

NORTH AFRICA.

THE QUARTERLY RECORD

OF THE

MISSION TO THE KABYLES AND OTHER BERBER RACES.

No. 7.

JANUARY, 1887.

PRICE ONE PENNY.

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A KABYLE.

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This Mission Aims by the help of God, to spread the glad tidings of His love, in giving His only begotten Son to be the Saviour of the world, among these people, by sending forth consecrated self-denying Missionary brethren and sisters for itinerant and localised Missionary Work.

Its Character is Evangelical and Unsectarian, embracing all who love the Lord Jesus in sincerity and truth.

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.

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.

Donations should be sent to the Hon. Secretary, Edward H. Glenny, Linton Road, Barking, or some other member of the Council.

Collecting Boxes can be had on application to the Hon. Secretary, giving full name and address.

LIST OF MISSIONARIES.

NAME.	Date of Arrival in North Africa.	Name of Town at which Stationed.	COUNTRY.	NAME.	Date of Arrival in North Africa.	Name of Town at which Stationed.	COUNTRY.
*Mr. A. S. LAMB ...	Oct., 1883	Djemâa Sahrdj ...	Algeria.	Miss C. CALEY ...	Nov., 1885	Arzila ...	Morocco.
" J. BURFAU ...	Jan., 1884	Tunis ...	Tunis.	*Mr. F. CHEESEMAN ...	Jan., 1886	Mascara ...	Algeria.
" E. CUENDET ...	Sept., 1884	Djemâa Sahrdj ...	Algeria.	" W. POS ...	April, 1886	Tasmalt ...	Algeria.
" G. MERCADEUR ...	Sept., 1884	Oran ...	Algeria.	Miss L. COLVILLE ...	April, 1886	Constantine ...	Algeria.
" E. F. BALDWIN ...	Nov., 1884	Tangier ...	Morocco.	" L. READ ...	April, 1886	Tlemcen ...	Algeria.
Miss C. BALDWIN ...	Nov., 1884	Tangier ...	Morocco.	" H. D. DAY ...	April, 1886	Tlemcen ...	Algeria.
" E. HERRMAN ...	Jan., 1885	Arzila ...	Morocco.	" B. VINING ...	April, 1886	Tlemcen ...	Algeria.
Mr. A. V. LEEY ...	July, 1885	Schdou ...	Algeria.	" S. HAMMON ...	April, 1886	Tlemcen ...	Algeria.
Dr. T. G. CHURCHER ...	Oct., 1885	Tangier ...	Morocco.	" H. GRANGER ...	Oct., 1886	Constantine ...	Algeria.
Mr. J. FRYOR ...	Nov., 1885	Tangier ...	Morocco.	Mr. S. VAN TASSEL ...	Nov., 1886	Bevroat ...	Syria.
Miss J. JAY ...	Nov., 1885	Tangier ...	Morocco.				

NORTH AFRICA.



A KABYLE (page 102).

PAST AND FUTURE.

AS the year closes we may well endeavour to learn from its history what God would teach us, humbling ourselves on account of our failures, and praising Him for His faithfulness. As regards our Mission, the year 1886 has through God's goodness been one of some progress.

ELEVEN FRESH LABOURERS

have gone forth, ten to North Africa, and one to Northern Arabia. We thank God for having made these labourers willing to go away from home, not to make money, get fame, or seek adventures, but to tell out the love of their Saviour and God to those who know Him not. It must surely give God joy to see His children walking in Christ's footsteps, and content if they can only glorify His name.

SEVERAL NEW STATIONS

have been opened this year. Constantine, Mascara, and Tasmalt will, we hope, prove centres of work for God and precious souls, and Arzila and Sebdu out-posts, respectively of Tangier and Tlemcen. Mr. Baldwin has also been able to visit Fez, and Mr. Van Tassel has gone to Beyrout, in Syria, for work in Northern Arabia.

SEVERAL MOHAMEDANS CONFESSING CHRIST

has been the best progress of all. We believe that these are the first-fruits of the harvest that by God's grace shall presently be reaped amongst these Mohamedans. We think it is worth all the toil and expenditure of money for Christ to have the travail of His soul in this small measure satisfied.

MANY AND SEVERE TRIALS

have also marked the year, and for them we praise God, for had they not been for our good He would not have permitted them to come. Difficulty as to the arrangement of workers, and the choice of right spheres for labour, perplexity on account of shortness of funds, and during the latter part of the year anxiety for the health of those engaged in the work have led us to feel our dependence upon God. We rejoice that His promises never fail, and that He has said, "I will in nowise leave thee, nor in anywise forsake thee."

THE EVANGELIZATION OF NORTH AFRICA

is however hardly begun. We have merely planted a chain of stations near the coast from Tangier to Tunis, a distance of about 1,100 miles, but there are gaps of several hundred miles between them, and there is no Protestant missionary for

about 1,000 miles to the east, and 1,600 miles to the south—in fact, till you come to Alexandria in Egypt, or the missions on the lower Niger.

FACILITIES FOR COMMUNICATION

are improving in Algeria and Tunis, and you can now travel by railway for 820 miles from Oran, near the borders of Morocco, to Tunis in the east, thus making it in some respects more easy to obey the Lord's command "to preach the Gospel to every creature."

MOGADOR,

on the west coast of Morocco, has been chosen as our next mission centre, and our valued brother, Dr. Roberts, will (D.V.) proceed there to establish a medical mission; before going he is to be married to Miss Dulley, who has proved by successful work at home her fitness for work abroad. We have also decided to alter the premises in connection with Hope House, Tangier, which we now use for the medical mission, so as to make a small hospital for the treatment of those cases which require to remain for a time under the care of the doctor. We do this because it is the experience of medical missions that the best spiritual results are obtained amongst those who have the advantages of continued instruction from kind Christian friends at a time when they are largely cut off from native influences. We shall only proceed with the work as we have money given us for that purpose. It has occurred to us that this hospital would be the best memorial of our late esteemed sister, Miss Tulloch, and that it might be named the "TULLOCH MEMORIAL HOSPITAL."

It was in these very premises that she had the joy of leading the first in-patient to the knowledge of Christ, and it was in these same premises that she breathed out her spirit, and fell asleep in Jesus. Four other workers have been accepted, and hope before long to proceed to the field. They are Mr. Summers, Miss Smith, and Miss Copping, all of whom have been for some time in the training institutes of Mr. and Mrs. Grattan Guinness, and Mr. G. B. Michell, of Sandown, Isle of Wight. We need them all, and many more beside, to carry the Gospel to the perishing Mohamedans of North Africa, and especially do we feel this now when some of our brethren have been laid aside by illness, and our dear sister, Miss Tulloch, taken home by death. In the past those who have been labouring have often been much tried because of the shortness of funds, but one of them writing a few days ago says that she would rather be short of money, and have more workers sent out to this needy field, than have more money and the workers be kept back.

SEBDOU.—In October last Mr. Liley removed here. It is rather more than twenty miles south of Tlemcen, and has an elevation of about 3,000ft. above the sea. It is a French military station, but there are not many other French people there, so it afforded him a better opportunity of learning and practising his Arabic. He has, however, suffered from two attacks of fever, but is now recovering strength.

ARE MOHAMEDANS EVER CONVERTED TO CHRISTIANITY? is a question frequently asked us by good Christian people who have heard much of the difficulties of Gospel work among Moslems. We are thankful to tell them that there are some hundreds of Christians now in North-West India, who were formerly Mohamedans, beside others in Syria, Egypt, etc., and had more effort been made among them there would, doubtless, have been greater results. The fact that they are difficult to reach in many places has led missionaries to turn to those who seemed more likely to be converted; thus they have often been neglected, even in places where missionaries lived among them.

MASCARA, AND MR. AND MRS. CHEESEMAN'S WORK THERE.

MASCARA is a town in the province of Oran, in Algeria, about 50 miles south-east of the city of Oran, and 100 north-east of Tlemcen. It is built on a slope above the plain of Eghris, and is surrounded on three sides by hills rising to a height of from 1,500 to 2,000 feet; it is thus, like many other towns in Algeria, rather difficult of access. In a few weeks a railway is to be opened connecting it with the main line from Oran to Algiers. A deep ravine which has been made into a public garden separates a quarter called the Argoub from the rest of the town, so that it is difficult to get a good general view of the place, even from an elevation. Its Arabic name is Maaskera—a corruption of Om-el-Asakir, the Mother of Soldiers. Once a Roman colony, it afterwards was taken by the Turks, and is now a French town. For some time it was the residence of the famous Emir Abd-el-Kader. It has a population of about 15,000 souls, if we include the native village of Bab Ali which adjoins it. There are many Spaniards among the Europeans, and Spanish is more generally spoken than French. The natives are rapidly learning to imitate the vices of their European neighbours, and think that these are true specimens of Christianity. The town authorities have built a theatre, and granted £400 to the manager to procure artists. All boxes and stalls have been let by auction for the season, and the building is generally filled, many of the spectators being natives. There are seven houses of shame licensed by government, and great numbers of drinking saloons. Surely there is need in such a place for the Light of Life. The trade of the town is largely in the hands of Jews. The town authorities are building a large market which will be a great improvement. The growth of grapes and the manufacture of wine seem likely to succeed better than any other business. The weekly market held on Friday, and attended by some thousands of natives, offers a wide field for the sale and distribution of the Word of God. There are numerous villages in the neighbourhood which can be visited with the Gospel. The Protestant pastor here is Mons. Currie. He has been very kind, and wishes us every success. It is encouraging to find that the people will read the Scriptures and listen to the truth.

About the end of last September Mr. and Mrs. Cheeseman went from Tlemcen to Mascara, Mr. Mercadier having previously visited it. The following extracts from Mr. Cheeseman's diary will show the character of the work being attempted there. He writes:—

Sunday, October 3rd.—In the afternoon, whilst visiting in the village of Bab Ali, I found a small school filled with children learning to read and write. There were three men present who seemed to be teachers. On my presenting a tract to one of them, he read it aloud to the children.

A little further on I gave a tract to a man, who could read a little, and, whilst he was spelling his way through it, another who could read better came up, and read it aloud, while some four or five others stopped and listened, and a friendly conversation followed. One of them promised to call at my house for a portion of Scripture. In another part of the village two others accepted small books.

In the evening I visited the town, calling upon some Jews, and talking with them for some time about the teaching of the Psalms. They acknowledged that they as a nation had sinned, and, in consequence, were dispersed through the world.

Monday, 4th.—In company with an Arab I visited a low Spanish and Arab dancing-saloon just outside the town, where the gross immorality, even among those of tender years, was exceedingly saddening. I need *Spanish tracts and Gospels here.* In the evening a man called upon me to obtain a copy of the Psalms which I had promised him.

Wednesday, 6th.—Whilst trying to find a village just beyond

Bab Ali, I met a very intelligent-looking Arab, and, finding he could read, gave him two tracts, which he pronounced excellent, and, to show his gratitude, he presented me with some magnificent figs.

Thursday, 7th.—I called at a Moorish Bath; afterwards conversed with Arabs going to Market. In the evening a man called for a copy of the Psalms, and took me to his house, showing me

THE WOMEN AT WORK

weaving, cooking, and at other household duties. I had scarcely been in the house five minutes when food was placed before me, and they constrained me to eat. On leaving, the female portion of the household told me they wished to see my wife, and sent some cakes to her for her own use.

Wednesday, 13th.—Went into a workshop where two of the men were willing to help me with Arabic. Having a copy of the Psalms in my pocket, I requested that they would read out of it to me. They were so fascinated with it that one of them exclaimed, "Oh! if you could only leave this with me until to-morrow, I should be so glad." When told that he could keep the book, he almost started to his feet. A long conversation followed about David. They then expressed a desire to see the Book of David's son (Proverbs), saying they had heard that it was great. I was able to show them the book of Proverbs by lending them a Bible. One of the men told me that he was a Kabyle from near Constantine.

Saturday, 16th.—Visited a café in the evening. An Arab to whom I had given a New Testament told me that he had shown it to many others, and that they were all very pleased and wished to know whether they could obtain further copies.

Monday, 18th.—Hearing that

A GREAT FETE

was to be held in honour of a marabout in the ancient village of Mascara, some four miles from here, I set out early with an Arab for a guide. I enjoyed the scenery very much, and the air was sharp and bracing. Our route, after leaving Mascara, was a very old Arab track or path, leading through vineyards, and at times crossing some deep and dangerous ravines. The path seemed quite confusing; my guide, however, knew the road, and, as we were descending all the time, we reached the village in about two hours. On the way I was told much about the age of

THE VILLAGE,

and I expected to see some venerable ruins, but was disappointed to find only a number of wretched hovels or Ghourbis, with here and there a house in ruins, also a great many caves. The only building that seemed to be in good repair was the Mosque, and that was very simple.

Leaving the village on the right, we descended to the plain at the foot of the hills where the fête was proceeding. On our way we passed some women who were watching the games by themselves, and several children who were holding a fête on their own account, imitating their elders in riding, coursing, and galloping. The way in which some of the youngsters managed quite young horses astonished me.

When we arrived, about fifteen hundred people were

AMUSING THEMSELVES

by watching horsemen firing volleys, galloping in line, and performing other feats.

In another part the sightseers were attracted by the performances of the Aisowa. When I reached them they had just cut a snake in pieces, and were eating it—a ceremony calling forth much praise and many coppers from the Arabs. Sometimes their exhibitions are quite disgusting. I saw one man tear a living snake in pieces with his teeth, and eat part of it.

Leaving them, some men from distant mountain tribes requested me to read some notices of taxes for them.

The last game of the Raban was a combat between champions of different tribes. The proceedings commenced by forming a large ring—one of the parties chose a man stripped of all but underclothing, whom they sent into the ring. This man immediately began a dance, something like an Irish jig with variations, during which he was blessed by a Marabout or priest; then the opposite side sent in a man to oppose him, the trial for the mastery consisting of a fight with feet only. An Arab told me that sometimes one or more of the men are killed; when such is the case, they are considered to be in great favour with God, having being blessed by the priest. But on this occasion two very strong men were placed so as to separate them as soon as they became angry or harmed one another.

This was certainly the roughest horse-play that I have ever witnessed.

When the game was finished, the Caid gave orders for every one to partake of a feast which he had provided: this closed the fête.

On my return in the afternoon, I visited

BAB ALI.

On our way we met three Chief Marabouts, to whom I was introduced. My guide, unsolicited, told them who I was and that I had books. With much dignity they promised to call and examine them, and if they approved, to give their students leave to obtain them.

I feared lest their condemnation might stop the work, and consequently was led to spend much of the night in prayer that the Lord would overrule this for good.

They, however, did not call upon me, but sent privately a less important and younger Marabout for a Bible, which I was able to send.

Wednesday, 20th.—I had scarcely commenced my studies for the day when

A MARABOUT, ACCOMPANIED BY A TALIB,

called upon me to examine my books. They stayed with me some three hours, reading with a loud voice portions of the Bible. At first the Marabout seemed quite indifferent, but when he commenced to read of Job and his troubles, his curiosity, and that of some other Arabs who were listening, was thoroughly aroused, and they became deeply interested.

He thought it so good, that now and then he stopped to explain the story to us.

This continuous loud reading and excitement for three hours fatigued me much.

After déjeuner, two more Arabs came and read for two hours. Their faces were quite a study as they read the Books of Job, Psalms and Proverbs.

Saturday, 23rd.—Some Arabs called and read part of St. Matthew's Gospel, and

THE TEXTS ON MY WALLS.

One text, "God so loved the world," etc., so fastened itself upon the mind of one that, when showing me his handwriting, he wrote down those words. I hope he may never forget them, and that they will burn their way into his soul.

Sunday, 24th.—An Arab school-master, employed by the French Government, was quite delighted to receive a Bible, saying, "This book gives in detail that which our Koran only mentions."

Wednesday, 27th.—Another Arab called and asked for a book to give his son, who could read, and very thankfully received a gospel.

Sometimes it is quite touching to see the delight of these natives at possessing a book, and to have their blessings; their expressions of gratitude stimulate me to further effort for their salvation. The Gospel will make a splendid race of these people—slowly and surely the Word is being scattered among them, and must have an influence.

THE LATE MISS H. C. TULLOCH.

WE have lost a personal friend, and Morocco an able and devoted missionary, by the death of our esteemed sister, Miss Tulloch, which took place on December 11th, at Tangier.

Miss Tulloch was the daughter of an honoured minister of the Free Church of Scotland, one of those who came out at the time of the celebrated disruption, and under whose preaching she was led to Christ, when about thirteen years of age. She received a good education in Edinburgh and Frankfort-on-Main, and afterwards spent some time in Paris, where she delighted to help when able in the McAll Mission.

In January, 1884, she consecrated herself and her talents to the service of Christ in North Africa, and went to Tangier, in Morocco. Her knowledge of Gaelic and German helped her to catch and use the Arabic gutturals, and her plodding and persevering Scotch character aided her to master the grammar. She was, therefore, the most advanced student of our little band of workers in Tangier. She used to visit the soke or market and some of the houses of the people, and also to read and talk with the patients at the Medical Mission, while they were waiting to see the doctor; she also assisted in translation work. She was very quiet, and seldom spoke of her own work, but was full of praise for that of others. She helped Miss Jay to nurse Mr. Pryor through his long illness with typhoid fever, and was rather run down; then she was kept in her room for some weeks with a cold affecting one lung; this was followed by an attack of typhoid fever, which being attended with lung complication, notwithstanding Miss Jay's tender and able nursing and the doctor's treatment, proved too strong an enemy for her, and she quietly passed away to be with Christ, which is far better.

We feel we cannot finish this brief notice without giving extracts from one of her last letters written to her relations at Nairn, and not intended for publication. Those who read them will be glad to know that our sister did not labour in vain, and doubtless she and her fellow-workers will rejoice together in the day of Christ over many who, receiving the good seed in the early days of the work, will yet confess the Lord Jesus as their Saviour. We ask prayer for her bereaved family and fellow-workers, who will and do deeply mourn their loss.

EXTRACT FROM MISS TULLOCH'S LETTER.

OCTOBER 23RD, 1886.

Mr. Baldwin and Mr. Lochhead propose to leave for Fez this week, if the rain does not prevent them. I am sorry Mr. Baldwin is going away. Fez is a large town. As a census is never taken, the exact population is not known; some say 200,000, others 150,000.

Mr. Baldwin talks of sending for some of us ladies if he sees it would be suitable. Just think, such a large town without a Christian in it! and yet I must not say that, for dear old E. H., the old man I wrote to you of, has gone back there, and I feel sure the Lord Jesus took possession of that dear man's heart. He seemed just to love the Lord Jesus, and he used to speak so boldly before the others of the Lord being his Saviour. I got to love the old man, and oh, the happiness it was to tell him about the Lord Jesus! for he drank it all in. He used to go about singing to himself, "Jesus loves me, this I know"—in Arabic, of course. Well, he has gone back to Fez, cured in body, and, I believe, in soul too. Ask for prayer for dear E. H., that he may be a witness for Jesus. He is not a learned taleb, but the Holy Spirit can teach him, and keep what he has learned here in remembrance.

Then you will rejoice to hear of the young man about whom I wrote to you, of his desire to be a Christian, and of his giving his heart to Jesus. When Mr. Baldwin returned from England I told him of this young Moorish gentleman, so that he might judge for himself. Both Mr. Mackintosh and he had

talks with him, and they have no doubt but that he is a new-born soul. This is a great joy to us all. He only came a short time before Mr. Baldwin left for England, so I have had to direct his work. I set him to translate the Psalms, which Mahomedans like, although they know little of them; then I read what he had written for my lesson; we went right through the Psalms, which filled him with a great desire to pray. The Psalms are so full of prayers, and he learnt many short prayers (he was reading Matthew in the class). Then he began to translate the Epistles, and I read them with him. We had many interesting conversations, for we read in them daily, and the truth took hold of him. One day he read the Epistle of John by himself. I had shown him the first chapter, seventh verse, and then, I believe, he gave himself to Jesus. I think I told you of how he wept in his bed; he felt as if the Lord Jesus came to him, and he said, "Oh, Lord, here is my heart, take it." He was so bright the next morning, and so happy. Since then he wrote to his parents that he was to follow the Lord Jesus, for His religion was better than theirs. They replied "that he was no son of theirs, and that they would put him in prison if he came home."

Not long ago they had a great feast, and he was invited home. I asked him if he would like to go; he said to me in such a tone, "What would I do going to the feast?" It was the Sacrifice of the Lamb.

Mr. Baldwin wished to take him to Fez, and he seemed pleased to go; but the other day he heard his mother was ill, and we could not keep him from going to see her; he said he must go to see her, although they should kill him. We hope they will not do anything to injure him. He said to me, "you may know that if I die, I die in the religion of Saidna Aisa." I cannot tell you how glad I am about his being a Christian. *It is so encouraging to go on working; these are the first fruits.* I gave him a little testament when he left, and he put it into the very place where he used to carry his Koran when he first came.

Such wonders God can do, and how God's Holy Spirit can teach in a short time. He said one day, "I must pray that God will give me a *very* large heart." I asked him why? He said "that when I am reading in God's Word to the people, and they tell me to stop, or they say, 'it is not good'—that I may not get angry at them—I must pray for a large heart to love them all."

This will interest some of the friends at home; ask them to pray that these two believers may be kept steadfast and in safety.

OUR ILLUSTRATIONS.

A KABYLE (page 99).—This is a fairly typical face, but the frown would disappear and be replaced by a smile if he were met with a welcome. He has a piece of muslin on his head, round which is wound a cord of camel's hair. He is wearing a *burnouse* made of wool, and woven throughout in a native loom, while round his neck, between the head-dress and burnouse, can be seen part of a string of beads, ninety nine in number, which he counts to remind himself of the attributes of God, thus thinking to procure merit. When the Gospel is received into the heart the beads, no doubt, will be laid on one side; let us pray it may soon be so.

THE MAIN STREET OF TANGIER (page 104).—This gives a tolerably correct idea of Tangier. If we were to follow it down—and it is steeper than it looks—we should come to the Custom House and the pier. On the right we should pass the British Legation: the space in the foreground is called the little market. Near the left-hand corner of the picture is a gate, through which we should pass to go to Hope House. The picture was taken a few years ago, so that some parts are a little changed, but the native shops look much the same still.

MEDICAL MISSION WORK AT TANGIER.

By T. G. CHURCHER, M.B.

THE Bible, and the Bible alone, is the religion of Protestants. Would to God this were really true. How different, and how much better, would the histories of individuals, the Church, the world at large be, if the Word of God guided Christians in all their world-journey and formed the Supreme Court of Appeal in every circumstance of life.

On this rock of God is safety, and the gates of hell shall not prevail against it; near it, everywhere, the surging waves of doubt are found, and all other ground is sinking sand—our feelings, our opinions, or the specious views of others, however illustrious may be their authors, *seem* firm and safe; but on examination they will be found supersaturated with uncertainty, and the footsteps of experiment will, as in the past, so now, speedily prove them to be hopelessly unreliable quicksands.

Once accepting, however, Scripture, illumined by the Holy Spirit, as at once our standing and our guide, how many mountainous difficulties are removed from our path, and what before had seemed to be a mere confused Babel, is now fire-tongued Pentecost. God is able! The world asks in scorn: Can the Moors be saved? and the answer is ready at hand. He is *able* to save to the uttermost *all* who come unto God by Him.

How many have you converted?

None, and *we* never shall; and if we did they would not be worth the counting. "My Word shall not return unto Me void," and "Is the Lord's arm shortened that He cannot save?"

You are all mad fanatics, says another, and just wasting your lives.

"He who loseth his life for My sake shall find it," says the Lord Jesus. But we have nothing to do with these people, and are in no way responsible for sending them the Gospel? say they.

"Go YE into all the world!" One thing thou lackest; go, sell all that thou hast, and give to these spiritually poor, and thou shalt have treasures in heaven. Some dear soul says, I *cannot* go; will God accept my service at home?

Yes, indeed; bring your alabaster box, your prayers most precious, your alms, whatever your *heart* can give, and hear *His* voice say, "She hath done a good work." "She hath given more than they all." Whosoever shall give a cup of cold water, in Christ's name, he shall not lose his reward.

The *commission* being clear, the question comes, *Whom* shall we send? The answer is clear also: The *very best* you possess. There *was* a time when anyone was thought to be good enough for a missionary. Leading Christians at home seemed to see a board across the mission field announcing—"Rubbish may be shot here," and they commenced to shoot it accordingly. Happily that day has passed long since, we trust for ever.

When a British regiment is ordered on foreign service, what happens? Do they send their sick or youthful comrades? No, surely not. The young, the inexperienced, and the weak are rigorously weeded out, and only the best men are sent abroad to face the hardships of campaigning, and the tremendous odds encountered in fighting the battles of their Fatherland.

Should we be less wise in the Christian warfare? The vast difficulties—of language, of depressing loneliness, the many prejudices and hoary superstitions of generations—which the foreign missionary has first to understand, and then overcome, beside a host of obstacles peculiar to his own field, calls for no weakling or dotard. Not babes, but men in Christ; the best of Christian workers at their best.

Not only the best workers, but the best *methods* are needed.

We come to a spiritual field bare and barren—like pioncers

in natural life—there are found great underground roots of prejudice which must be got up; they ramify a long way, and in all directions. Rocks of indifference crop up here and there, and stones of personal offence need gathering out, and human hearts, like the hardened clods, ironbound in the long spiritual winter, need breaking up under the mighty power of God before even one grain of the good seed can be *sown*.

During the last year (and till struck down with fever) it has been the writer's privilege to be engaged in the Empire of Morocco, in what, he ventures to think, is one of the wisest methods of Christian work, viz., a medical mission, healing and health for soul and body. Free, without money and without price, calculated pre-eminently to remove prejudice and opposition, and prepare good ground for the sowing of the Gospel seed. Over a thousand cases have been treated during the year, medicines and advice being given free, linked together with the bread of life—the Gospel in all simplicity, and therefore in power.

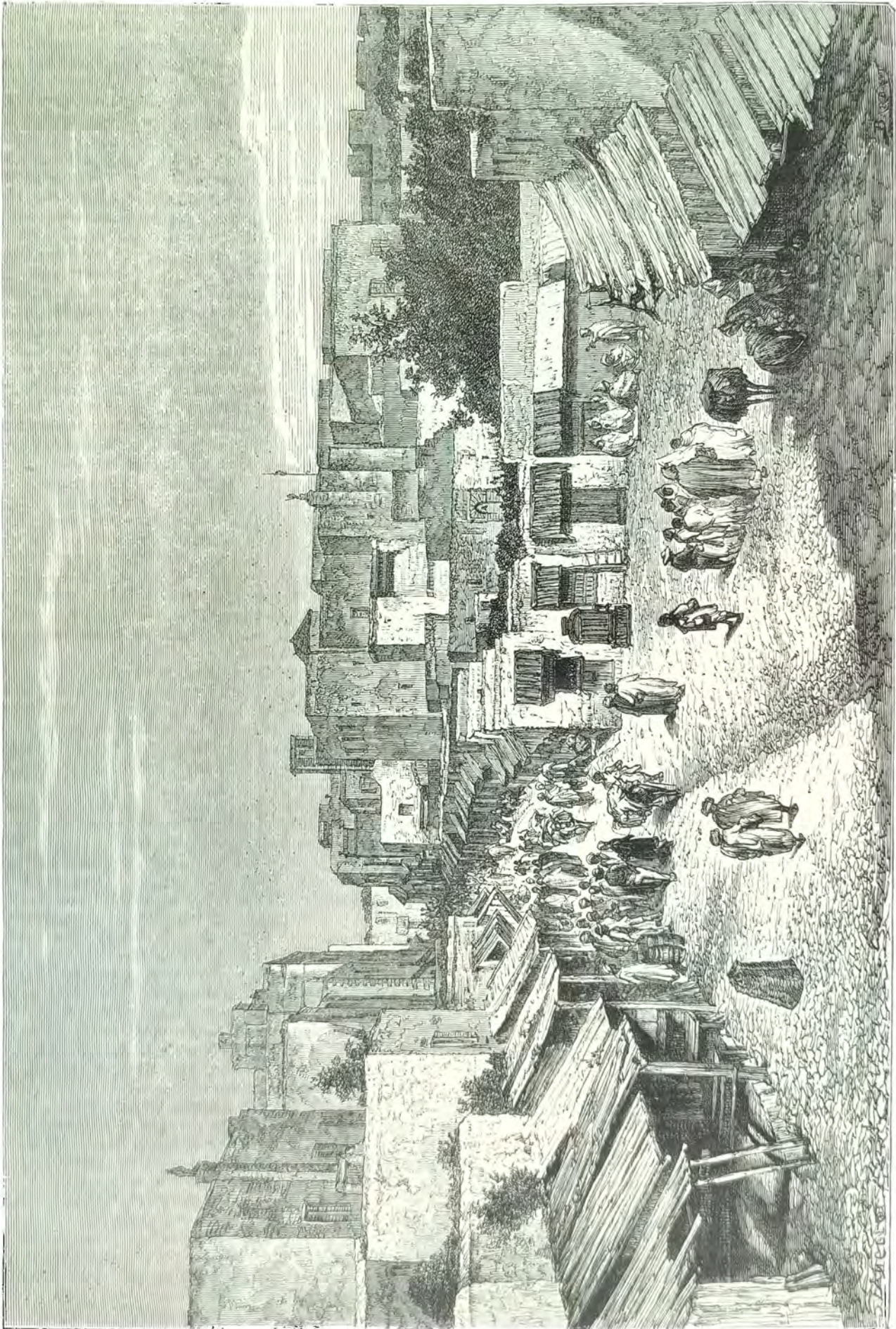
The number of patients has not been limited for want of applicants; but in order not to crowd out spiritual work among those who are seen, the study of the language, etc., the times are limited and many have been sent away. Did but time, circumstances, and *funds* permit, we could soon be engaged, we feel sure, all day long, attending to the sick and speaking to them of the Lord Jesus. This branch of work has procured us friends in many parts of Morocco; from long distances our patients sometimes come—five and six days' journey perhaps. Neither are they unmindful of the favours received. One of them said the other day to a lady missionary, who was giving her some medicine, "Your religion *must* be good because *you* are so good." Beside their profuse thanks they continually bring us presents, and insist on our accepting them; they are usually of small monetary value, such as a few eggs, a jar of honey, or some fruit, but they indicate kindness and good will, which are most valuable.

We cannot refuse their gifts, if we would, they are so heartily given. A missionary had rendered some Moors a kindness. They brought, soon after, a full bag of corn as a present. In vain he remonstrated, "Twas not for a present," said he, "that I rendered you that service, but from love to you." "Yes," replied they at once, "and it is from love to you we bring you this."

Neither have we been without *direct* results. Readers of NORTH AFRICA may recollect the case of El Hadge (The Pilgrim), who some months ago professed to become a follower of the Lord Jesus. He has now gone into the interior of Morocco, travelling from place to place to earn his living as a labourer, and though lost to *our* sight we firmly trust that we shall meet him in Heaven. We are not inclined to be credulous about converts, but there were signs of a real work of grace in this man's heart, which gladdened us much; the full and earnest way in which he spoke to Moors around him of his new-found hope, the changed and beaming brightness of his face, so sad and wasted when he came to us first, and the fact that, when recovered, he did not attempt to "hang about" the mission, but went off at once to work, first in Tangier, where I saw him frequently, and then, I believe, in Fez—were all encouraging features.

TWO ANGERA YOUTHS

(mountaineers, from a hilly country to the east of Tangier) were with us as patients for a time, and learnt about God's love to them in the gift of the Lord Jesus to be their Saviour. One of them, particularly, seemed to receive the truth in his heart. They learned to sing the short Arabic hymns we were able to teach them, and appeared deeply interested in all they heard. Of the *conversion* of these we cannot, of course, speak with full confidence. They have now gone back to their own country, and we hope are proving points of Gospel light in that dark region.



THE MAIN STREET IN TANGIER (see page 102).

We are very anxious, if the Lord will, to accommodate a few of the poor patients. We have a loft above the stable buildings, covering nearly their whole length; this is already floored, and would make a comfortable little ward by raising the walls a few feet, and replacing the roof. Then we wish to cover the stable-yard with glass, so as to form a waiting-room, put a staircase up to the loft, and fit a couple of rooms for the medical missionary to live in, so that he may be upon the spot always. These objects, with the furniture which will be required, will cost about £500. The workers will continually be reminded and incited to prayer, as they are surrounded by the pressing need continually. Day by day they see patients turned away because their sicknesses need lengthened treatment—treatment which we cannot give till these alterations are completed.

Up to the present we have allowed one or two to remain in the stable building at night while under treatment, and so the lady missionaries at the station have been enabled to read and speak to them during the afternoon or evening of the day. When the patient is alone, and all is quiet, friends will easily understand how much more lucidly and effectively the Lord's message of love can be delivered to weary souls under such circumstances, than amid the bustle and necessary excitement of a number of sick ones together, seeking advice and medicine.

It is that this *twice* blessed work—a work which blesses him who gives and him who takes—may be developed, and that many Moors may receive healing for their sicknesses, but most of all, and beyond and before everything else, may be born again into the Kingdom of Heaven—it is for this reason that, co-operating with the Lord's stewards at home, and following the example of the Lord Jesus, who Himself was a medical missionary, we desire to go forward, see the work extended, and His name glorified.

A MISSIONARY CENTRE.

SINCE the issue of our last number, a new missionary organization, having the sympathy of a number of prominent Christian men, has been launched. It is called "The Missionary Intelligence and Registration Office," and will, we trust, prove eminently useful in the line of service it has undertaken. According to the circular issued, the objects are five, viz:—

1st.—To collect, and put into practical form, reliable information concerning spiritually destitute and neglected places, as well as Christian work in operation, throughout the world, and to disseminate the same through suitable channels.

2nd.—To call attention to promising fields of labour, and to encourage all (men and women) who are willing to be used in the Lord's service for the evangelization of the world, and to furnish missionary information.

3rd.—To establish a system of correspondents in foreign lands, who will report on suitable openings for missionaries, self-supporting or otherwise, and act as referees to those who will go out, also generally to keep the office furnished with suitable information, and to put those of the Lord's people who may travel, *en rapport* with Christian people in the countries they may visit.

4th.—To urge on Christian people throughout Great Britain and elsewhere the claims of the heathen and their responsibilities respecting them, and to seek to infuse zeal and energy into the Christian public at large for the support of missionary enterprise with their means and influence.

5th.—To stimulate Christian congregations to seek representation on the foreign field by members selected, sent out, and maintained from amongst themselves.

Circulars and full particulars can be obtained of the Secretary, Mr. W. T. Float, at the office, 186, Aldersgate Street, E.C.

CONSTANTINE.

THE city of Constantine is the capital of the province of Constantine, in Algeria. It is connected by railway with Phillipeville, which is its port, and from which it is about fifty miles distant. It has been for many centuries an important fortress, and one of the natural capitals of a country frequently disturbed by wars and revolutions. Its ancient name was Cirta, the city of the Massesylan kings, two or three hundred years before Christ. Narva, whose wife was a sister of Hannibal, was king B.C. 230. It is celebrated also in ecclesiastical history as a place to which Bishop Cyprian was exiled A.D. 257, and in A.D. 305, Secundus, Primate of Numidia, caused a council to assemble within its walls to examine into the case of the traitors, or those who surrendered their church ornaments and sacred books during the persecutions. In A.D. 412, Sylvian, Primate of Africa, held a second council here, at which the celebrated Augustine assisted. In the middle of the seventh century it endured many sieges by Arab invaders, who destroyed its monuments. The first French expedition against the city was made in November, 1836, under Marshal Clauzel, a young man, afterwards Marshal MacMahon, accompanying him. They were, however, compelled to retreat, but in the following year another expedition was organized, which seems to have been more successful, and the place has from that time been under French rule.

The situation of the city is very remarkable; it occupies the summit of a plateau of rock, whose surface slopes toward the south. On the north-west side the rocks rise perpendicularly, nearly a thousand feet from the bed of the River Roummel. It is connected on the west only by an isthmus to the surrounding country; the deep ravine through which the river flows varies from 200 to 400 feet in width, and is spanned on the north-east by four natural arches of rock about 200 feet above the stream. The best idea of the situation of the city can be obtained by walking round the outside.

The population is between 30,000 and 40,000, and as it is the residence of the General, Prefect, and other high functionaries, it has a considerable French, as well as native, population. The hotels are fairly good, the charges being ten or twelve francs per day. There is a French pastor here to care for the French Protestants, and the British and Foreign Bible Society have a colporteur in the province who makes this his head-quarters. Amongst the natives, no Gospel work has been attempted up to the present time. Mr. and Mrs. Pos, and Miss Colville went there in connection with the Kabyle mission in April, 1886. In the autumn Mr. and Mrs. Pos moved on to Tasmalt, about 150 miles west, on the southern slopes of the Jur Jura, and Miss Colville was joined by Miss Granger; they are occupied in learning Arabic. The following notes from their diaries and their letters will show that already they are gaining somewhat of the confidence of the people.

Miss Colville writes, Sunday, October 24th:—Distributed to-day

ARABIC AND FRENCH TRACTS.

As I offered one to a man sitting at his shop-door, he asked, "Is it about the theatre?" When I told him it was about God he took it quite eagerly, and a number gathered round us asking for more. We gave a great many to the soldiers, and on returning home one came to me and said how glad he was someone felt interested in them. I had a little talk with him, and found he was a Christian, and had a Bible in his possession. He promised to read it to his companions, and I prayed he might be a bright witness to his thoughtless comrades.

On arriving at home I found a neighbour wanting me to go and see her baby, who was ill; the mother was nervous, as he was covered with a rash. I gave her some medicine for him.

Monday:—Called to see the child, and found him very much better; the mother was so grateful to us. In the evening attended "le course Arabe." M. Medjout is the professor.

A Madame U. called on us. She was so pleased with

THE ARABIC BIBLE

the British and Foreign Bible Society gave me, and asked if she might take it home, and return it in a day or two; but she still has it, and I trust it may be a blessing to her soul. She tells me when I go into the Arab houses she will come and interpret.

Monday.—The French shops are shut, as it is All Saints' Day, and everyone goes to the cemetery to arrange flowers on the graves. We went to Djem Said. On the way saw

THE CASCADE :

it was grand after the rain; then to see the baths—two large ones and several small ones. The water is always warm, and maiden-hair ferns grow most luxuriantly around them. One bath is considered sacred by the Jews and Arabs; they often go there to offer sacrifice. After this we went to the French cemetery, where a great number of people had assembled. The graves were beautifully decorated with immense bouquets of flowers, and candles were lighted in the vaults. We gave many tracts during the day.

Miss Granger writes, Nov. 19th :—We are getting on pretty well here. Are still in our little room. We have had much difficulty in finding a house. We could not get one in

THE ARAB QUARTER ;

everyone tells us it is impossible. We looked at several French houses, but they were not at all nice, and the rents very high. We inquired of a great many people. Monsieur M., the Arabic professor, promised some time ago to try and find us one in the Arab quarter; and he also said he would introduce us to his mother, who is an Arab, so that we might get an *entrée* into the native houses. On Wednesday night, at the 'course,' he asked us to come with him the next day to see her. We went, and had such a nice afternoon. He lives in a French house close to the Arab quarter; it is almost like being in it. He tells us he thinks it is impossible to live amongst the Arabs, but the apartments in which he is living are too small for him, and he is going to take some on the flat below. His seem just the thing for us, and he is quite anxious for us to live there, as he says we can often go and see his mother, and she will introduce us to other families. One objection is, the rent is high—£2 a month—which is rather much for us. There would be room enough for another to live with us. In every other way it seems just the thing.

A NATIVE HOME.

Monsieur M. and his wife came with us to see his mother. We liked her very much; she has such a nice face. Her son and his wife and little girl, and her daughter and her husband and little girl all live in the same house. They all looked so picturesque in their pretty costumes. It was so curious to see them squatting on the ground. They cannot speak any French, so we could not understand them at all. They were very friendly, and want us to go again. Monsieur M. and his wife are Protestants. He has borrowed Miss Colville's Arabic Bible to read to his mother. He is so glad to have it, as he has been translating from the French before. Do pray that we may be a blessing to this family.

We both go in the evenings to the Arab course—on Mondays, Wednesdays, and Fridays, from eight till nine. It is far too advanced, but, as we have nothing to pay, it seems worth while going to hear Arabic spoken. I go alone every day, except Thursdays, to the course in the middle of the day. Miss Colville did not find it much help, so has discontinued it. The professor reads a bit of dictation, and a young man writes it on the black-board where we can all see it, and then he translates it into French.

I quite enjoy marketing :

THE ARABS ARE SO AGREEABLE :

I asked an old man for some lemons, and he, after inquiring if I was English, wanted to know the English for several things.

I taught him some words, and he taught me the same in Arabic. They all seem so pleased with the tracts which we have given them every Sunday.

REFLECTIONS ON RECENT MISSIONARY CONFERENCES.

THOSE who have had the pleasure of being present at these meetings held in various parts of the country, and have heard the able and interesting addresses given, have been stirred to renewed effort and increased prayer. From every part of the world, where the Gospel has been faithfully preached, comes the same blessed news of souls won for Christ, until we seem to discover a general principle, that if we are faithful to preach the Gospel, God will be faithful to save the lost. Then comes the solemn thought that if we were to take the Gospel to the millions that have never heard it, many of *them* would probably receive it, and only the Church's disobedience and lethargy prevents this from being so. With this agree the words of Scripture in Rom. x. 13, etc., "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

What, then, are the causes of this disobedience and lethargy among us? Among the most prominent are, we think, unbelief, selfishness, and ignorance.

UNBELIEF

questions the reality of the command to make disciples of all nations. It questions the probability of Mahomedans or heathen ever listening to the story of the Cross, or, if they listen, it doubts whether they will believe the good news, and thereby be saved from sin's punishment and power. Then, again, unbelief asserts that suitable men cannot be found, or, if found, that funds will not be forthcoming to sustain them, and suggests that the work should not be begun till there is a considerable sum in hand, and a guarantee fund, for fear anything should go wrong. Unbelief is a withering blight upon all it touches, and paralyzes the arm of Christian enterprise, which, without faith, is no match for the powers of evil. Faith fixes its gaze on the Christ at the right hand of God, with all power in heaven and earth; above all principality and power; and knows that His resources will be at the disposal of those He sends to do His business, and, knowing this, requires no more.

SELFISHNESS

is another great hindrance to missionary work, both at home and abroad. It is that state of soul which places personal interests before those of Christ, and of perishing souls. It permits its slaves to appear to serve Christ or men so long as personal discomfit is not involved, but where it is involved, personal interests must have the preference under the thin veil of prudence, duty to one's self, want of ability, etc., etc. The cure for selfishness is an intense realisation of the worth of others. If, therefore, we would be unselfish, we cannot do better than learn the infinite worthiness of Christ, we shall then feel that the only thing in this world, or the next, in time or eternity, worth living for, is to please and glorify Him who is so altogether lovely. All we have, and all we are, will only be valuable to us as they enable us to further His interests.

IGNORANCE

is another great barrier to God's work. Ignorance of the purposes of God with regard to His Son. Ignorance as to God's plan that every Christian is to be a light in the darkness, a witness for Christ in the world, the common idea being that ministers and a few others are to be witnesses, while other Christians make money, listen to the ministers, and give paltry subscriptions to help good works, etc. Many are ignorant of

the moral and social condition of heathen and Mohamedan peoples, and think that their state is not so desperately bad. They point to what missions have accomplished, and say "Shall we not soon overtake the arrears of Gospel work?" This ignorance of God's purposes and plans must be overcome by the study and exposition of God's Word, and ignorance as to the fearful present and future of the Mohamedans and heathen by inquiry into their state, and the dissemination among Christians, not only of what the various societies and individuals have done, but of what remains yet to be accomplished.

NORTHERN ARABIA.

RATHER more than a year ago General Haig, a member of our council, endeavoured to bring before Christians generally the condition of Arabia as a possible but hitherto neglected field for missionary effort. This resulted in the Hon. Ion Keith-Falconer going out to Aden, and also in Dr. Harpur being sent there by the Church Missionary Society. The rest of the country, however, remained still unoccupied. In the summer of this year General Haig brought before us the needs of Northern Arabia and the Upper Euphrates Valley between Damascus and Bagdad, and we were led to decide that if men could be found to occupy this sphere, and money was subscribed for that *special* purpose, we would undertake this new branch of work on the understanding that if any serious difficulty arose, the workers, having learned Arabic, could be transferred to North Africa, where, after a few months' experience in the local dialect, they would be able to work with facility. The subject was made a matter of prayer, and the Lord inclined the heart of one of His servants to contribute £100 towards this object. In the meanwhile Mr. Samuel Van Tassel, a student from Mr. Guinness's Institute, offered himself for this arduous work, and after thought and prayer it was decided to send him forth. On Monday, November 1st, he started for Beyrout, where, D.V., he will acquire Arabic, and then as God may lead, press forward. We hope that some other young brother of sterling Christian character, and prepared for the hardships of desert life, may soon be found to join our brother. We would commend this valued young brother to your prayers. Anyone wishing to contribute to the Arabian Mission should distinctly specify the object of their gift. Further information about Arabia and its needs can be obtained by procuring "Evangelization of Arabia," by Major General F. T. Haig, from this office, price 3d.

THE AÏSSAOUA.

By MONS. G. MERCADIER.

AMONG the Mohamedans of North Africa, there is a sect called the Aïssaoua, being the proselytes of a Mussulman named Aïssa, or Jesus, a native of Morocco, probably of Mequinez, the chief town of the sect. From the Arab legends we learn that this Jesus did many miracles, and it is curious that the miracle he is reported to have most frequently performed was, that of feeding a whole tribe with one sheep, as the Lord Jesus fed the multitude, which followed him, with the loaves and fishes. Writers have made many conjectures regarding the origin of this sect. Because, in their ceremonies, they tear serpents in pieces with their teeth, and swallow scorpions, some consider that they may at one time have been acquainted with Christianity, or, at least, with the words of our Lord: "Behold, I give unto you power to tread on serpents or scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." Luke x. 19.

All their superstitions are hidden in the greatest obscurity, and throw scarcely any light on their history. I have sought amongst them for information, but they are not willing to disclose their secrets.

There is some resemblance between their principles and those of the Jesuits. One of their rules, in the catechism of the Khouans or Brothers is, "Be in the hands of Sheikh, as a corpse is in the hands of him who washes the dead, who turns the body over and over as it pleases him." This is about the same in sense as the "Sicut Baculus cadaver" of the Jesuits, "Be as a corpse or a stick in the hands of the superior."

They possess a highly developed system of espionage, and their servile obedience to their chief renders them very dangerous at times, even to Europeans. As in all religions, they have their divisions, but they are united in Mohamedanism, of which they form a corner stone. They interpret and comment on the Koran according to their own ideas. A great number of Moslems detest them, but this does not hinder them from being very powerful.

THEIR CEREMONIES

are most curious. When they gather in the court of one of their houses, they first sing an Arab chant or prayer. This melody is very monotonous; it is accompanied by the "tandair," a sort of drum, which they strike alternately with their fingers and the palms of their hands; by the gister, a sort of flute made of a perforated reed, and by the zimmara, a kind of *haut bois*. The singing finished, the distracting *yow yow* of the Moorish women and negresses commences suddenly. A long silence succeeds; then, as a chorus, they say, "Alla Moulana," or "Mohamed;" then they are silent for a moment, letting their voices die away as they say "Allah." This produces rather a thrilling effect. Then they repeat "Allah" in another key. The "tandairs" continue their music, and the *yow yow* resounds louder than ever. Then the dancing commences, all the dancers take hands, and at first move very gently. The music quickens, the "tandairs" beat more rapidly, the dancers keep pace until their movements make one giddy. Suddenly, one amongst them leaves the circle; his haggard-looking eyes, his pale face and shaven head give him a demoniacal appearance; he trembles as he moves to the sound of the music; his teeth are clenched, his neck seems as elastic as if it were made of India-rubber, for in his movements his head strikes first one shoulder, then the other. The body of the fanatic streams with perspiration; this does not stop him from quickening his pace. In a hoarse voice he cries, "Allah, Allah!" and while continuing his dance he makes incisions in his arms, and the white gondoura which covers him is stained with blood.

The sight of the blood seems to excite the other dancers; they throw themselves on the braziers, and the incense affecting their heads gives the last touch to their frenzied convulsions. They bite the burning coals in their fury, cut their tongues, their cheeks, and their arms, shrieking with the pain. They put their feet on a bar of hot iron, which is given them; they apply their hands, and even their tongues to it. They bite the leaves of the prickly pear, and thus their mouths are covered with blood.

Two of the fraternity now hold a long sabre, and another throws himself on the edge of it, and leaning his whole might on it, cuts himself unmercifully. Glass is broken into small pieces and swallowed, and, lastly, though not least, scorpions and serpents, even though they may be venomous, are torn to shreds by their teeth. They only cease to mutilate themselves when the *Mockadene* orders prayer "to the all merciful God."

It is almost impossible to describe the horror I always feel after I have seen the Aïssaoua. The stifling atmosphere, the wild music, the frenzied dances, and the sight of the blood-stained gondouras, sicken Europeans, and one feels glad to get away.

We can probably trace in all these revolting rites remains of ancient pagan ceremonies, which, when Mohamedanism became the religion of the people, were modified so as not to be antagonistic to its teachings, and yet not to form any part of them.

These fanatics have a firm belief in the virtues of their rites, and we need much prayer that God the Holy Spirit may bring them to know the love of God, and that Christ has suffered for sin, that even they may have peace, joy, and eternal life.

GLEANINGS FROM MISS CALEY'S JOURNAL.

ARZILA, MOROCCO.

September 14th.—Quite early went to see a young woman whom we feared was dying, but had the joy of seeing her greatly relieved by our treatment, in answer to prayer; and heartfelt "Hallelujahs" rose to God. Several came afterwards for medicine; among them one who, a month ago, was a poor, miserable, dirty, sick woman; she came many days to have a bad sore dressed, and to-day we hardly knew her, she looked so clean and tidy; she is now well, and has a much brighter expression. We trust she has learnt that there is One in Heaven Who loves her, and some on earth who care for her. Then a man came to ask us if we would go to a collection of huts a little way out of the town, to see

A POOR MAN WHO HAD BEEN STABBED

four nights ago in his home, and was in great pain. We sent for donkeys at once, but there is always much delay in this country; however, after sending again and again, they came in about two hours, and then one had not a vestige of a bridle! We could not find our "big man" who always accompanies us, so started with the man who came to tell us and the son of our servant. It has been a lovely day, and we much enjoyed our ride—it was a great pleasure to get outside the walls into the fresh country air. The grass is perfectly brown, and the ferns (bracken) exactly as if they had all been set on fire; but here and there a new frond was springing up, and it reminded us of life out of death, and we longed that soon our God might see some bright, living souls among the many dead around us. In about an hour we reached the hut to which we were bound, and found the poor man lying on a piece of matting, groaning, and looking very miserable. The stab, made either with a sword or large knife, was in the thigh near the hip-joint, but as far as I could tell, had only injured the flesh. I soon strapped it up, gave him medicine, and did all I could for him, and trust that in five or six days he will be all right. The people from the other huts gathered, and soon thirteen were listening while we sang and talked to him of sin and the Saviour. The poor man was much interested. He had feared he would not walk again, but we assured him he would "if God will," and before we left, the dressing had relieved his pain; the words cheered his heart, and he looked quite happy. Not one in

THE HAMLET

could read, so it was of no use leaving our Scripture leaflets. When we left we were presented with a chicken and two large melons, and the patient said when he is well he will come and see us, "En shah Allah" (if God will). I forgot to say that just before reaching the huts, our "big man" came up with us; he was distressed when he heard we had gone without him, and followed immediately. On our homeward journey he told us that the man who had been our companion and guide going, was the "would-be murderer!" He had come for us because he feared the man would die, and then he would have been imprisoned; if the injured man lives, no notice will be taken of his dreadful deed. We thought he was rather a surly man, but spoke and sang to him as we rode along, so he has heard the Gospel message. We passed near the place where the attempt was made on the men's lives last July, but God has delivered us from fear, for greater is He that is in us than he that is in the world, and "if God be for us, who can be against us?"

September 15th.—Very happy, busy day. All the morning, from 8.30 till 1.30,

MANY WOMEN

with us; being feast-time they are free, and also friends come, who are generally brought to visit the "Nazarenes," as we are often called. They had a cup of tea, which much pleased them, and then our hearts rejoiced to see the interest and attention with which they listened while we sang and talked to them. In the afternoon visited thirteen houses, in all of which I was able to say a few words of the love of God and need of a Saviour. In one, several women were sifting flour, and as my patient there had completely recovered, they joined heartily in singing the chorus of our Gospel hymn, which is "Hallelujah," and one dear woman asked me to teach her all of it, that she might sing while at her work. After tea others were in our house singing and listening.

September 16th.—At 7.15 went to see two patients who were very ill; returned and found my master waiting. After having breakfast, had my lesson. Soon many country women came, as it was market day. Many wanted medicine, but not having bottles, I had to refuse some. They simply know nothing of the "life to come," but we trust they learned just a little.

This afternoon some

SAD NEWS

has reached us. The inhabitants of Tindaffel, a village about three miles from here, have been rendered homeless and poor by the burning of their houses. When the attempt was made upon the lives of fifteen Moors and Jews returning from a soke (market) last July, the robbers were allowed to escape by these villagers, even when the Government required them to give them up. To-day about 1,500 soldiers went to Tindaffel, and, having taken all they could lay their hands on, set fire to the houses. Corn, wool, cows, donkeys, everything was plundered and brought here and sold cheaply; the soldiers take the money, and we are told that this is all the pay they received. We feel so sorry for the poor women and children, left without *anything*, and this afternoon we had rain, the first that has fallen since June. When we visited this village last June, we thought it such a pretty, quiet little place, beautifully situated, and the gardens so productive. All this was the bright, God's side of the picture; but to-day we have seen a little of the dark, Satan's side, for the people are noted for robbing and murdering passers-by. They seem to think nothing of taking a man's life in order to get a few dollars. Later intelligence reports that some of the houses are spared. This may, or may not, be true.

September 26th (Sunday).—We had scarcely finished breakfast this morning, when one of our neighbours brought in her brother, whom she has long wished to visit us. Then we had a poor woman here whose foot is very bad. My dear companion sought to lead her to the Saviour, while I endeavoured to relieve her pain. Much enjoyed a little quiet time

ALONE WITH OUR LORD AND MASTER.

If it were not for this service, we should almost forget when it was Sunday, for of course no one else here keeps the first day of the week. To the poor Moorish women all the days are exactly alike; they make no difference. Oh, the sad monotony of their weary lives! The men do not weave or do any work on Friday, and, I believe, read a little more than on other days. One longs to see, as in England, husband, wife, and children going together to where God's word is read and the *truth* preached. When will the happy day be kept in this town? In the afternoon I visited three or four houses, and in the evening several with us reading.

September 27th.—Occupied visiting and writing till 11 a.m.; then some

MEN FROM A MOUNTAIN

near came, and we had an interesting time. Some look very wild, and quite able to do anything daring or wicked, but they

are always most polite and quiet when with us. Both men and women from distant huts came, asking for medicine, and I believe all heard "words of life."

September 28th.—Arabic and English lessons. Attending to the sick, many of whom would die of

STARVATION

if we did not feed them, for the relatives of those who are ill give them nothing to eat, and if they die they only say, "It was written," or "God sent death." Oh, this dreadful fatalism! Many men came from a mountain to-day, some asking for medicine, which we could not give them, and so they did not stay long, but I think all heard of Christ. A man was with us this evening reading in Spanish the Psalms of David. He has learnt to read here, and it is wonderful the progress he has made.

September 29th.—Visiting in the morning, and in one house rejoiced to hear a young woman say she was a sinner, and she listened gladly as we told how the Lord Jesus died to save her. It is only about two months ago that she said she had "a clean heart," so we know the Holy Spirit has been working and convincing of sin, and He that has begun a good work will perform it until the day of Jesus Christ. Early in the afternoon a man and two women (relatives) came in to see us. Their home is on a mountain, a day and a half's journey distant. The man had been once before, and we had then lent him

A GOSPEL OF JOHN.

He brought it back to-day, and by the look of it, it has certainly been well read. He had read it all, and seemed to know its contents, and said, "It is very good indeed," and appeared to understand its blessed truths. He said some of the "Fokees" of his village had also read the Gospel. They were here about three hours and seemed very interested, and have taken a New Testament to read in their mountain home.

THE BIBLE SOCIETY'S WORK IN NORTH AFRICA.

WE gather the following information from the report of the British and Foreign Bible Society, published in 1886. The sales of Scriptures had been somewhat larger than in the previous year, for though in Tripoli they had been unable to carry on their work, and in Tunis it is still the day of small things, yet in Algeria and in Morocco there was a slight increase. The Gospel of John in Kabyle has been brought into circulation, and our valued friend, Mr. Mackintosh, of Tangier, continues to translate the Scriptures into the Schilha dialect for use amongst the Riffs (Berbers) of Northern Morocco.

In the year ending March 31st, 1886, the Bible Society expended £1,218 17s. 10d. in the circulation of the Word of God in North Africa, and the following number of Scriptures were disposed of in Algeria and Tunis:—

1885	Bibles	Test.	Portions	Total	Total, 1884
Sales by Colporteurs	309	415	2,046	2,770	2,630
„ at Chief Depôt	68	186	673	927	597
„ at Sub-depôt	8	—	7	15	186
Total Sales . . .	385	601	2,726	3,712	3,413
Free Grants . . .	3	67	64	134	307
Total . . .	388	668	2,790	3,846	3,720

Of this total no less than 1,397 copies were in French, either alone, or in diglots with Arabic, English, German or Hebrew. Hebrew ranks next, with 879 copies, besides diglots. Arabic stands third, with 812 copies, besides those (27) with

French added. Spanish claims 463 copies. Italian 187, German 64, Maltese 32, English 8, besides 7 already counted as diglots. Greek and Turkish with 2 copies apiece complete the tale.

One of the Society's greatest difficulties is to find suitable colporteurs furnished with the many languages required in the country. A Bible woman, Mrs. Monod, has begun work under the direction of Mrs. Lowitz.

Mr. May, one of the colporteurs, says he finds no easy access to the French, the vast majority of them are hostile to every kind of religion, and often blaspheme the Bible seller. These colporteurs deserve to be remembered in prayer as their work is often of a very discouraging character.

IN MOROCCO

the following sales have been effected:—

1885	Bibles	Tests.	Portions	Total	Total, 1884
By Colportage . . .	69	37	575	681	} 486
„ Depôt and Agent Grants . . .	28	17	62	107	
	—	—	—	—	23
Total Sales . . .	97	54	637	788	509

Mr. and Mrs. Mackintosh have made several journeys into the interior. Speaking of a visit to Tetâwin he says, that he found the Jews more favourably disposed towards him, and in three days sold as many volumes as during the whole visit on a former occasion.

As to the Muslims, we did not see any decrease of interest, or lack of friendliness towards us, but since we saw them last, in June, 1885, they have evidently been revolving things in their minds, and have been inquiring what could possibly be the motive and object of a few Nussâra (Christians) in coming to their country with Arabic books on religion to be sold among Muslims. One man, a gunmaker, seemed to think that he had discovered the object, for, when I went into his shop, he began dilating to another Muslim as to our intent, and told him that our great object was to overturn the religion both of the Jews and the Muslims. This opinion, volunteered by the gunsmith, was interesting, as showing some exercise of thought. He is an intellectual man, and fond of reading, when he can get a book. He bought two volumes from us on a former visit, which he said were stored in a box in his workshop. He found fault with certain doctrines in them, but when I explained them he ceased objecting, and warmly requested that I should often visit him. He also introduced me to a Sheikh with whom I had an interesting conversation.

On going to the prison, two of the unfortunate prisoners, who could read well, wished to barter some of their basket work for a Bible. Just as we were concluding our exchange a hardened jailor came up, and refused to allow the books to be taken without leave from the Government. To obtain this leave would, as with the Turks in the East, be a matter of playing off "to-morrow" against "to-day."

Unfortunately our visit to Tetâwin occurred during the Muslim feast of the "Maulid," the birth of their prophet. At feasts of this kind religious rigidity is always stiffened; and besides, they have to spend a good deal of money, whether business is prospering or not, in buying new clothes, etc., so as to have themselves and their families gaily rigged out for seven or eight days in holiday attire. During this week nearly all means of earning money are at a standstill, and business being stagnant at present, we were not surprised at selling but few books to Muslims. However we had many conversations with them, which I hope will tell another time.

A Bible-woman, to work under the superintendence of Mrs. Mackintosh, and the general direction of the London Female

Bible and Domestic Mission (in its foreign department), has happily been found in Rosa, the wife of Colporteur Elias.

The importance of the work of the Bible Society cannot be overestimated, it supplies us with ammunition for our holy war. We would ask for it, in all its branches, the earnest prayers and cordial support of our readers. Those engaged in translation work specially need to be remembered that they may accurately reproduce in native tongues the Word of God.

TASMALT, D'AKBOU.

OUR brother, Mr. Pos, with his wife, were led, through the kind invitation of Monsieur Bérard, to visit this place at the end of the summer of 1886. Before his conversion, twenty years ago, Monsieur Bérard was a banker, and *Madame Bérard*, before her marriage, had been an *Institutrice* at the Moravian Educational Institute, at Mont Mirail. Since then, they have been engaged in gospel work in various places, as the Lord has led them, until two years ago, after two of their children were taken to be with the Lord, they resolved to follow the remaining two to Algeria, where one is the Government Inspector of Vines, and the other preparing to become an "*administrateur*."

Monsieur Bérard settled at Tasmalt; two small houses were enlarged and turned into one, with a nice little hall for the Lord's work in the middle.

At once a quiet work of testimony to adults and among the children was begun, and ever since the prayer has been sent up, "Lord, send Thou Thyself some reinforcement soon, not only to aid us, but to labour amongst these dear Kabyles, whose villages are scattered over these mountains."

Rather more than a year ago, through Mr. Pos taking a wrong train at Lausanne, he was brought into contact with some one who told him of Monsieur Bérard, to whom he was led to write, and now, after staying for a time in Constantine, to visit.

Tasmalt is situated on the southern slopes of the Djur-jura range of mountains, near the river Sahel, which empties itself into the sea at Bougie. It is about fifty miles south-west of Bougie., and thirty or forty miles S.S.E. of Djemâa Sahridj, from which it is separated by the Djur-jura, which rise to an elevation of six or seven thousand feet, and are covered with snow for six months of the year. It is surrounded by some forty Kabyle villages, and the population in the mountains round is estimated to be between forty and fifty thousand souls. Most of these villages Mr. Pos saw, and several were visited.

Mr. Pos writes as follows of his visit:—"During my stay with Monsieur Bérard, I took the children's service on Sundays. The second Sunday the room was full, and the singing and the conversation about "Jesus Saviour-born" seemed to create a deep interest among them.

"A well-to-do Kabyle who has become a staunch friend of mine, was our host one day in the mountains, when we saw the manufacture of burnous and couscous, and enjoyed a plate of the latter, which was served up with sauce and boiled chicken. This man has a fine manly face, and speaks Arabic, his native tongue of Kabyle, and a considerable amount of French. He calls his establishment of three or four families living together, Beni-Chab; it forms part of the village of Zeharkaline, of the tribe of Beni Mellikeneh. This numbers some dozen villages, all of which we saw. We found the various Kabyles civil and friendly, even though this tribe has the worst reputation."

Mrs. Pos adds: "We thought the dear Kabyles so easy to approach, and oh! my heart went out to all those poor hard-working women and children in the villages. How I longed to be able to speak with them, and tell them of a Saviour's

love! I hope and pray that the time is not far distant when we shall be able to do so. Just think of forty villages within reach—some quite near, beside which every Wednesday there is a market, where, unlike the Arabs, the women also come to sell."

This wide field for Gospel effort, together with the kind invitation of Monsieur Bérard, who had a house nearly finished, in which Mr. and Mrs. Pos could reside, seemed to indicate a door that should be entered in the Lord's name. Accordingly, a few weeks later, after returning to Constantine, they removed to Tasmalt. A fever, contracted apparently in Constantine, has since laid aside Mrs. Pos for a while, but she is now much stronger again, and she and her husband are both full of hope with regard to the people amongst whom they have gone to labour.

We commend them in their new sphere to the prayers of God's people.

TUNIS.

MR. AND MRS. BUREAU have been in this city for more than a year. They first took furnished apartments in the European part of the town, and Mr. Bureau assisted the British and Foreign Bible Society in selling Scriptures, devoting himself specially to the Arabic-speaking people, while the colporteur attended to others. A large number of portions have been purchased, beside many thousands of tracts and cards given away. The selling has given many opportunities to explain the Scriptures and tell of Christ the Saviour and true Prophet. It was found, however, that the natives did not like coming to the European quarter to see the missionary, and that if we desired to have private and personal contact with them it would be necessary to live among them. Mr. Bureau, therefore, sought a house in the Arab quarter, and after considerable delay found one on the border between it and the Jewish part of the town. It was necessary then to procure furniture and pay rent six months in advance. The money for this God graciously provided in answer to prayer, and already the natives are coming to read the Word of God with our brother. He still needs a little more furniture for the large room in which he receives the natives, and Arabic, French, and Italian tracts and Scriptures for distribution.

Mr. McAll, of Paris, furnished a nice room for Gospel preaching in the European quarter, and some interesting meetings were held, but we regret to hear that the lowness of funds will necessitate the closing of the hall again. We greatly regret this, as we feel that we need to increase and not diminish the agencies for good in that large city and Empire.

OUR ANNUAL CASH ACCOUNT.

IN presenting our annual statement for the year ending April 30th, 1886, we desire again to thank the generous donors who have from time to time helped us in this work for God. As we have every quarter published the list of donations, in which gifts can be recognised by comparing the dates and numbers with those on the receipts, we do not think it necessary to republish them now, especially as the space in our paper is very limited. We are thankful to call attention to the fact that the donations received for the year are £2,463 15s. 11½d., as compared with £1,654 8s. 6¾d. for last year, being an increase of £809 7s. 5d., or nearly 50 per cent. During the same period, the number of Missionaries and their wives increased from ten to twenty-six, or at the rate of 160 per cent. It is, therefore, evident that the funds hardly kept pace with the increased work. The sale of gifts in kind produced £15 3s., against £4 8s. in the previous year, and the sale of publications, £17 2s. 8½d., as compared with £3 3s. 1d. the year before. We are, especially solicitous that the sale of NORTH AFRICA should be increased. We gladly send it freely to all donors and some others, but

we should be glad to have many more regular subscribers. In order to encourage this, we are now reducing the price of the paper from Twopence to One Penny. The annual subscription, therefore, including postage, will be only Sixpence. We enclose a slip, which we shall be glad if our friends will fill in and return to us with stamps.

The first item on the payment side is for repairs and alterations at Djemaâ Sahridj and Tangier, at each of which places we have in the past procured substantial premises, and and a little ground at a cost, in all, of over £3,000. At Djemaâ Sahridj we now need to have the court-yard covered in and all the rooms need re-flooring, as the cement with which they were originally done proved to be bad and unsuitable. The courtyard, which is now open to the sky, would then make an admirable place for meetings. We were hardly aware, when we built the premises, that we should be exposed to so much cold and wet in the winter time as proves to be the case; £150 would probably pay for the additions and repairs of this station, which is large enough to contain two missionary couples and two single sisters. Hope House requires painting and cleaning, etc., and stoves put in some of the rooms, as during the winter, what with heavy rains and the proximity of the sea, the rooms become somewhat damp. £50 would about cover this. In our last annual statement, we mentioned that, by the kindness of two friends, the whole of the money for the payment of Hope House had been provided, but that we were anxious to repay the two sums of £400 and £600, which our friends had advanced for these substantial premises. We have succeeded in repaying the £400, but the £600 still remains to be returned, and though our friends do not press us for it, we are anxious that it should be refunded. The outfits and passages would have been rather heavier, had not a few of the missionaries paid their own. When publishing the last annual statement, we wrote: "In order to cover all the expenses, we shall require more than £200 per month." Our accounts show that just

over £200 per month was received, so that God gave us what we asked for. The following are a list of our financial needs at present.

For passages and outfits of Missionaries now accepted	£200
To start new Medical Mission at Mogador ..	100
Repayment of Loan for purchase of Hope House	600
For Repairs and Alterations at Mission Station	200
Small Hospital at Tangier	500
Total	£1,600

For present necessities several hundred pounds are required, besides which we need £300 monthly for our current expenses. These sums may seem large in themselves, but when we remember that they are spread over three countries, which, together, are more than ten times the size of England, they appear very small, especially when we remember what large sums of money are spent by professing Christians at home in merely ornamenting and making comfortable the place in which they worship. To us it is a great comfort to deal directly with the Lord, to realise that He is our Master, and to know that if we have rightly read His mind, and these sums of money are really required for the glory of His name and for the extension of His kingdom, He will not neglect His own interests.

Will you, dear friends, unite with us in thanksgiving for the mercies of the past, and join with us in believing prayer for the time to come. Since the financial year closed, many months have now passed away, and though often sorely tried, the Lord has ever appeared for us in the time of our deep need, and we believe He will again, for His promises are certain and we mean to plead them. "Heaven and earth shall pass away but My word shall not pass away."

The Mission to the Kabyles and other Berber Races of North Africa.

CASH ACCOUNT.

Dr. From May 1st, 1885, to April 30th, 1886. Cr.

	£	s.	d.	£	s.	d.
To Balances in hand—						
May 1st, 1885	15	3	3½		
„ Less Petty Cash overdrawn	3	17	10½		
				11	5	5½
„ Donations				2463	15	11½
„ Sale of Gifts				15	3	0
„ Sale of Publications				17	2	8½
„ Gain in Exchange				4	17	0
				£2,512	4	1½
By repairs and alterations					65	4
„ Further payment on Hope House					400	0
„ Rent and House Expenses					138	5
„ Furniture					72	1
„ Outfits, Passages, and Freights					311	11
„ Postages, Telegrams, and Bank Charges					60	12
„ Stationery, Books					21	12
„ Printing NORTH AFRICA, etc.					115	17
„ Medicines, Instruments, etc.					57	16
„ Missionaries' Allowances	845	2	7			
„ Payments of Teachers of Languages, etc.	94	15	8			
„ Clerk's Salary	84	17	6			
„ Travelling Expenses	83	16	10			
„ Expenses in connection with Candidates	44	3	0			
					1152	15
„ Sundry Payments					44	12
„ Balances in hand					71	13
					£2,512	4
						1½

We have examined the above Account, with the books and vouchers, and find it correct.

W. SOLTAU ECCLES,
Hon. Treasurer.
EDWARD H. GLENNY,
Hon. Secretary.

THEODORE JONES, HILL & VELLACOTT,
Chartered Accountants.
1, Finsbury Circus, E.C.,
3rd December, 1886.

NOTES AND COMMENTS.

“WOMEN’S WORK IN MOROCCO, OR ARZILA ENTERED,” is a little booklet telling how our sisters began work in that little town. It can be obtained from the office of the Mission, price 4d. per dozen.

MEETINGS.—The Hon. Secretary and other members of the Council would be pleased to hold meetings in drawing-rooms, halls, etc., and make known the spiritual needs, etc., of North Africa. Maps, costumes, and articles of interest could be shown.

MISS GILLARD AND MISS MERALLS, with their maid, are labouring on at Taarost, in Kabylia. They have had a great deal of typhoid fever in the village, but God has graciously preserved them. The grandfathers of some of the girls have forbidden them to attend the school; so for a time their work is hindered. Miss Gillard mentions having met a young Jew, converted at Azefou through the labours of dear Mr. and Mrs. Pearse. Other Kabyles there are who profess to believe in Christ, but are afraid to confess for fear of persecution and perhaps death.

DR. KERR, of the English Presbyterian Church Mission, has now been residing for some time at Rabat, an important town

on the coast of Morocco, about 140 miles S.W. of Tangier. He has secured premises and seems to have won the confidence of the people by his medical work. He has not been able to attempt much spiritual work, as he has not yet mastered the language. On September 24th, Dr. Kerr was married to Miss Jeffrey at Gibraltar, and with his wife and Miss MacMillan, of Glasgow, returned to Rabat, arriving there safely on September 30th. We pray God they may be greatly blessed in their work.

A PRAYER-MEETING is held at 21, Linton Road, Barking, on Fridays at 4 p.m., when the Lord’s work in North Africa is specially remembered. Friends are cordially invited to attend. Trains run from Fenchurch Street and the North London Railway. Tea is provided for those from a distance.

ARABIC BOOKS are very expensive to purchase; if any of our friends have by them grammars, dictionaries, etc., they do not require, they would form a very acceptable gift.

MR. AND MRS. HOCART, of the French Wesleyan Mission, are at Bougie, in Algeria. We hear they have visited El Kesseur and Tasmalt d’Akbou. We wish them success.

MR. MERCADIER has been itinerating through the province of Oran and has visited the soldiers of the Foreign Legion.

LIST OF DONATIONS FROM SEPT. 1st TO NOV. 30th, 1886.

Sept.		No. of Receipt.		General.		No. of Receipt.		General.		No. of Receipt.		General.		No. of Receipt.		General.			
		£	s.	d.	Brought forward ...		£	s.	d.	Brought forward ...		£	s.	d.	Brought forward ...		£	s.	d.
1	1095	4	0	0	Sept. 28	1137	0	10	0	Oct. 18	1178	0	10	0	Nov. 6	1219	0	7	6
1	1096	5	0	0	28	1138	5	5	0	18	1179	0	5	0	6	1220	0	10	0
2	1097	10	0	0	29	1139	100	0	0	18	1180	2	0	0	8	1221	10	0	0
2	1098	0	4	0	29	1140	0	3	0	18	1181	1	1	0	8	1222	2	0	0
3	1099	1	1	0	30	1141	50	0	0	19	1182	0	10	0	8	1223	1	0	0
3	1100	1	0	0	Oct. 1	1142	0	10	0	19	1183	0	2	0	8	1224	1	0	0
3	1101	50	0	0	1	1143	3	0	0	20	1184	2	0	0	9	1225	4	2	0
3	1102	1	0	0	4	1144	2	2	0	20	1185	1	0	0	10	1226	2	0	0
3	1103	0	5	0	6	1145	0	5	0	20	1186	1	0	0	10	1227	0	14	0
3	1104	20	0	0	7	1146	2	0	0	20	1187	0	5	0	11	1228	0	2	6
4	1105	5	0	0	8	1147	0	2	6	20	1188	3	0	0	11	1229	0	5	0
4	1106	10	0	0	9	1148	5	0	0	21	1189	25	0	0	12	1230	5	0	0
6	1107	1	13	0	9	1149	0	10	0	21	1190	10	8	0	12	1231	10	0	0
6	1108	5	0	0	9	1150	5	0	0	22	1191	2	4	0	12	1232	1	0	0
6	1109	8	0	0	9	1151	5	5	0	22	1192	1	0	0	12	1233	5	0	0
7	1110	20	0	0	9	1152	1	0	0	22	1193	2	10	0	12	1234	1	0	0
7	1111	1	0	0	9	1153	50	0	0	22	1194	0	5	2	12	1235	40	0	0
7	1112	100	0	0	9	1154	5	5	0	23	1195	0	1	0	13	1236	0	6	0
7	1113	0	5	0	11	1155	1	10	0	26	1196	2	10	0	15	1237	0	4	0
7	1114	0	2	6	11	1156	0	7	0½	26	1197	4	10	0	15	1238	0	6	0
7	1115	5	0	0	11	1157	0	14	1½	27	1198	1	0	0	16	1239	2	2	0
8	1116	3	9	8	11	1158	1	0	11	27	1199	0	10	0	16	1240	0	5	0
8	1117	1	0	0	11	1159	1	3	10½	28	1200	20	0	0	17	1241	1	3	0
9	1118	0	5	0	11	1160	1	6	8	28	1201	2	2	0	18	1242	1	12	0
9	1119	3	17	11	11	1161	0	4	9	28	1202	0	2	6	18	1243	2	0	0
13	1120	2	0	0	11	1162	1	12	7½	30	1203	2	2	0	18	1244	0	5	0
13	1121	50	0	0	11	1163	1	10	0	30	1204	5	0	0	22	1245	0	10	0
13	1122	0	10	0	11	1164	0	10	6	30	1205	5	0	0	22	1246	1	15	0
14	1123	10	0	0	11	1165	5	0	0	30	1206	3	0	0	22	1247	1	0	0
15	1124	0	1	0	13	1166	1	0	0	30	1207	2	10	0	22	1248	0	10	0
15	1125	1	0	0	14	1167	1	0	0	Nov. 1	1208	0	7	6	22	1249	1	0	0
17	1126	0	10	0	15	1168	25	0	0	1	1209	0	2	6	22	1250	0	2	2
17	1127	9	0	0	15	1169	2	0	0	2	1210	0	10	0	22	1251	0	3	0
18	1128	200	0	0	15	1170	2	0	0	3	1211	0	10	0	22	1252	1	0	0
18	1129	1	0	0	15	1171	0	10	0	4	1212	1	0	0	23	1253	2	0	0
20	1130	1	0	0	15	1172	0	10	0	4	1213	1	0	0	24	1254	0	2	6
20	1131	5	0	0	15	1173	2	9	3	4	1214	0	5	0	24	1255	1	0	0
21	1132	5	0	0	16	1174	15	0	0	4	1215	0	10	0	24	1256	0	7	6
21	1133	2	2	0	18	1175	0	10	0	4	1216	0	10	0	30	1257	0	13	0
21	1134	0	10	0	18	1176	0	2	6	4	1217	1	0	0	30	1258	4	0	0
24	1135	0	5	0	18	1177	0	2	6	5	1218	0	4	0					
25	1136	0	10	0															
Carried forward	£545	11	1		Carried forward	£846	13	4		Carried forward	£954	0	0			£1060	7	2	

Gifts in kind:—Sept. 11th: (31) clothing and linen for Medical Mission. 27th: (32) 12 shirts, box of bandages, Spanish tracts, Arabic books. Oct. 6th: (33) 4,800 children’s papers, Arabic and French. 11th: (34) 9,600 Gospel tracts, French, Spanish, Italian, and quantity of floral texts. 15th: (35) seven Arabic books. 25th: (36) parcel of old linen; (37) parcel of needles and thread. 30th: (38) 2 vols. Arabic grammar. Nov. 5th: (39) gold bracelet, pencil-case, and pair ear-pendants. 11th: (40) two fenders, two pairs of curtains, valance, four mats, sheeting, etc. 12th: (41) 8 Kabyle garments. 15th: (42) valuable quantity of surgical instruments for Medical Mission. 22nd: (43) gold chain and two gold rings.