trowel*.

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North Africa Mission.

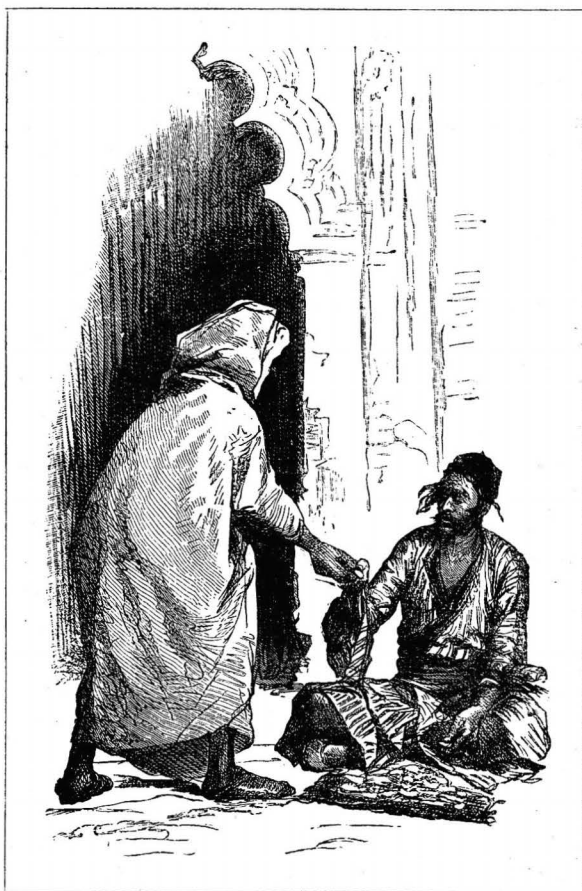
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NORTH AFRICA.



JEWISH MONEY CHANGER (see page 128).

Unfinished Work.

"Other sheep I have which are not of this fold, them also I must bring, and they shall hear My voice."—John x. 16.

"Go ye therefore, make disciples of all nations."—Matthew xxviii. 19.



THE work that our Master gave us to do remains unfinished, we must bestir ourselves. It is not enough to review with thankfulness the past, we must improve the present. Time flies, men die, Christ comes. We must hasten to bring in these other sheep of whom the Master spoke. He said "I must bring," but He so loves to identify His people with Himself that we are called to have fellowship with the Good Shepherd in their ingathering. He has linked our impotence with His omnipotence. He has united His wisdom to our ignorance and thus made us sufficient for the work. Yes, we are well able to do all that He calls us to do. We have no lack, and never can have so long as we remain in practical partnership with Him to whom all power in Heaven and earth has been committed. Doubtless we often fail from one cause or another to draw upon His fulness, but the fulness is there all the same notwithstanding our stupidity or sin. May God help us to use it; and rejoice as a strong man to run a race, while remembering that our strength is ever derived and never native to us. The work we are called to do is superhuman, and to mere man utterly impossible, but by God's grace we can and shall do it. We are commanded to assist our Master in bringing in these other Moslem sheep as well as the Jewish ones.

Probably one reason why more is not done for foreign missions is that few realise the magnitude of the undertaking. Statistics do not convey much idea, and what is at hand presses upon one so much more powerfully than what is far away. We must contemplate its vastness in proportion to Home claims, and grapple with the mighty work that still lies undone. Some of us have experienced a feeling almost akin to irritation when we have heard flattering talk about the wonderful work that foreign missions have accomplished, not because we thought the statements untrue, but because we realise that the stress should be laid not so much on what has been done as on what still remains to be accomplished. The very effort to encourage home friends by telling of God's blessing abroad may, if not accompanied by a clear statement about the tremendous masses of population still unevangelized, lead to slackening effort instead of stimulating it.

What, then, is the present state of North Africa? A beginning has been made in its enlightenment, and here and there one has been led to the Saviour. But what of the great masses? They are as ignorant and as dark as ever! How could it be otherwise? The missionaries are placed in a few groups here and there from the Atlantic to Tripoli. They reach a small portion of those close round them, and some, by means of long journeys, reach a very few in remote districts, but *the great bulk of the population of North Africa, though only three or four days' journey from London, have still never heard the simplest truths of the Gospel.* Their conception of God's character is far from the truth, their women are kept in degrading ignorance, and hardly know whether they have souls at all. Only about four per cent. of the whole Moslem population can read, and everywhere immorality abounds. What a terrible disgrace to the Christians of this country, that such a state of things should still continue at their very doors!

God's blessing on our past efforts encourages us to undertake further work. It is true we have often felt hampered by the smallness of our financial resources, yet even in this we have fared far better than the early heralds of the Cross, and have much to praise God for. We purpose, therefore, to *go forward in the confidence that God is with us*, and will enable us to surmount all the mighty obstacles that confront us.

The first need if the work is to be extended, is an increased supply of consecrated and gifted labourers. We hear a great deal about the increased interest in missions, but the number of suitable workers who offer is not large. We read a great deal of new workers going out, but not so much of those who, from various causes, have to come home, so that in many missions the clear increase is very small. Of the suitable workers there are many more sisters than brethren. There is a special need of more suitable men. Next, money is needed to sustain the workers, for they cannot, except in very exceptional cases, sustain themselves and do thorough mission work in North Africa. The work also, as well as the workers, requires funds to sustain it. This is generally the most expensive part of the mission.

Already several have been accepted to go out, and several more are desirous of doing so.

Both with regard to workers and their support we would urge that the question be looked at from an individual standpoint. Let us ask ourselves, What would the Lord have *me* do? What part does my Master desire *me* to take in this work of spreading the Gospel in North Africa and Arabia? How can *I* show *my* love and gratitude to *my* Saviour for all His goodness to *me* in saving *my* soul and sustaining *me* from day to day? Others may give or not give, go or not go, that is a matter between their souls and God. But what shall *I* do?

Notes and Comments.

A FELT NEED.—One great requirement at the present time for the more effectual prosecution of our mission work is earnest, devoted, young men, "men whose hearts God has touched," who have already won trophies for Christ from amongst the dwellers of our towns, and who are prepared to "endure hardness as good soldiers of Jesus Christ." Miss Brown, of Tangier, would also be glad of another sister to help her in her work amongst the Spanish-speaking people.

* * * *

Mr. W. SUMMERS has left Mogador for the interior. The country being much disturbed at the present time through the revolt of some of the tribes, he cannot tell definitely in which direction he may be able to travel. We would ask the prayers

of our readers that he may be preserved from the hand of violent and fanatical men, and guided continually in all his way.

* * * *

MISS A. HARDING, who has just purchased a tent for her itinerating work, desires to thank the many kind friends who have contributed towards it, and would be glad of prayer for this special effort.

* * * *

EGYPT.—The interesting article on "Shall we Enter Egypt?" by General F. T. Haig, which appeared in NORTH AFRICA for May last, has since been revised and partly re-written, fresh facts and statistics being given relative to mission work in that interesting land. It can now be had in booklet form from the office of the Mission at 6d. per dozen. Friends may greatly

help us by purchasing and circulating our various publications among their friends.

* * * *

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

* * * *

ANNUAL VOLUME.—The annual volume of NORTH AFRICA, for 1891, will be ready about the 1st of December. We should be glad if friends would kindly send their orders early, that we may know how many are likely to be required. The prices are, paper boards with large coloured map of North Africa, 2s.; cloth, 3s., post free.

* * * *

A SALE OF WORK for the North Africa (Medical) Mission in Morocco, will (D.V.) be held, by the kind permission of Captain and Mrs. Clay, at Highfield, Upper Beulah Hill, Upper Norwood, S.E., near the Crystal Palace, on Tuesday and Wednesday, December 15th and 16th, 1891. Contributions of money, and useful, ornamental, or fancy articles, will be thankfully received by Mrs. Clay. Also by Mrs. Glenny, 21, Linton Road, Barking; Mrs. Petrides, Glenville, West Hill, Sydenham; Mrs. Haig, The Limes, Ladbroke Road, Redhill; and Mrs. Eccles, 100, Church Road, Upper Norwood.

* * * *

MR. JOHN WILKINSON, of Mildmay, who has for the last eighteen months jointly with ourselves carried on a medical mission work amongst the Jewish population of Tangier, writes us that he feels called upon to relinquish the work in this part of the field. We much regret that this should have been considered necessary, as we are confident the town dispensary has done an excellent work both among Jews and Spaniards.

We shall hope in our next number to give some details of what has been accomplished, but if this important branch of the medical work is to continue and be efficiently maintained, it will need increased support from those who sympathise with God's ancient people.

* * * *

GENERAL F. T. HAIG has been attending the Conferences at Perth, Dundee, and Glasgow, on behalf of the Mission during the month of September. He has also held meetings at Crieff, Logie, Forres, Edinburgh, Sunderland, etc. We are thankful for the interest that has been awakened in these places, and should be glad if meetings could be arranged in other places where the work of the Mission is not known. The Hon. Sec. will be glad to answer any enquiries.

* * * *

DEPARTURES.—The following missionaries sailed on Saturday, October 3rd, by the P. and O. ss. *Oriental*:—Miss Bolton and Miss Hubbard for Tetuan, Morocco; Mrs. Boulton and Miss Vining for Tangier; also Mr. and Mrs. Barnard, who go out to assist Mr. Patrick in colportage and other work connected with his labours among the Spaniards of Tangier.

* * * *

MR. and MRS. MERCADIER have felt led to resign their connection with this Mission in order to devote themselves to the work carried on by the London Society for the Proclamation of the Gospel among the Jews. Although no longer associated with us, we rejoice that they will still be working for the evangelisation of the people of North Africa.

RELIGIOUS REFORMS IN ISLAM.

WITHIN the last twenty years there has arisen amongst the Mohammedans in India, a new school of reformers, called the Mutazallas. Quite a large number of intelligent men, many of them connected with the administration of India belong to this school of thought, one of whom has written a very remarkable book on the political, social, and religious reforms in Islam. The Rev. Edward Sell, B.D., Secretary to the C.M.S., in Madras, says:—

"These men entirely deny the doctrine of the eternal nature of the Koran, and, therefore, deny the standing miracle of Islam. They hold much more reasonable views on the doctrine of inspiration. They maintain that polygamy and slavery were allowed under the Koran only as temporary measures. I am not at all admitting that they are correct, but there is a very considerable number, a growing number, of educated, cultured Mohammedans in India who feel that, whilst they retain their allegiance to Mohammed and the Koran, they can only do so by entirely throwing aside what has been considered to be the only thought in Islam about these subjects.

"In order to make out any case at all for this position, they have to give up entirely the whole body of the canon law, and of the interpretations of the great writers of Islam. I myself have had the pleasure of controversy with such men, and I have always maintained with them this position, that they could only defend their case by giving up all that the canonical lawyers of Islam from the second century onwards had taught. In reply they simply push them all aside and say, 'We have nothing to do with tradition, we have only the Koran and Mohammed.' I look upon this state of affairs with very much hope indeed."

A PERSONAL TESTIMONY RESPECTING PROPORTIONATE GIVING.

IN my experience all God's dealings are progressive. He does not make us perfect men all at once, but leads us step by step. Wherever there is the loving willingness to take one step, He surely leads to the next, until we come to the stature of the perfect man in Christ Jesus.

His leading on this question of Giving was no exception to this rule:—Gradually, and by definite stages I was led into my present position, and I doubt not there are yet further steps for me to take.

The first stage into which He led me was the deep conviction that my money was not mine but God's—that I was not free to spend or save it as I pleased, but that it was a talent entrusted to me for the use of which I should surely have to account. This gave me the desire to so use the money that I might not be ashamed to render the account when called upon.

The second stage was the conviction that true Giving must be spontaneous. Up to that time I had given simply in response to appeal, or when necessities were brought before me. God now taught me that true Giving was to offer Him the gift without waiting to be asked. I therefore began to seek opportunities to give for His service, but still without system. I had heard of Proportionate Giving, and of people who devoted a tenth of their income to God's service; but I put this aside as savouring of legalism.

Surely, however, God led me to the third stage—convincing me that my want of system could not be right, as it left my giving dependent upon passing moods or feelings. He also taught me that although the old law of tithes was not binding upon Christians as being part of the covenant of works, yet

that underlying that dead law there was the living principle that a proportionate part of what He gave us should be willingly given back to Him for His service. I am not prepared to say what proportion others should give, but as I could see no valid reason why I should not give a tenth—I adopted that proportion.

From this time I definitely laid aside every month a tenth of my income for God's service, praying that God would accept it and shew me how it was to be used.

Very soon after this came the fourth and last stage. As my income increased, it became much easier to give a tenth, so that although the proportion remained the same, the gift was really smaller. God now taught me that a man should give "as God hath prospered him," and I was enabled with each increase of income to increase the proportion of my Giving.

Two wholly unlooked-for results followed my adoption of the principle of Proportionate Giving. In the first place I learnt that my previous giving had been much smaller than I believed at the time. If no separate account be kept, it is wonderful how long one can live on the memory of the last shilling or sovereign given, and how easy it is to believe we are giving liberally and regularly when, in fact, we are giving sparingly and fitfully.

In the second place I found I must be much more careful to what objects I gave. The money so set apart was very definitely God's own, held "in trust" by me. It could therefore only be used for such purposes as He approved. Gradually I came to see that many an object to which I gave, while perfectly lawful in itself, was not one to which I could devote this "trust money" of God's, but that if I gave it must be out of the proportion remaining to me. This seems to me a most important principle, in view of the constant appeals made on behalf of so-called Christian and philanthropic work. The only objects to which I feel justified in applying this "trust money" are the two following, both of which I believe to be well-pleasing to God:—

1. The support of those agencies which on *Scriptural grounds* are seeking to extend the Kingdom of Christ.
2. The relief of real poverty and distress.

In closing I must ask forgiveness if the personal pronoun has been more prominent than is fitting. I have tried to state simply how the Lord has dealt with me in this matter, that His name may be honoured, and that others may be led into the same freedom and joy I have known.—*Our Outlook*.

THREE GLANCES AT NORTH AFRICA.

HERE it lies, outstretched before us, every curve of its beautiful coast-line kissed by the blue Mediterranean, and rising above and beyond the littoral, cluster the mountains, each hill-side crowned by its village, wherein dwell the souls of men—souls dwelling, for the most part, in outer darkness beneath that glorious sunny sky. And higher still, and further on, are the snow-capped Alps of Africa, raising their pure white peaks to heaven. Further still, shrouded in sand, is the scorching plain of that great wilderness whose very breath means destruction and death to every living thing; the blast of whose furnace, when it outrides the sea-wind and touches us, brings sin, and sickness, and sorrow.

Such is *our* Africa—the bit of country which God has committed to our prayer and our faith. Within three day's reach—the most of it—of your England, under a European government, or European protection, it is there outstretched before you, holding out yearning hands, and holding up weary faces to the God of Gods, Whom yet, in His Divine Humanity and Heavenly Love, they know not; dumbly, without articu-

late speech, and blindly, they seek after Him—or else their wistful glances and wailing groans speak us false.

Listen to this from one of their great cities on the edge of the darkness. It is the evening of a Ramadan service in the great mosque—a huge place all dimly lighted with rows of little oil lamps, open on one side to a court, with trees and starlight, and a splashing fountain. Then the rows and rows of tall white figures, which reminded one of the waves of the sea, in the way they rose and fell together in their prostrations, and at the end they bowed down on their faces and there was a silence, and then began a kind of wail at regular intervals of a moment or two—"Allahi! Allahi! Allahi!" rocking themselves backwards and forwards as they cried. There was something indescribable in the intonation—a wailing cry after the unknown God.

* * * *

Those towns where Europe has mingled with Africa have light in their dwellings, yet scarcely is it typical of any true light; while the others, as they rise before our view, are perfect symbols of the shadow under which they dwell. Kef is one of a hundred such, windowless to the outside world, and closed in as darkly from heaven's own rays, so as to be spiritually like a city of the dead.

And what is true of the city is also true of each street in it, so narrow and contracted, so sombre in its gloom. How many we could tell you of, how many we have looked down sorrowfully, because of the shut doors—shut not because they would not be opened, but because strength and time has failed us to go and knock. But by knocking, I do not mean just what it means in England to knock at a door. Our entrances are won in many and various ways—frequently through the children. "A little child shall lead them" has so often been true for us. In our earliest days, when we could only go through the streets dumbly giving away papers, a boy used to go before us with a long stick, keeping off others who would crowd too roughly upon us. And now a baby child sitting on a doorstep will be our knocker. I can remember one, a little queen she was, wrapping her bit of calico about her like a robe, she led us into her home, and a group of women were at our feet at once. Sometimes a word with a woman in a doorway and she asks us in; or we shelter under a porch and so win our way. But even so we cannot reach more than one or two new houses every day—sometimes less—for the calls to us from the old ones to come and come again cannot be unheeded.

Thus there are unentered doors in every street, and unentered streets in every city. Nor is this all, city on city is piled high where no one for Christ has ever stood; where no word is spoken and no prayer breathed in the name of Jesus. Some one says, "They are better as they are, than the nations which know and despise the Gospel. Because they have never seen the light, better to be left still in darkness. Because others have rejected what they heard, better never to be told the blessed story!" We think not; and shall we be guiltless if with light and knowledge in our hands we hide it from them?

* * * *

From the towns we will turn to the villages. I see in my mind a tiny picture of an Arab village near Tunis—a picture which always touches your heart strings. Below is the deep, deep sea, and up the pale blue-green hill-side nestle the square, snow-white houses of the village; and in a corner, somewhere, are shadowed the words "Without Christ." So strangely true, and filled with sorrow as a muffled bell, they sound. Living and dying they come and go lonely and alone, "without our Christ." And every hill-top nearly has its village, and every village its souls, among whom a mighty work might be done.—*All the World*.

Algeria.

OUR SISTERS IN TLEMCCEN.

MISS A. GILL and Miss Wyatt, who, in the absence of Mr. and Mrs. Marshall, are the only workers in Tlemccen, continue their visiting in some of the many Arab houses that are always open to them; also their sewing class for girls held weekly at Mr. Marshall's house. This, with the Mansourah work, which continues most hopeful, and the constant study of French and Arabic, keep them unceasingly busy. We append some extracts from Miss Wyatt's journal:—

No one in England ever gets the opportunity of working on virgin soil, and though we often say at home, "How lovely it must be to tell the Gospel to people for the first time!" it is not quite so easy as it sounds. I formerly imagined a missionary sitting in the middle of a group of women, all drinking in her words with eyes and ears. Sometimes we do have a little of that experience, but it is the exception, and not by any means the rule. Mohammedan women are practically free from all religious claims. They have no angry gods to propitiate, no sins to do penance for, therefore conversation on any but the most material topics has, in the natural order of things, absolutely no interest for them. Directly they are aroused to anything like an inquiring spirit, we know the Holy Spirit is working. Then, indeed, "our mouth is filled with laughter and our tongue with singing," and, thank God, the rest of that verse must come some day!

THE MEDICAL ASPECT.

We get appealed to as medical authorities pretty often in our visiting, and one of our dreams, not to say prayers, is to work up for a French diploma of medicine, so as to be free to help these poor souls. In the case of a poor girl we have had lately, they allowed us to bring in a French doctor; but this is most exceptional, and generally speaking we are afraid to inquire too much into people's sufferings, knowing we are powerless to do anything. There is a fairly good hospital here, and Arab women would be admitted, only prejudice shuts the door. There are native doctors too, but they seem little above the proverbial "medicine man"; their favourite remedy is to cut the patient with hot knives (we have seen this done lately for sprained ankle and lung disease respectively), and to give them charms to wear. Many people I know are afraid of medical work eclipsing the more important spiritual work, and undoubtedly there is a danger; but unless you can relieve their bodies, they—not very unnaturally—do not care for you to prescribe for their souls. At any rate, we find unmistakably that the families who are most willing to listen are those where we have been able to attend some sick one, and it does seem almost a mockery to read them miracles of healing that our Master wrought and then to turn away and do nothing for their sufferings.

JEWISH AND ARAB CHILDREN.

We have a little Jewish maid, Miriam, who comes for a few hours every day to scrub, run errands, and in various ways set us free for study. We have prayers in French for her benefit every morning, and the pleasure of doing steady teaching in this one solitary case makes us long to have some sort of a school for Arab children where a little seed might be dropped every day. When one thinks of the years of careful training and pruning and watching even the children of *Christian* parents need in the home-land before they blossom into

"out-and-out" followers of Christ, it is surprising that we can expect these wild plants to do the same with a hundredth part of the tending. But it goes without saying it will be many a long day before we are ready for it, and many a longer one before Arabs will be willing to have their girls taught. It is wonderful, surrounded as they are by French civilisation, how immovable their prejudices seem! We find it exceedingly difficult to keep up the attendance at the sewing class held every Tuesday. The materials are given them; they are taught to sew, and when the garments are finished, they take them home; and yet we never have more than eight or ten girls, and these cease to come as soon as they are veiled. Still, it is a means of holding them, and we find that grown girls remember hymns and texts that they learnt at the sewing class years ago. They are exceedingly intelligent, these Arab sisters of ours—so keen and discriminating; it is heart-rending to see it all going in the wrong direction. I should say, too, that "caste," though very little appears on the surface, goes a long way in thinning our numbers. We speak of them generally as "Arabs," but there are really several races here, those of Turkish origin looking upon themselves as superior to all.

THE JEWS OF TLEMCCEN.

As far as houses go, Jews are infinitely lower than Arabs. They are huddled together in mere holes underground; often one must go through literal tunnels to reach them. This points back to their persecution. They suffered terribly here in former years, and even now are cordially hated by French and Arabs. It is unutterably sad to see how terribly low they have sunk as a nation. One would have thought their conscientious observance of the Sabbath would have kept them nearer to God in a sort of old-dispensation way; but it just shows that the formalism of even God-appointed forms ceases to be acceptable when "the heart is far from Him." The little we do get into touch with Jews is very interesting. They are so charmed to find we know their history and speak reverently of their ancestors. The women are very nearly as ignorant as the Arabs, and none, except the very old, ever go to the synagogue. It is curiously sad in this place that Roman Catholicism and Protestantism are marked "women only," while Judaism and Mohammedanism, "none but men admitted." The Jews are religious enough to write God's "Words" on the posts of their doors, but as to teaching them diligently unto their children and talking of them by the way and in the house, they appear to think that part of the commandment is annulled. When we ask the meaning of the few Hebrew characters covered with glass, and again with an embroidered sort of little mat hung over it, we are told, "Oh, that is for the good God, and it is sin to look at it; the men kiss it every morning." Most of them are interested in the return of their nation to Palestine; indeed, a considerable sum has been collected in Algeria to help the Russian exiles to the Holy Land.

Morocco.

PREACHING AND HEALING.

Being Notes of a Fortnight's Missionary Journey to Larache and Neighbourhood.

BY DR. T. GILLARD CHURCHER.

LARACHE is a seaport six hours by sea from Tangier, but steamers are irregular as to time, and uncertain as to whether they go direct. In this case the journey of about sixty miles occupied two days and a half.

Tuesday.—Arrived at Larache, and pitched my tent just

outside the town. The sick at once sought after me. My plan of work was, at a given hour, to take my seat cross-legged on my carpet, open my two medicine boxes, and tell my boy to admit the first patient. As soon as he was seated, taking my Arabic Bible upon my lap, I explained to him who I was, and why I had left England; told him that, in the same way as I had been saved from my sin so might he be saved also; read to him John iii. 16; spoke of their own national offering of a lamb to take away sin—as a type of Jesus the *true* Lamb of God, which taketh away the sin of the world, and concluded by asking him to pray from the heart: "Oh Lord, forgive me my sins through the blood and righteousness of Jesus Christ." Then I enquired as to his ailment, and prescribed for him; thus I saw eight individuals.

books which Miss Caley gave to him when she was in Larache. We know that the Lord's word shall not return unto Him void, but it is encouraging to see it living. H—, the baptised convert, acts as tent-door keeper, and often adds a word about the truth as in Jesus, when the patient passes out. I find that it is a great help to have a converted door-keeper.

Thursday.—Had a good time with patients this afternoon—fourteen talks with sixteen patients. The abject poverty and utter misery of some cases is such as I have never seen equalled in the worst parts of London. Several heartily responded to the Gospel message, and promised to pray from the heart for saving faith.

In the Parable, the tares were scattered only after the good seed was already sown, but *here* one is sowing good seed



THE "WISSMAN" TENT, AS USED IN TUNIS (see p. 128).

According to my present experience this is the most satisfactory way of working for myself; it is slow but thorough. One patient to-day, when I asked him to pray, immediately threw himself into the attitude of prayer, and we asked for blessing together.

WAITING FOR THE DOCTOR.

Wednesday.—During the morning I was in the town seeing to some business, and on my return to the tent I found fourteen people waiting for me. I explained to them that my consultation hours were from Arsa (3 o'clock) till Mogurreb (sunset). However I had a Gospel talk with them for about a quarter of an hour before they went away. This afternoon I saw twenty patients, and got in sixteen little personal talks before the sunset call to prayer. One patient, a young Taleb, made my heart both sad and glad as he spoke of still having by him

among tares already rank and strong, but, as the Moors say, "Allah akabar"—God is great.

Friday.—Saw thirty-one patients to-day.

THE EVIL EYE.

Saturday.—The first patient to-day was a prominent fokee (or teacher) who asserted that he had lost his eyesight through the evil eye. I tried to persuade him that there was no such thing; on this he became angry, and triumphantly proved his point by relating to those around this story, of which I give a free translation:—

"In the time of our Lord Moses or Jesus (he did not recollect which, for Moors have no idea of chronology) there was a certain pious man who served God by washing people's clothes, but he had an evil eye, and so all the garments were torn in the process of washing. The people went to the prophet

then living, and begged him to pray to God to kill the man with the evil eye; so the Lord sent a great serpent, which concealing itself in some of the clothes already washed, waited its opportunity to destroy the man with the evil eye. Now it happened that this man's wife sent him three pieces of bread and meat for his dinner; a beggar coming by asking an alms received from him one of the pieces, on which God placed in the serpent's mouth a stone of the same size as the food given away; this was repeated three times and the man went home dinnerless, but his charity saved him."

This was the fokee's story, and he considered that he had fully proved his point for the evil eye. When I preached Jesus to him he said he did not understand what I was talking about, and thus the blind leaders of the blind are often doubly blind. Saw fourteen patients to-day.

A JOURNEY INLAND.

Monday.—Started early in a thick white mist for a neighbouring market. After three hours we reached the soke of the Toulba, a market not held under Government control, but presided over by the religious men of the district. Here one of our donkeys was stolen, but after a long chase the thief, who was a gigantic Moor, was brought back prisoner by my little servant.

In order to avoid notoriety on this my first visit, I forgave the thief, and having recovered the donkey, we moved off across country, in order to reach a more important market to be held next day in a neighbouring district. Two rivers had to be crossed before we camped, the first was tidal and so deep, that after waiting several hours we had to unload the animals, and carry the goods over upon men's heads, as the water was up to our chests. The second river was shallow, but in crossing, my donkey wandering into a mud-hole, I had to scramble out as best I could on foot. Camped in an Arab village, and saw ten patients; the people here were ignorant, stupid and wild.

A COUNTRY SOKE.

Tuesday.—After two hours arrived at the large Tuesday market. Several thousands of people were present; did not attempt to attract attention, but one former patient recognised me, and was very cordial in his welcome. Here I doctored several. I was impressed with the importance of this market; merchants from Arzila, Larache, and, I think, El Kasar come here and meet the mountaineers of the hill country, as well as the people of the plains.

Moved off again, and camped at a village inappropriately named Blot. It was situated upon a well-wooded hill-top, and surrounded by exquisite scenery. As soon as the tent was pitched, the village teacher came to consult me, and soon a group of fourteen men were quietly listening to the truth about the Lord Jesus, at the door of my tent. A former hospital patient was among them; he was very grateful and pleased to see me, but very shy of talking before others about Christ.

Wednesday.—After breakfast saw fourteen patients, men of the lowest moral type. How powerless is Islam to purify the life! their filthy conversation brought to mind the inhabitants of Sodom.

LARACHE AND ARZILA.

This afternoon returned to Larache. Soon afterwards the Governor of the town sent for my servant, and threatened him for having taken me into the country without permission, and also for bringing the Christian back again. I accordingly visited him and put matters right.

Thursday.—Saw sixteen patients to-day; had a good time with several of them; there is much murmuring at my leaving to-morrow, and I have received many benedictions and invitations to return.

Friday.—Travelled by land to Arzila; saw three patients.

One man recognised me as having been there years ago, and speaking of Miss Caley, he said, "She won the heart of everybody; she not only spoke and sang about Jesus, but gave medicine to the sick, and to the very poor money to buy food." So she being dead yet speaketh.

Saturday.—Rode into Tangier in about seven hours, having enjoyed the trip and the work accomplished.

Tunis.

A SEASIDE VILLAGE.

MISS CASE, Miss Grissell and Miss Harding, have been spending a week or two at Ras el Djebel, a large village on the Mediterranean, about sixty miles to the north of Tunis. The following interesting notes are from the journal of Miss Case:—

August 26th, 1891.—We find ourselves in new circumstances indeed, in this sea-side village, but they are very interesting. Just now I was indulging in half an hour's siesta when, having been awakened by some score or so of flies, I saw a basket of figs descending from above my bedroom door. At the same moment I became aware that Miss Harding was expostulating with people on our roof, who were insisting upon our accepting their gift. I ran out into the court to make three fresh acquaintances—two women and a boy—who would not take back the fruit, although we really do not know what to do with the figs and grapes already in the house. The women had a request to make—would we not visit them? Certainly. In ten minutes' time the boy presented himself as guide, and Miss Grissell went off with him. The women had come over the roofs to us, but we have no means of access to them from within this queer little summer-house. To get on our own roof we have to cross the road and walk over several over houses.

The above is just a sample of what goes on from day to day. The dear people of Ras el Djebel are full of warm generosity and curiosity. We have been here four or five days, and have made quite a number of friends. But I must tell you how we got here.

THE JOURNEY.

On Thursday, August 20th, we left Tunis at 7.30 p.m., a dear little circle of friends speeding us on our journey with good wishes and prayers. The objects we had in view were (1) a change from the hot air of Tunis; (2) work in a new sphere; and (3) improvement in colloquial Arabic. The carriage we travelled in was almost too good for us, as the driver was afraid our luggage would spoil it. We were going to an empty house, so were obliged to take our beds along. However, we thought little of his objections when we found he only wanted to make room to take up two other men, and that his care was not at all for his three horses. What a lovely moonlight night it was! During our nine hours' drive we were never once in darkness, and then, just as we were nearing Ras el Djebel, the sun rose, so that our first sight of the sea was a glorious one.

Very soon we had settled ourselves in the little two-roomed, whitewashed house, and were comfortably eating our breakfast at seven a.m. Miss Harding and I had made the tour of the "town," and bought eggs, charcoal, etc., for cooking. We are glad to find goats' milk cheaper than in Tunis, but there are no cows, as we had hoped. Eggs are two a penny, and grapes a penny a pound. Figs, delicious, cool, and fresh from the gardens, are less than a halfpenny a pound. Bread is made

from dark flour and looks dirty. Very little is sold, as each family provides for itself. We have induced a neighbour to make some semolina bread for us. It is very good.

CURIOSITY OF THE PEOPLE.

For a day or two after our arrival we found the curiosity of the people very amusing, but rather trying. Groups of men and boys followed us from place to place, Jews showing off their knowledge of French in the hope of being allowed to translate for us, but falling back as they found the strangers quite able to transact business for themselves. "Listen to her! Bravo, well done!" The Arabs were delighted to find Miss Harding and Miss Grissell talking away in their own tongue. Then the articles we bought and the price we paid, and our refusal to deal with a Jew who tried to cheat us, and the fact that we wanted donkeys to go to the sea, were all matters of supreme interest in the little town.

Invitations to visit came pouring in at once. Before we had been in the place twenty-four hours, one girl, sent by her mistress, was so determined not to take "No" for an answer that she tried to drag us in by force. It was almost more than I could do to withstand her, as I held sun-umbrella, bag, and big melon in one hand, while she pulled hard at the other, and four children helped her to tug. Just in time some one came to the rescue. Naturally we had enough to do that first day, and were rather tired after jolting over unbeaten tracks and mountain paths.

We visited the girl's mistress and family the following day, and found they were relations of our landlord. Mistress Doujah is one of the more strictly secluded Arab ladies. Poor thing! she does not go out even to a wedding—that great opportunity for shut-up Arab women! On Saturday Miss Grissell and I had a nice talk with Doujah, her sister-in-law, servants, and some bright children. It was wonderful how readily they grasped the meaning of the Wordless Book. It was difficult to get away, and the little maid is constantly being sent to beg us to come again. Visits are continually being paid at that house, and the name of our Master is getting well known there. "She says Jesus Christ, not Mohammed," remarked one of the women in a whisper the other day. Doujah and her husband are very generous. They like to send us our supper, nicely cooked (cous-cous and partridge), or a couple of partridges, or fruit.

MORE OPEN DOORS.

Leaving Doujah Miss Grissell and I sauntered down a road exploring. We saw a Bedouin standing at her door, and she allowed us to enter. A poor baby with sore and dirty eyes was suspended from the ceiling in a cradle, jerked (not rocked) by a boy, who pulled a string. The room was just like a hen's house at home. Miss Grissell begged the mother to wash the poor wailing child's face, and to keep its eyes clean. The woman yielded to our persuasions and bathed the face, but never dried it! The numbers of sore eyes, generally covered with teasing flies, that one sees here! Also scores of blind people, deprived of sight in one or both eyes, entirely through neglect. It is so sad.

Asking the Arabic for cradle, I made a note of it before the Bedouin woman, but it frightened her so that I learnt a lesson. She thought I was going to bewitch her, and after we left the house her husband came after us, to ask again what I had written. We managed to satisfy him, and he went away smiling.

THE HOUSE OF A JUDGE.

Continuing our walk, we looked in at a splendid garden. "Go in," said a man just quitting the premises. We obeyed, and meeting men and boys, were conducted from one spot to another, until a lad was sent to bid us enter a large house,

which we had already speculated about from the road, where we had seen one side of it. At first we declined the invitation, not knowing whom we might find within, but as we were assured that only women were there, we mounted the steps and found ourselves heartily welcomed by two ladies, their friends, and dependants. The older lady (both were quite young) told us she was "the wife of a judge" from Tunis, and that the other was her husband's sister. They are here for change of air and sea bathing. Being Arab women, they only dare to go to the sea at night; three o'clock a m. is their time. They have a house of their own on the beach, as there are no machines.

I never saw the women's garb of Tunis, which is far from pretty, so tastefully adapted or so becomingly worn as by these two. They were spotlessly clean and really looked like gentlewomen. The married lady actually speaks French! She was so pleased to show us her grand bed, the beautiful view from her window, and to offer us hospitality in the shape of a sweet drink made from quince. I saw one of the black servants lovingly handling a hamper of fresh grapes and casting pleased glances at us, which was explained when we found that she had received orders from her mistress to send a boy home with us to carry them. It is in this way that doors are constantly opening.

AMONG THE SICK.

People are beginning, too, to find out that the strangers are not altogether ignorant of medicine. When this is once noised abroad, there will be only too many applications for help.

28th.—Those women who looked over the roof have no less than three sick ones in their house. Husband, married son, and young lad seem to have got sunstroke. As they cannot eat ordinary food, they are, as usual, left to starve, and perhaps they will die of weakness. Miss Grissell has carefully attended to them for two days. Of course, her fame is spreading already, and many requests for visits are coming in. For some reasons we are not glad of it: it leaves less time for direct spiritual work.

Two men came to our house this evening. One, a young Jew, who brought another to hear our words—the latter turns out to be our very friendly Arab-speaking postman—and the other a lad, who assured us *he* could bring us donkeys without wounds. We doubted it, for the cruel practice here is to make large open sores on the poor animals, into which the driver thrusts a pointed stick "to make them run." However, our good boy really did bring to us next day two strong, well-trained donkeys with perfectly sound bodies. How we did enjoy going to the sea on those donkeys!

SUNDAY VISITORS.

September 1st, 1891.—Our postman, who takes a great interest in us, brought several other Jews on Sunday to see us. One of these especially, whom we call Peter, seemed profoundly astonished at what he heard. Though Arabic is his native language he cannot read it, so I gave him a New Testament in French, asking whether he would read it every day. That seemed absurd almost to him. "Every day? Every minute I shall read it," he said. And he began immediately. He comes every day, showing us how far he has read and asking questions. I had a nice talk with him to-day, explaining, "The law was given to Moses, but grace and truth came by Jesus Christ," etc., which he could not before understand. I am more and more surprised to find how excessively ignorant the Jews of Tunis are. These young men, for instance, have never seen a Bible, and know nothing whatever of the Old Testament, so that an appeal to their own ancient Scriptures is like asking a blind man to decide between two shades of colour. He does not know what you are talking

about. One has to go slowly, taking them on step by step. Meanwhile, among all our friends in Ras el Djebel none are more eager to serve us than these pleasant-mannered "Israelites." They never call themselves "Jews," by-the-bye. If we go into the village and fail to find a house, or an article in a shop, that we want, one of them is sure to be standing at our elbow when we turn round, and straightway our difficulty is over! Peter doesn't mind being out of pocket on our account, which for a Jew in these parts is saying much. God bless and convert him!

FROM MISS A. HARDING.

MISS HARDING, who went with Miss Case and Miss Grissell to Ras-el-Djebel, continues the narrative of their interesting visits amongst these benighted people.

A PRAYER-HEARING GOD.

One family living very near to us, has our especial interest, for we feel their hearts have been prepared to receive His message through us, they are related to our landlord. The very first day of our arrival, the little servant girl—at her mistress's instigation—tried to pull us into the house by main force. Owing to the lateness of the hour, we had to postpone our visit till the next morning. The little household consists of a young married woman, her husband, and children; an unmarried sister-in-law and brother. An aunt (Khadijah) was staying with them, of whom I must tell you more particularly.

She and her nieces gathered closely round us, as we told them the reason of our coming here, and why we had left our homes. Speaking to them about prayer, the aunt said, "My husband does not love me because I am not pretty, and am swarthy instead of fair, do you think, if I ask God in the name of Jesus, to make him love me, He will?" On assuring her that He would, and that she must not only pray, but always seek to please her husband, she was eager to try the plan. The next day, when Miss Grissell went to see her at her own house, she said, with such delight, "I prayed for my husband to love me and when I came home, he did love me, and has been much kinder to me since." By that answer to prayer she commenced to know there was One ever present with her, Who cared for her, and did hear and answer prayer, and that day the light began to dawn upon her darkness, and joy upon her hitherto cheerless life.

This morning I found her just returned from a wedding. She had spent the night at the bridegroom's house, and although fagged and tired from late hours, she sat down beside me, on the ground, and after first exchanging greetings, laid her hand on my knee and said, "Now, will you tell me more about Jesus?" and there was an anxious, pleading look on her face, so I told her of the One who loved her so, and was able to bring joy and peace into her life—Who was ever present to help her, and understood all about her. Her old mother, who was sitting beside us, said, "I have more than you to trust in, for I have our prophet on the right side, Jesus on the left, God over-head, I must be all right," and as I spoke to her of the burden of sin she carried, she replied, "Our prophet can also release me from this." But Khadijah grasped the truth at once, that there was "no condemnation to those that are in Christ Jesus." "How wonderful!" she said, "no more punishment of sin for us—we can be holy before God." Will you especially pray for this dear Arab lady, that she may become a witness for Him in this village.

AN ACHING HEART.

Sept. 3rd.—Passing through the market to-day, a man stopped and begged us to go and see his brother, ill with fever. We followed him to a cow-shed, where the sick man was lying

on a blanket. His brother told us a younger member of the family, much beloved, had died two days before of fever; the sick man had asked to be taken away from the house for awhile, where some men were reciting the Koran, and where everything reminded him of his lost one, the Benjamin of the family. He looked so sad, and placing his hand on his heart, said, "My brother is always here." He sat down in the doorway of the cow-shed, from which was visible a rustic scene of green fields and grazing bullocks, and in the distance the last sheaves of the harvest ready to be gathered in. As we talked to the poor sick one—his mind so sad, so dark, so unable to take in what we were saying—we thought that he was only one of the many in the village who knew nothing of a Saviour, and had no hope of the life to come.

ATTENTIVE HEARERS.

Sept. 4th.—In visiting to-day where Miss Grissell went yesterday, a group of women and children gathered round me, and after giving some medicine, they said, would I tell them more of what my "sister" had said yesterday; she had spoken to them of One who could take away all their sins. I drew out my little wordless book and explained to them, through that, how the blood of Jesus could cleanse from all sin and make them fit for Heaven. One dear little lad, carrying a tray of dough to the oven, turned back, the tears running down his face, saying, "Cannot I listen, mother, to the story?" On being allowed, he sat down opposite me, with tears turned into smiles, and then, when the story was ended, contentedly went off with his load.

One woman, on my saying how near Jesus was, and how often I spoke to Him, asked, "Will you speak to Him for me to-day? Tell Him I have sorrow in my heart, because I have lost my sister; ask Him to take away my sins, and to watch over my children." I asked her if she would not begin and speak to Him herself; she replied, "Ah! but you know Him better than I do." It is worth leaving all, to have the joy and privilege of being the first to give His message to these sitting in darkness and the shadow of death, and without any knowledge of Him.

THE GOOD NEWS SPREADS.

Sept. 9th.—All the town is becoming astir now with reports of the truths we are seeking to spread amongst the people. As we pass through the streets, we are questioned by one and another, as to our belief, its foundation, what is the book we possess; even little lads, who gather round us at every corner, are beginning to understand the wonderful words of life, and through them the glad tidings spread from house to house. One dear boy, quite a stranger, caught hold of my hand to-day and went with me to visit a sick person, to whose house I was going. There he sat curled up on the bed all the time, listening most eagerly to the sweet old, old story, so new to him, his face all aglow with delight. On my finishing, he said, "Come, rise now and come to my house," which I was obliged to refuse, as other sick ones were waiting. On our leaving the street, he caught sight of his elder brother, and calling him, said, "Come and hear the words of Jesus, to which I have just been listening." He made him stop then and there, and as we parted, he begged me to go and see his family next day, which I promised to do. These little Arab lads are so intelligent, and understand more readily than the women. As yet their hearts are untouched by belief in the Prophet, and if brought constantly under Christian influence, much might be done to win them for Christ, they are very susceptible to love and kindness.

A SUCCESSFUL PLEADER.

Another boy, called Ahsan, to whom I was speaking in the street one day, and who came to visit us soon after on his own account, seemed much impressed by the words telling of the

great love of Jesus in dying for him. Again and again he came, asking us, as an excuse for coming, if he could do anything for us; to day he wished us to go and see his mother. He wanted her to hear also about Jesus. We were so busy all day, visiting one and another, that we were obliged to say, "No, wait a little." But the importunity of this little Arab lad gained the day, for every two hours he came, saying, "When will you come?" "When may I come back to fetch you?" etc, "You need only stay a quarter of an hour." I went as soon as I could, and met with a glad welcome from mother, father, and grandmother; Ahsan, sitting in the midst, with such a look of triumph on his face, said, "Now tell them about Jesus." He made no remark at the time, only drinking in the words.

After he came home with me, Miss Grissell asked him what he had heard. He replied indefinitely at first; then, on a reminder of it all, said, "Jesus came into the world on account of sinners, to die instead of them, to bear their punishment, that they might not go into everlasting fire and suffering and die eternally;" and the little fellow's face lit up with a glow of satisfaction that now he had grasped the reason why. And on our asking him to fasten it on his memory and heart, he said, "I will not forget it. Can I come to-morrow again?" We rejoiced to know that he, as well as other little ones here, had taken in the truths contained in the few words he uttered, viz., that He made complete atonement for sin, "was made sin that we might be made the righteousness of God in Him."

THE HARVEST PLENTIFUL.

There are so many now needing us, that we separate, each going different ways, visiting. As one passes down the street, the children try to coax one into their houses, or women come to the door, and, peeping out, call, "Ya Roumia" (meaning, oh, stranger, or foreigner), "come, I want to ask you something." It is long before we can arrive at our real destination, or reach home again. Many questions to be answered, and then the old, old story must be told. An Arab gentleman stopped me to-day, and said he wanted to know the meaning of a passage in a tract I had given his little son. It was, "There is one God, and one Mediator between God and men, the man Christ Jesus." I showed him the same passage in the Bible, and read him corresponding verses. For half an hour we stood thus together in the street discussing the great truth of Christ as Intercessor and Mediator, because he is first the Redeemer. He went away, asking me to bring him a portion of the Bible to read. We have also had a few Jews to visit us at our house, and have given them some Hebrew Scriptures. More than one came for two or three days to read with us, but they have not been lately.

Some of the Mohammedan women here are very bigoted, and, being versed in their own traditions, will not listen to us. "Mohammed," they say, "is our friend, intercessor, and the apple of our eye; he will plead for his own people." The saying, "There is no God but God, and Mohammed is His prophet," they assert to be their passport into heaven. Poor, benighted ones! My heart aches at their thus putting from them any other way of salvation, and they cannot see that they themselves are sinners, for they know not what sin is. They say their hearts are white as milk, and if they lie or steal, repeating the above formula wipes out all sin. The lower class of men and women are, as a rule, much more accessible; so it is true now as of old, "The common people heard Him gladly."

The circumstances of every hour furnish us with errands to the throne of grace. We ought, in the secrets of our hearts, to be communing with God our Father all the day long, hearing His voice, asking His guidance, or making confession, if in any of these things we fail.

Tripoli.

MEDICAL WORK IN TRIPOLI.

WE append some notes of Mr. Harding's medical work in Tripoli, which continues to attract many of the natives, and to whom morning by morning the Gospel is unfolded by our brother. Will our readers pray that the power of the Holy Spirit may accompany the Word read and expounded, so that it may prove to be "the savour of life unto life?"

July 1st.—Had a nice time with the patients this morning; read and explained the account of anointing the Lord's feet in the house of Simon the Pharisee, including the parable of the two debtors, and after that the parable of the sower. A hot wind has set in.

2nd.—Twelve patients to-day, mostly long surgical cases, occupying three hours. Read to them the feeding of five thousand, etc.

4th.—Heat is increasing. Previous year's maximum shade temperature of the air has been 90 degrees; to-day it rose to 93 degrees; it was 90 degrees in my bedroom at midnight. These last two days I have had a patient in the house all day directly under my care.

EXTREME HEAT.

6th.—To-day the heat has been unparalleled, 104 degrees in the shade; minimum heat during the day, 93 degrees. I read of the raising of Lazarus.

8th.—To-night the temperature has fallen slightly, but the heat the last few days has been terrible. Many natives have died from exhaustion and syncope. After sleeping in a badly-ventilated room, at a temperature of 95 degrees all night, I almost became unconscious myself yesterday, and could not take the morning service. I was able, however, to conduct the Bible reading in the evening. There has been a very depressing influence with this heat, which has made it a serious cause of anxiety to all Europeans here. I hope we shall never have such a time again. Mr. Venables' children stood it well.

15th.—To-day I had a good number of patients, and read and commented on a number of selected texts, showing from God's Word our own lost condition, and the plan which God has provided for our salvation.

AN ARGUMENT.

16th.—I was reading to-day and explaining the story of Nicodemus. One man who has had a good deal of instruction almost anticipated my remarks, saying it was true that which is born of the flesh is flesh, but if a man left sin and turned to the worship of God, he became a spiritual man; whereupon I turned to John i. 12, and from that explained the new birth. Another man told me that according to them, if a man truly repented, God would accept him as a good man; but, I said, what about the sin that is past? A thief is a thief, however much he may repent. He did not see this at first; but the other man called out, "Yes, yes, the doctor's right; he would always be a thief. You hold your tongue and listen;" and turning to me he said, "Go on reading; he doesn't know anything." I think it right to say that this man's zeal was probably due to a desire to get the service done as soon as possible. But I said, "I want to explain to him so that he shall know," and proceeded to further illustrate it. May the Lord cause him to apply it to his own case!

INGRAINED ERROR.

While seeing the patients individually, I asked one regular attendant if he understood what I talked about. He said, "Oh yes! But you say the Lord Jesus died, and according to us he did not die;" and nothing more could I get from him than this.

Such a fable as the death of Jesus might deceive us who had only the Gospel, but they, having the purer Word of God, know better than to be deceived by such a lie. This is their position. Thus even after, by the grace of God, we have overcome the initial difficulty of persuading them that they need a Saviour, there remains the greater difficulty of persuading them that the Saviour has been provided. But truly "with God all things are possible," and with the command to preach is coupled the assurance of all power.

17th.—To-day I finished the third chapter of John, and read part of the fourth. There were a good many people present, and some who were here yesterday were very attentive, but their interest was evidently repressed by the presence of a typical Pharisee, of whom they seem to stand in awe.

FRESH VISITORS.

22nd.—To-day we had rather more visitors than usual, twenty-two in all, including women and children. This was mainly owing to a man from Imsellata or Misellata (about 3 days' journey), who had apparently brought his whole family to see the doctor. Besides him there were three or four other men who were strangers to me, and to whom I had great difficulty in expounding my passage (Luke ii.); some of my regular *clientèle*, I am afraid, got rather fidgety at the amount of explanation that was necessary. In some respects teaching these people is very like teaching a Sunday-school class, with the important difference that Sunday-school children generally believe what you tell them, whereas these people know better!!

30th.—I had a very straight talk to-day with the Arabs on the subject of the "Vineyard and the Husbandman," which most unequivocally shows the Lord Jesus as the Son of God, but none of them made any objection.

The attendance at the surgery is large for the time of year; the total for the past week is 102.

Our Field of Labour.

TRIPOLI.

By MR. H. G. HARDING.

(Continued from page 112.)

SUCH briefly has been the history of Tripoli, but the past is forgotten in the present.

THE CITY.

The modern city of Tripoli encloses within its walls an area of about 160 acres, its outline is irregularly pentagonal, its walls on two sides, which form more than half its circumference, being washed by the sea. It is surrounded by a lofty wall which, nowever, is very dilapidated on the landward side. The wall is pierced by four gates, two of which are close together, and may be regarded as forming only one exit from the city; these gates are situated respectively, the Bab-el Bahar, or Sea Gate, at the northern; the Bab-el-Mensiha, or Country Gate, at the south-eastern; and the Bab-el-Djedid, or New Gate, at the south-western corner of the city. The south-eastern angle of the city is formed by the castle or Government House, where the Governor-General has his residence, and where all the various offices of the Government are located. The northern wall is fairly well fortified, and the central fort is surmounted by a lighthouse whose powerful beams I have myself seen at a distance of fifteen miles out in the desert. All the houses in Tripoli are of the ordinary flat-roofed oriental type, the streets are narrow, paved with large rough stones, and lighted at night by oil-lamps.

POPULATION AND LANGUAGE.

The city now contains, besides the Turkish garrison, some 25,000 inhabitants. About half of these are native Moors,

Arabs, and Negroes, the Jews are computed at 7,000, the Catholics, principally Maltese, at 3,000, and Turkish civilians would number perhaps 2,000 more; besides these there are Armenians, Maronites, and others unclassified, who make up the total. Among so many different nationalities as are represented here, the question of language naturally becomes somewhat complicated. The language commonly and almost universally spoken is a very much modified and corrupted Arabic, containing a large proportion of Turkish and Italian words; of this there are at least three distinct dialects, one spoken by the Moors in the city, another by the Jews, and a third by the Arabs in the country, who are, I believe, of Berber descent, and whose language has been modified accordingly. This language is understood by about nine-tenths of the people, and although I have heard it said that Italian is more commonly spoken in the town, being understood by all Catholics, most Jews, and some Arabs, certainly for work among the Mohammedans this local Arabic is the language; still there is no question that to be *au fait* in Tripoli one should know not only the local Arabic, but Turkish and Italian as well, and many, even of the natives, speak all three fluently.

CHARACTER OF THE PEOPLE.

It is interesting to notice the change that has taken place in the character of the people. The native of to-day is ridiculously unlike the popular conception of a bold corsair; sleepy, lazy, cowardly, ready to kiss the feet of an unbeliever if anything is to be gained by it, and then curse him behind his back; such is his character, to which one must add the common Moslem attributes of lying, theft, and every kind of immorality. There are, of course, exceptions, some few have come to recognise that honesty is the best policy, but the townsmen, as a rule, are physically and morally worthless. The countrymen are much finer men, and seem to have preserved something of the old Tripoline character, they live simply and work hard. I have found them, when properly treated, civil and obliging, certainly fanatical, but not violently so; other Christians have complained of insult, and spoken of the country Arabs as ready to ill-use any unbeliever who might fall into their power, but I have never had cause to complain. Of course women and children call one "unbeliever," and curse the religion of one's father and relatives in general, but English children will shout after any one whom they consider peculiar in any way, and these women are of no more account in estimating the feeling of the people than naughty boys of an English village. Besides all these there are the Turkish troops, numbering at present, owing to recent alarms, some 20,000, but never less than about 7,000. These are mostly Turks, but they include also a large proportion of Arabic-speaking Syrians.

RELIGION.

But the all-important question naturally arises, What are these people and how are they provided for from a religious point of view? The natives, who, as we have seen, form half the population of the city, are Moslems, and as firmly rooted in their false belief as it is possible for them to be; words are inadequate to express the unbounded faith which these people have in their religion, it seems unshakeable, but we trust in the Lord of Hosts. However, the consideration of this matter, which concerns us so closely, must be left to another time. The Turks also are Moslems but of a different sect, and are much less fanatical and more reasonable and open-minded than the natives. There are in the city about a dozen *jouâma*, or mosques, intended for meetings, in which a sermon is preached every Friday, while as for smaller mosques intended for worship only, their name is legion, and they seem to be fairly well attended. Some of these large mosques have, I am told, very beautiful decorations of mosaic and arabesque, but it is

difficult for a Christian to get permission to see them. There are several schools of dervishes who hold evening services for worship two or three times a week, meeting for instruction on other evenings, and there is also a large theological college. Under the head of religious influences we must also class the numerous little schools where the curriculum includes very little beyond learning to read and to recite the Koran, accomplishments which every Arab boy, even the poorest, must learn. The Jews, of course, have their synagogues, about twenty in number; they have no pretension to architectural beauty, but many of them are furnished regardless of expense, the very lamps being pure silver or even gold. The Greeks also have a church recently renovated, and the Roman Catholics have a building which is about to be replaced by a large and handsome church now in the course of erection, which will be capable of seating 4,000 persons. The Romish clergy have schools under their direction which are attended, to a certain extent, by the children of European residents, but they are completely eclipsed by the schools established by the Italian Government, which are large and well appointed, and are free to all who choose to attend. They include schools for boys, girls, and infants, and a very large night school for men. Of course the instruction given is purely secular, and, though most of the scholars are, I believe, Jews, there are a considerable number of Mohammedans who seize the chance of getting an education for nothing. One is glad to see the natives getting even a secular education which may loosen, in some measure, the bonds of ignorance and false belief, but we desire, especially now when their minds are being to some extent opened to knowledge, to bring before them the truths of the Gospel. Until recently they had been left in darkness; neither Greek nor Romish priests sought to enlighten them. True an agent of the British and Foreign Bible Society called here at rare intervals, but until we landed here in 1889 there had been no resident Christian missionary to the natives at all.

(To be continued.)

EXTRACTS FROM WORKERS' LETTERS.

From Mr. G. B. MICHELL (Tripoli).

An old man, a Moslem, came, and in much anxiety and eagerness begged me to explain to him fully the doctrines we have been teaching. I could not believe at first that he seriously wanted to know all we could tell him in a receptive, and not a hostile spirit, but as I opened out to him the way of life, his intent earnest face, and his sincere desire to understand thoroughly when he could not quite follow, helped me to urge him to come to Christ for forgiveness of sins and for eternal life. He examined all I said carefully, and said it was marvellous! What blindness he had been in all his life! He said he wished to accept this truth with a full heart, and how was he to do it? He was most earnest, and he asked God to hear and accept him in the Lord Jesus, and to witness the sincerity of his heart. Then he knelt with us, and I prayed while he put in a hearty Amen! now and then. You can imagine how joyful we have been, though naturally we must not be too sanguine. He has been once or twice since to read with us, and I heard from another man of his having lent a Testament to two officers, who were talking about it in a café; so he seems to be at work. He said himself we must be up, and tell others about this; it was "light," and they in the darkness!

We had also been praying for several Jews and Arabs, who have been before to hear, but have not been near us this time. This week nearly all have met me for the first time, and have promised to come, and one, a Jew, Jedidiah, has been several times. He nearly "came over the line" two years ago, but

has been apt to be enticed by Moslems. Now he comes, and is clear on the truth, and I really believe he has accepted the Lord! Is it not grand? Praise the Lord for His faithfulness!

Our Illustrations.

JEWISH MONEY-CHANGER IN TANGIER.

THE Jews of Morocco have much the same features as those in our own land, but their taller stature, darker complexion, and above all, their picturesque attire make them appear quite different. They wear a dress in form very like a dressing gown of various colours, generally dark, bound round the waist with a red girdle; a black cap, wide trousers that come a little below the skirts of the coat, and yellow slippers.

In Morocco, although oppressed, hated, degraded, and persecuted, they exercise various arts and trades, and in a thousand ways display the ingenuity of their race.

Here, as in all other countries, Jews are the great money-lenders and money-changers, finding in the possession of wealth torn from their oppressors, a recompense for all their woes.

Our illustration represents one of these sons of Abraham engaged in his daily occupation; his "bureau du change" is the open street, and here, seated on the ground with his coins spread out on a mat before him, he transacts business with his Arab neighbours.

ITINERATING IN NORTH AFRICA.

On page 122 we present our readers with a view of the "Wissman" tent which has been in use part of two seasons for carrying the Gospel to some of the outlying villages around Tunis.

It is made from green rot-proof canvas, with an outer roof or fly of the same material projecting beyond the tent all round, which serves to keep off a great deal of heat from the tent roof. The poles are made of bamboo, jointed so as to be easily taken to pieces for conveyance from place to place. When erected the tent is 9 feet long, 7 feet 6 inches wide, and 7 feet 6 inches high in the centre, the whole weighing only 90 lbs. It was a present to Miss Johnson from friends in England, who are interested in the evangelisation of the Moslems of North Africa.

In our picture Miss Grissell is seen seated and Miss Johnson standing at the door of the tent; on the right and left are two native helpers, one of whom is cooking the evening meal.

OUTFITS AND PASSAGES.

WE stated in our last number that we were hoping to send out to North Africa during the coming autumn eight missionaries and missionary helpers, should the way be clear for them to go. Three of these have since gone. Four others will, we trust, be leaving before long, viz., Miss Mary Bonham, Miss Mellett, Miss Johnston, and Miss Ethel Turner, the two former from Ireland and the two latter from London. There are also fourteen candidates, whose cases are now under consideration.

In addition to this, twelve missionaries, who have been home for a few weeks' rest and change, will be returning to their respective fields of labour. Some of these returning workers will be able to provide for their own expenses, but for the greater part of the outfits and passages, necessary furniture, freight of luggage, etc., we anticipate an outlay of *between four and five hundred pounds.*

For this we are looking to God, believing that He will, through His stewards, supply all the needs of His servants for the prosecution of His work. What we do we have need to do quickly, for "THE NIGHT IS FAR SPENT AND THE DAY IS AT HAND."

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

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

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

1891.	No. of Receipt.	General. £ s. d.	1891.	No. of Receipt.	General. £ s. d.	1891.	No. of Receipt.	General. £ s. d.	1891.	No. of Receipt.	General. £ s. d.	1891.	No. of Receipt.	General. £ s. d.
Sep. 1...	5593	0 10 0*	Brought forward	77	5 0	Sep. 14...	5626	3 0 0	Brought forward	342	1 10	Sep. 21...	5642	0 11 4
2...	5594	1 0 0	Sep. 8...	5610	0 2 0	Sep. 14...	5627	5 0 0	Sep. 21...	5643	4 0 0	Sep. 28...	5657	0 2 6
2...	5595	1 11 0	8...	5611	1 0 0	14...	5628	0 5 0	22...	5644	2 0 0	28...	5658	2 1 6
2...	5596	6 5 0	9...	5612	0 10 0	15...	5629	0 5 0	22...	5645	2 0 0	28...	5659	0 11 7
2...	5597	0 2 6	9...	5613	0 10 0*	15...	5630	1 0 0	22...	5646	30 0 0	30...	5660	5 0 0
2...	5598	10 0 0	10...	5614	0 1 0	16...	5631	8 0 0	23...	5647	0 14 0	30...	5661	1 1 0
3...	5599	20 0 0	10...	5615	1 0 0*	16...	5632	10 13 6	24...	5648	15 0 0	30...	5662	2 0 0
3...	5600	0 10 0	10...	5616	0 2 6	16...	5633	0 10 0	24...	5649	1 3 0*	30...	5663	0 10 0
3...	5601	1 0 0	10...	5617	0 6 0	16...	5634	2 0 0	24...	5649	1 3 0*	30...	5664	0 5 0
3...	5602	2 10 0*	11...	5618	10 0 0	16...	5635	200 0 0	An Aged	{	0 5 0*	30...	5665	0 8 2
4...	5603	5 0 0	11...	5619	2 2 0	18...	5636	5 5 0	Friend	{	0 5 0	30...	5666	5 0 0
4...	5604	20 0 0	11...	5620	0 5 0	18...	5637	2 2 0*	28...	5651	0 5 0	30...	5667	0 5 0*
5...	5605	2 0 0	11...	5621	0 9 4	18...	5638	0 5 0	28...	5652	1 0 0	30...	5668	0 10 0
7...	5606	5 0 0	11...	5622	1 0 0	18...	5639	2 0 0	28...	5653	0 10 0	30...	5669	0 5 0*
7...	5607	0 10 0	12...	5623	1 0 0	18...	5640	1 0 0	28...	5654	0 7 6	30...	5669	0 9 4
8...	5608	1 0 0	12...	5624	0 1 0	19...	5641	0 2 6	28...	5655	1 0 0	Total	£422 15 3	
8...	5609	0 6 6	14...	5625	5 0 0*				28...	5656	3 3 6			
	£77 5 0		Carried forward	£103 13 10		Carried forward	£342 1 10		Carried forward	£404 6 2				

* Special Funds.

GIFTS IN KIND: September 4th (16), Parcel of bottles, sugar, and old linen; September 7th (17), bottles, bandages, old linen, and an enamelled basin; September 9th (18), parcel of garments; September 10th (19), parcel of children's clothing; September 17th (20), parcel of Arab garments; September 22nd (21), parcel of garments.

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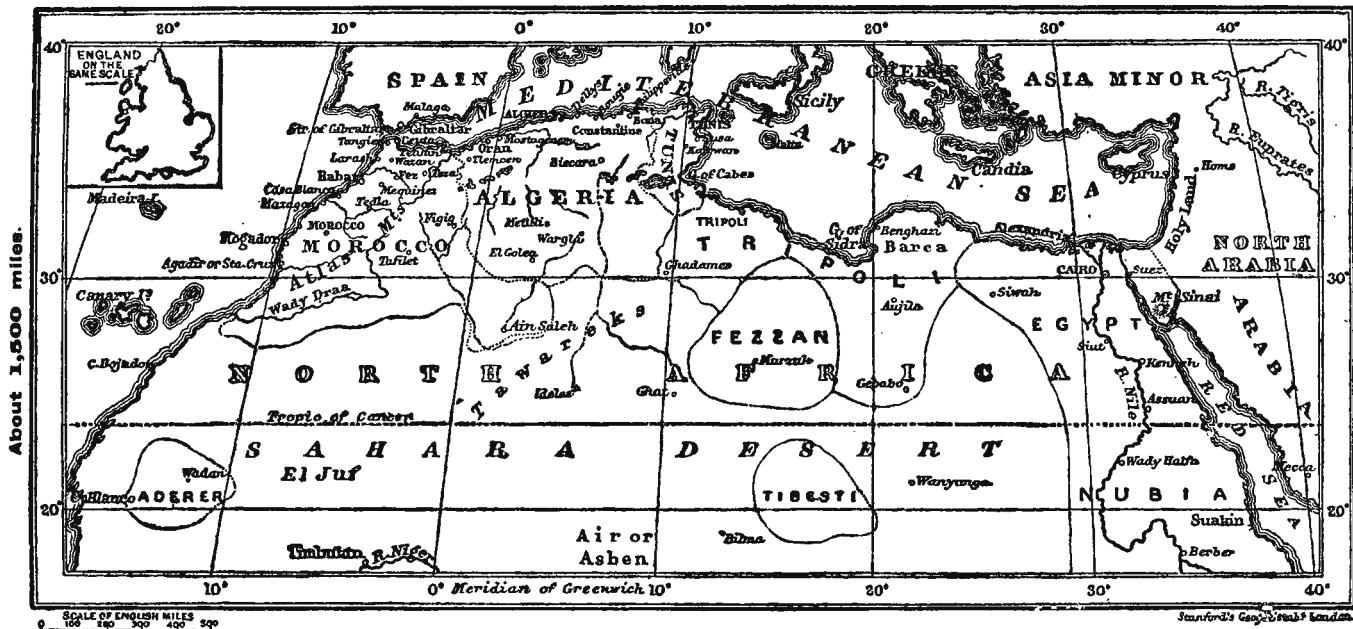
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About 3,600 miles across.



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	Miss GRISSELL ..	Oct., 1888
Miss B. VINING ..	Apr., 1886	Miss M. COPPING ..	June, 1887	Miss H. GRANGER ..	Oct., 1886	Miss A. A. HARDING ..	" "
Miss S. JENNINGS ..	Mar., 1887	Miss I. L. REED ..	May, 1888			*Miss M. F. HARRIS ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss R. J. FLETCHER ..	May, 1890	Algiers.		*Miss R. JOHNSON ..	Oct., 1889
Mr. J. J. EDWARDS ..	Oct., 1888			Mr. W. G. POPE ..		Miss A. CASE ..	1890
Mrs. H. BOULTON ..	Nov., 1888			.. Feb., 1891		Dr. C. S. LEACH ..	June, 1891
Miss M. ROBERTSON ..	Oct., 1889			Mrs. Lambert's Home.		Mrs. LEACH ..	" "
Dr. C. L. TERRY ..	Nov., 1890			Miss M. YOUNG ..			
Mrs. TERRY ..	" "			.. Feb., 1891		DEPENDENCY OF TRIPOLI.	
Itinerating—		ALGERIA.		Miss L. GRAY ..		Tripoli.	
Mr. W. SUMMERS ..	Apr., 1887	Tlemcen.		.. " "		Mr. G. B. MICHELL ..	
Spanish Work—		*Mr. M. H. MARSHALL June, 1887	
Mr. N. H. PATRICK ..	Jan., 1889	*Mrs. MARSHALL ..		Kabyle Work.		Mr. H. G. HARDING ..	
Mrs. PATRICK ..	Sep., 1889	*Miss R. HODGES Feb., 1889	
Miss F. R. BROWN ..	Oct., 1889	Miss A. GILL ..		Djemaa Sahridj.		Dr. W. H. VENABLES ..	
		Miss A. E. WYATT ..		Mr. E. CUENDET Mar., 1891	
		.. Feb., 1891		.. Sep., 1884		Mrs. VENABLES ..	
				Mrs. CUENDET " "	
				Miss J. COX ..		NORTH ARABIA.	
				.. May, 1887		Homs.	
				Miss K. SMITH ..		Mr. S. VAN TASSEL ..	
				.. Feb., 1891		.. Nov., 1886	
				Miss E. E. SHELBOURNE ..		Mrs. VAN TASSEL ..	
				.. " "		.. Mar., 1891	
						Damascus.	
				Akbou.		Mr. J. W. HOGG ..	
				Mr. A. S. LAMB Mar., 1891	
				.. Oct., 1883		Mrs. HOGG ..	
				Mrs. LAMB " "	
				.. " "		.. " "	

* At present in England.