

NORTH AFRICA.

THE QUARTERLY RECORD

OF THE

MISSION TO THE KABYLES AND OTHER BERBER RACES.

No. 9.

JULY, 1887.

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BAB-EL-KHAMIS (page 136).

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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, like the Bible Society, and the Young Men's Christian Association, 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.

LOCATION OF MISSIONARIES.

MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	ALGERIA—contd.	Date of Arrival.	Regency of TUNIS.	Date of Arrival.
<i>Tangier.*</i>		<i>Tlemcen.</i>		<i>Djemâa Sahridj.</i>		<i>Tunis.</i>	
Mr. E. F. BALDWIN	Nov., 1884	Miss L. READ ...	April, 1886	Mr. A. S. LAMB ...	Oct., 1883	Mr. J. BUREAU ...	Jan., 1884
Mrs. BALDWIN ...	" "	" H. D. DAY ...	" "	Mrs. LAMB... ..	" "	Mrs. BUREAU ...	Aug., 1885
Miss C. BALDWIN...	" "	" B. VINING ...	" "	Mr. E. CUENDET ...	Sept., 1884	Mr. M. H. MARSHALL	June, 1887
Dr. T. G. CHURCHER	Oct., 1885	<i>Oran.</i>		Mrs. CUENDET ...	" 1885	" G. B. MICHELL	" "
Mr. J. PRYOR ...	Nov., 1885	Mr. G. MERCADIER	Sept., 1884	Miss J. COX ...	May, 1887		
Miss J. JAY ...	" "	<i>Mascara.</i>		" K. SMITH ...	" "	ARABIA.	
" S. JENNINGS...	Mar., 1887	Mr. F. CHEESEMAN	Jan., 1886	<i>Akbou.</i>		at present at	
Mr. W. SUMMERS	April, 1887	Mrs. CHEESEMAN...	" "	Mr. W. POS ...	April, 1886	<i>Beyrout.</i>	
Miss M. COPPING...	June, 1887	<i>Mostaganem.</i>		Mrs. POS ...	" "	Mr. S. VAN TASSEL	Nov., 1886
<i>Arzila.</i>		Mr. A. V. LILEY ...	July, 1885	<i>Constantine.</i>			
Miss E. HERDMAN	Jan., 1885	Mrs. LILEY ...	April, 1886	Miss L. COLVILLE...	April, 1886		
Miss C. CALEY ...	Nov., 1885			" H. GRANGER	Oct., 1886		

* And Itinerating.

NOTES AND COMMENTS.

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.

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.

MR. S. VAN TASSEL has gone for a time from Beyrout to a village in the mountains to improve himself in Arabic. He had the pleasure and advantage of a visit from General Haig a short time since.

MR. HOCART, of the French Wesleyan Mission, paid a visit some time back to Djemâa Sahridj. On Sunday he preached in the neighbouring French village, when a comparatively large congregation assembled, and listened attentively.

MR. GEORGE PEARSE is now on a visit to England. He is stronger and better in health than he was a few months back.

MR. POWELL, of the North Carolina Baptist Church, is in Algiers. He is at present engaged studying the language.

MR. A. V. LILEY AND MISS HAMMON were married in Algiers on May 25th; they have now gone to labour in Mostaganem, in the province of Oran.

MR. G. MERCADIER has been on a long tour through North Africa with Mr. Halbmillion distributing Hebrew New Testaments to the Jews for the Mildmay Mission. He has now arrived in England, but hopes to be married to Miss Blackwell, and return to Oran shortly. Miss Lambden and Miss Hailes hope, if God clears the way, to go to North Africa in connection with this Mission as soon as the hot weather is over.

THE FOLLOWING MISSIONARIES have gone out since our last issue:—Mr. Summers and Miss Copping to Tangier, Miss Smith and Miss Cox to Djemâa Sahridj, and Mr. M. Marshall and Mr. G. B. Michell to Tunis.

THE TOTAL NUMBER OF MISSIONARIES (including wives) in connection with the Kabyle Mission is now thirty-four. To sustain them and their work efficiently, *about £15 a day is needed.*

MR. A. S. LAMB, after a brief stay in Scotland, has returned to Algeria; he has now gone with his family to stay at Azeffoun, on the coast of Kabylia, and, if it seems advisable, he will remain there to open a new station.

NORTH AFRICA.



NEMOURS (page 136).

HIS HARVEST.

"These two days have been busy—spent, as many of our days are, talking and reading with those who come in, and visiting in their homes. Sometimes we sigh, nay, groan, when we think the Gospel has come TOO LATE for hundreds of these poor people, and what are we? Two feeble voices to make known God's glorious message to thousands of Moors. We rejoice to know that the Lord has said that it is not by might, nor by power, but by My Spirit. Surely He will soon send more labourers—they need have no fears; the people's appreciation is wonderful. To-day, amongst other epithets, we were called Angels; oh, to serve perfectly!"—
Extract from Miss Caley's Journal, Laraish, April 15th, 1887.

WHAT reply shall we give to such an appeal as this?

When our Lord saw the multitudes, He was moved with compassion, and on two occasions directed His disciples to PRAY the Lord of the harvest to send out labourers into His harvest, and then sent forth first twelve, and afterwards seventy, of His own followers to the work. Matthew ix. 36-38; Luke x. 1 and 2. May we not find in our Lord's example a pattern for ourselves? Like Him let us see the multitudes now in mental, moral, and spiritual destitution; their minds needing enlightening, their moral sensibilities arousing, and their souls saving. The Gospel is God's power to do this, and if it remains unknown they will die in their sins.

As these solemn facts moved our Lord, should they not also stir our hearts? Is there not a danger of our doing Christian work in a perfunctory manner, instead of "heartily as to the Lord?" Does not this want of heartiness explain why some sleep in the time of harvest, thus bringing shame on their Heavenly Father? Proverbs x. 5.

When Christ was speaking of His Father's business and His Father's will, He said "I must," "I delight;" He was moved by the impulse of Divine compassion for men, and an intense yearning to please His Father.

"This was compassion like a God,
That when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew."

The sight of the multitude, and the longings of His heart for their well-being, led our Lord to direct the prayers of His disciples to the Lord of the harvest. To whom could they have gone in their weakness and insufficiency but to Him? What a relief to tell out the needs of the crowds to an all-sufficient God. This also is our privilege. To stand between God and perishing men, and plead for them as Christ commanded. Surely the ministry of prayer is one too little exercised. What untold blessings we might bring upon the world, if the time spent trying to interest those who have no concern for Christ's kingdom, were occupied in believing prayer to God, who delights to put honour upon His Son, and who will

yet in answer to prayer (Psalm ii.) give Him the heathen for His inheritance! May we not all find here a larger sphere of service? Perhaps, however, the disciples hardly thought that the Lord would make them the answers of their own prayers; but He often does thus; for those who have hearts to sincerely pray for the ignorant are the very ones who will have the patience and love to teach them most effectively.

In sending forth His disciples we see the Lord as a man, with a work of preaching and healing of greater magnitude than as an individual He could compass, organising His little band of followers for the work. They were still comparatively ignorant, and their moral and spiritual infirmities were such that some might have questioned whether their ministry would not do as much harm as good. But He sent them, and He was infinitely wise. May we not after prayer, under the guidance of *His Spirit*, send forth others to continue the work He began?

There are still vast multitudes to whom the Gospel is unknown, in fact, *there are now more people ignorant of the Gospel than ever before in the world's history*, for the population increases so rapidly that with all our efforts we cannot at present keep pace with, much less overtake it. We feel, therefore, that there is more need than ever to look upon the waiting harvest fields of the world—more need than ever for hearts to be moved to pray and send or go. We need prudence, but we also need an enterprising faith, which, in childlike dependence on God, will go forth to such as our sister refers to, and compel them to come in.

WORK IN AND AROUND MASCARA, ALGERIA.

BY MR. CHEESEMAN.

THOUGH the Scriptures have been circulated pretty freely, it is well to be cautious, as our motives are not understood, and probably even my correspondence is noted. I cannot point to any one giving evidence of being seriously affected by the Word. Besides a good number of gospels, three Bibles and ten Testaments have been placed in the hands of those who will value them in three different tribes. I hope soon to put many more in good hands, but wait suitable opportunities. I encourage the people to visit me as much as possible. In this I have some discouragement, for many who came once do not return, finding that they cannot gain any material advantage. I have given them gospels and an open invitation to call when they will for further explanation.

The better class Arabs are most difficult to reach; they see so much corruption among Europeans that they avoid their company.

One called upon me to-day; he has the Bible and is an exception. I trust I may gain an entrance among them eventually. As to the lower class they are very depraved. They are principally dependent on Europeans, and will do anything to gain a sou—drink, gamble, cheat, swindle, or anything else that is bad, and if you find them out they laugh at you; cringing to and flattering all who come near them. I never was among a people who needed the Gospel more than they. May the dear Lord help us to give it to them freely!

I have only been to three houses as yet, and in three cases I think the people wished to get something from me; but, however, I do not mind what motive they have so long as I have the opportunity of presenting the Gospel, and I watch for every opportunity to get amongst them.

There is one douar, some six miles away, from which nearly all of the men have called upon me, and continue to do so every time they are in town; they have two Testaments and some tracts and gospels amongst them, and assure me they are read. I am encouraged to have their friendliness, though at times

they are worrying with their curiosity and covetousness. When one obtains a Testament all the rest wish to have one similar, and so on with every little thing.

DJEMAA SAHRIDJ.

EXTRACTS FROM MR. E. CUENDET'S LETTER.

DJEMAA and Misloub are the villages which I very frequently visit, either in company with Mr. Lamb or alone. We always go to the "thijemonia" (public places); if the village is large, like Djemaa Sahridj, there are several in one village. There are generally people resting under these "thijemonia," for it is here they gather to discuss the news of the day. They usually listen with attention to the reading of God's Word; but when we begin to explain it and to tell them they are sinners, needing Christ to save them, they generally contradict us. I avoid discussion with them as much as I can, but I find by experience that we must sometimes answer their arguments, as if we continue speaking without doing so they think we cannot answer them. On the other hand, if they are serious in their questions and arguments, the reply may throw light on their difficulties; their arguments are nearly always the same. It is very difficult to make these poor people believe that they are sinners. We have to teach them what sin is, as well as what they have to do to be forgiven. One day, at Misloub, a man, laughing at the Lord Jesus Christ, said, "Christ was only a shepherd." I was very glad to be able to answer him in Christ's own words. (John x.)

Once, after speaking to a group of men at Djemaa, one of them told me that "he could not understand why we remained here, for not one of the Kabyles would ever become a Christian." May these men soon be confounded in their thoughts which are not God's thoughts! About three weeks ago Mr. Lamb and I went to the village of Sahel, six or seven miles away from here, where there is not one "marabout." Some one came with a mule to fetch us to see a man who was sick of dropsy. We could not do much for such an illness, but we had a very good opportunity of preaching the gospel to many people, among whom there were several women; all listened very attentively. I noticed one woman telling her husband, who came up while I was speaking, what I had been saying about Jesus before he came. This showed me not only that she had been listening, but remembered what she had heard. Some days ago, while visiting at Misloub, I sang for the first time; I have translated and composed two hymns. The people listened with great attention and surprise, and all said it was very nice. I am much encouraged to continue, for I noticed how much they were attracted by the singing, and it is a good way to gather the people; then we can speak to them about the gospel and their poor souls. Let us ask the Lord soon to bring some of these people to Himself!

TRIPOLI.—Funds have been offered under certain conditions to begin a mission in Tripoli, which is at present quite unevangelised. It is the thought and wish of the friend who makes this offer, that from thence the Central Soudan should be reached. In order that this may be done, godly, wise, and strong men will be needed. We invite such, if they are willing to endure hardness, to write to the Hon. Secretary.

SOME kind friends are arranging for sales of work to take place on behalf of the Mission. Contributions of suitable articles for disposal at such sales will be thankfully received by the Hon. Sec., 21, Linton Road, Barking, Essex, to whom they should be addressed *carriage paid*. A letter giving the name and address of the sender, with a list of the things sent, should be forwarded separately.

SOWING IN TLEMCCEN, ALGERIA.

NEWS FROM MISS READ.

Sunday, January 2nd, 1887.—In the afternoon Miss Day and I went to the house of B—T—, and found him at home talking to his wife, who was sick; there were other women also present. He asked me to give her a remedy; with much sorrow I told him that the French had forbidden our giving medicine. Like ourselves he could not understand why they should do so, as the Arab women will not see a medical man, unless in exceptional circumstances.

Sunday, 9th.—Service in the Protestant Temple; visited in the afternoon. In one of the houses whence some of the women had come to us last Monday we were asked to sing; afterwards we went over the hymns, line by line, and had quite a long conversation with them; one woman especially seemed to comprehend the meaning.

Sunday, 16th.—To-day we were very pleased to make the acquaintance of two of the Lord's servants, Mr. and Mrs. Mackintosh, from Tangier, who had arrived at Tlemccen the night before. We all went to the Temple together; in the afternoon Mrs. Mackintosh went with Miss Day and me to visit in the homes of the Arabs. It was so good to hear her speak of One who loved them, in their own tongue, and to see their eager faces as they listened to her; while our hearts went up in prayer to the Lord that He would prepare their hearts to receive Himself. In some of the houses many gathered around, in one or two there was only just one woman, but in each house Mrs. Mackintosh talked to them of Jesus, the Saviour of mankind. We felt what a privilege it was to take her with us to these houses. At the tea-table we heard from Mr. Mackintosh that he had spoken to many of the men.

We spent the evening in singing English hymns, Bible reading, and prayer. As we retired to rest we felt it had been a very happy day, and one that in the future will prove "Blessed is he that soweth by all waters."

Monday, 17th.—Studied; it being a very wet day the Arab women did not come. Mr. and Mrs. Mackintosh came to tea with us, and in the evening gave us accounts of their work; it is such a pleasure to have them with us; with prayer and praise we closed another day. We have all felt brightened and cheered by their visit.

Sunday, 23rd.—After the service at the Temple, at 11 o'clock, some poor men and women came to our house. We found them very grateful for a small piece of bread; many of them have no home; they wander about during the day, and sleep under the walls of the city. Ten came; they were all too old to work; to each one we gave two sous and a piece of bread; they were very profuse in their thanks; we told them to thank the Lord, He had given it to us, also the Lord Jesus who loves them as well as us. We expect to have them here every Sunday morning at 11 o'clock, and each time say something of the love of Jesus. When they have a little more confidence in us, we shall give a little address, and sing some hymns before giving them anything; we have learnt many texts now, and the Lord's Prayer. Will you remember this little work of ours, and pray for great blessing upon it, that as they come for the bread which perisheth they may learn to know what it is to partake of the Bread of Life. Knowing that we are stewards of what the Master gives us, we feel we have His approval in thus ministering to the poor and suffering, and He, knowing our motive, will give us His blessing, for it was among such that He dwelt when upon this earth.

Friday, 28th.—Studied. Visited several houses; in some we were able to sing our Arabic hymns. I have made a little book, with black, red, white, and gold leaves; on the back of these leaves I have written some sentences, explaining their

meaning in Arabic. One woman, who was shown this book and told that the black leaf represented our hearts in the sight of God, before they were washed in Jesus' Blood, said, "No, her heart was white; she always prayed every day to a marabout, and did no wicked things, but there were some who did bad things, and did not pray." I told her that my heart had been black, but Jesus had died for me; we had a little more talk and left her, praying that God's Spirit would carry home the arrow of conviction. We are trusting that this little book may be of great use.

DISTRIBUTION OF THE SCRIPTURES AMONGST THE SOLDIERS OF THE "LEGION ETRANGERE."

By Mr. G. MERCADIER, Oran.

THE "Légion Etrangère" is the name given to two regiments composed of strangers of many nations, and forms a part of the French army in Africa. Its headquarters are at Bel Abbès and Saïda. There are many deserters and refugees in this strange corps; they are not easily managed in garrison, but make admirable soldiers in expeditions or on the battle-field.

These persons are very sensible to sympathy shown them, and when I went amongst them to tell them the Gospel and give Bibles and New Testaments, I found them very sympathetic.

Many are nominally Protestant, and on meeting a missionary like myself they exhibit great respect for him, and say it brings back to them remembrances of their early childhood. I first went to

THE HOSPITAL,

and applied to the head doctor for permission to visit the sick.

"Under what title do you present yourself?"

"I am a Protestant missionary," I at once answered.

"The propagation of religion is forbidden in the hospital to all sects, and I could not allow you to enter," was his answer.

As I desired to distribute Gospels and Bibles to the Protestants, I prevailed on him to allow me to do so to my sick co-religionists. By degrees the doctor became more accessible, and after having opened some of the Scriptures I carried in my bag, he told me he would like to have an English Bible. I was not able to give him one then, but I sent him a copy after my return to Oran. When the doctor kindly gave me permission to visit the sick, he absolutely forbade any pamphlets coming from England for proselytizing being distributed amongst the patients. After this I was escorted to the wards, where I gave the poor sick soldiers Scriptures in their own languages.

Some of the recipients warmly pressed my hand, holding the volumes to their hearts, and were even moved to tears.

Before leaving, some Roman Catholics, seeing that I only gave books to the Protestants, asked me for them also, saying, "Although we are not Protestants we will read your books with interest, if you will have the kindness to give us some."

As these poor soldiers asked me for copies without my pressing myself upon them, I put some into the hands stretched out to me. The nurses who accompanied me next led me to a young German, who had asked for me. The thin, worn features of the young man lit up with a smile on seeing me approach his bed.

He at once asked me if I had a Bible for him. I could only offer him a New Testament, which he seized with joy. As I could not speak German, a near neighbour kindly translated what I said.

MY SECOND VISIT

to the hospital took place in the afternoon.

Two Catholic priests were in the room where I had dis-

tributed my Gospels. These gentlemen, having looked at me, spoke in a low voice for a few minutes and then went out. The soldiers whom I had visited in the morning welcomed me with pleasure, and those who had not previously received New Testaments were supplied.

From the hospital I went to

THE BARRACKS.

Being unable to enter without permission, I applied to the Major, who received me very cordially and took me to the Colonel. This gentleman was very cool in his manner toward me. "We do not come," he said, "to see what goes on in your churches, and you need not come to see what goes on in our barracks." I could not persuade him to allow me to enter the barracks, so I went to the

FIELD OF MANŒUVRES,

where, when the ranks were broken, I was able to continue my distribution. I had not enough to satisfy every one. Among the men were two Englishmen, who expressed a desire to see me again.

My distribution being finished at Bel Abbès, I started the same evening for Mascara, where I arrived next day, having travelled all night in the diligence.

I left Mascara almost immediately to go to Saïda, where the 2nd Regiment of the Légion is stationed.

SAIDA

is a redoubt sixty miles from Mascara, at the entrance of the desert.

My first visit as usual was to the hospital, where I met with a good reception from the head doctor, and the sick accepted the Gospels with joy.

After this I went to the military prison, where I found the prisoners taking exercise. They were very grateful for the Scriptures I gave them. They said smilingly, "Monsieur, we have plenty of time to read your books." When returning to the camp I met on the road two men from Lorraine, who said they were Protestants; they told me the only other missionary whom the Légion had met with was M. Boisset, who was in the Tonkin campaign.

On arrival at

THE CAMP

the corporal let the men know where I was. So many came to me that I could not supply all who asked for New Testaments. The Protestants, who were numerous in the barracks of Saïda, wished to accompany me a little way to talk with me, and asked for my address, so that when able to they might pay me a visit.

A Roman Catholic asked me to hold a meeting in the barracks, and promised to prepare the room for the occasion, but I thought it unwise to do so, and left for Oran, where some days since I received a few lines from the chief doctor at the hospital at Bel Abbès thanking me for the Bible I sent him.

AMONG THE KABYLES AT AKBOU.

BY MR. W. POS.

April 4th.—To-day we were greatly encouraged by the visit of five Kabyle children, representing two families. They go to the French school, and two of them can read a little already. They were so pleased to hear us sing in Kabyle, and joined in the reading and singing of French Gospel hymns. They were delighted with my wife's offer to teach them to sew, and we trust it will be the beginning of a regular work amongst the poor Kabyle children.

April 9th.—To-day

A STUDENT

from Algiers, who spends his vacation here, came and asked to see the "statutes of my Society." This led to a close con-

versation of at least an hour's duration, in the course of which many, both men and women, stood listening, and the Lord enabled me to testify concerning the hope within, and for that moment at least to overturn his miserable arguments. The same rubbish here as everywhere, which proves the human heart is the same, whether in Gospel-blessed England or poor Algeria.

April 10th.—Distributed many

TRACTS AND GOSPELS,

specially amongst the soldiers, most of whom are Arabs or Kabyles, and spend much of their spare time in one of the numerous cafés playing cards or dominoes.

April 15th.—This has been a busy, fatiguing, but happy day, spent with the many relatives and friends of Mohammed, our "boy." We started early with the mule, which carried the boy and myself, besides a number of Arabic gospels, etc. *En route* we talked over many precious passages of the Word in French and Kabyle. After much rough climbing up and down, and when yet a good half hour's ride from

THE VILLAGE,

Mohammed gave me a sample of a Kabyle telephone, for at the pitch of a voice that betrayed lungs such as I would not have thought he possessed, he roared out some, to me, quite unintelligible sounds. He was soon rewarded by similar sounds in reply, the communication being between him and his half-brother (who was to be our host, for want of room in his mother's little cottage), to say that the cous-cous manufacture could be begun. At two o'clock we sat down with several others to a huge dish of cous-cous, with the customary "marga" of hot sauce and chicken. But what cheered me was the exceeding warm-heartedness with which we were received; Mohammed's mother, after taking my hand and kissing it, then embraced her son, each kissing the other on the forehead. The whole of the village are

"MARABOUTS,"

including his mother, it being not at all infrequent to find female marabouts amongst the Kabyles, and a man being a marabout, it does not at all follow that he is able either to read or write. In this instance six were able to read Arabic, and gladly received gospels; many of the others, including the women, listened with interest to what I was able to make known of the love of God and Jesus Christ, the sent One, Mohammed and his half-brother helping with their French. They seemed touched, especially the women and mothers, when I told them, on a hen and its little chicks walking in, that the Lord Jesus had said He thus wishes to gather all, even the Kabyles, under His wings, and to save us from our enemies, that we may serve Him without fear.

After giving us dates and coffee, and Mohammed's mother saying that her son had now a father and mother in us, and that his new mother could do far more for him than she could, we left, being conducted by several a short distance outside the village, when all united in a hearty farewell, our host adding that when the figs are ripe he would send his strong ass to carry a mattress and myself, and then with our mule my wife and I could come and stay as long as we liked. We thank God for the influence we have in this little tribe.

April 25th.—To-day Mr. J. H. Greene, of Kew, left us, after spending three days. We were very grateful for the many leaflets in French, Italian, and Arabic, published by the *Children's Special Service Mission*, which our brother gave us. Such visits of previously unknown yet beloved brethren in Christ are very pleasant, and if God's children could but realise how refreshing their visits are to the lonely worker for Christ they would doubtless come more frequently, and tours would be arranged with this object in view.

April 26th.—Ever since yesterday people, both French and Kabyle, but especially the latter, have been coming to our door for

GOSPELS.

This morning at half-past six it commenced again, so that we had scarcely time to eat. It is wonderful; we praise God for this and for leading us to this place, where the doors are opening on all sides.

April 27th.—This morning many Kabyles came for me to address letters for them, some having previously borrowed pen, pencils, or paper; then we sat down on the ground together and read Genesis i. in my large Arabic Bible, some promising to come regularly to read in this way.

April 28th.—Gave away the last of our Arabic gospels, thus exhausting dear Mrs. Robertson's valuable grant of Scriptures. We greatly value gifts of the Word of God for free distribution.

WARMLY WELCOMED BACK TO TANGIER.

BY MISS JAY.

March 17th, 1887.—Calm, bright day. Most comfortable journey across from Gibraltar, and such a warm welcome awaiting me when I landed at Tangier; met many of my old friends on my way up to Hope House, it was such a pleasure to see their kind faces, and listen to their greetings. My heart is filled with gratitude to our loving heavenly Father who has preserved me amidst many dangers, and has now brought me back again to my beloved work well and strong, and granted so many mercies and blessings during the short time I was at home for rest. May all I do be indeed for His glory, and the extension of His kingdom in this dark land.

21st.—Medical mission from ten o'clock till just two; such a joy to be again at work in the dispensary, and amongst all the poor, sick folk. There were a large number of patients, many of whom had been here before, and they gave me a hearty welcome; one woman told me she had prayed very often while I was away for God to send me back.

28th.—Arabic lesson as usual, and then down at the dispensary till nearly two. A number of patients, several of whom presented me with eggs; one poor woman, an especially sad case, had a great part of her face eaten away by disease, and had only a few rags to cover her. I gave her one of the garments friends have kindly sent us; I wish they could have seen her great joy and comfort. This afternoon we had a most pleasant visit from an English friend interested in the work here, who kindly gave us a donation for the Tulloch Memorial Hospital, and left me a large packet of pins and darning needles for my poor women.

29th.—Only a few women patients this morning. I greatly rejoiced the heart of one of them by giving her a few darning needles. She is a most interesting woman, whom I have known a long time; last autumn she used to come whenever she could escape without her brother knowing it, he having forbidden her to leave the house, and otherwise treated her very cruelly, she being unmarried, and he consequently having absolute power over her. One of my first inquiries on seeing her and her old mother was after this brother; they both began to weep, telling me he had died suddenly thirteen days ago, and seemed just as sorry as if he had been kind and good. She was so pleased to see me that she embraced me between every few sentences, and kissed me all over my face and neck. I could not prevent it without hurting her feelings very much, but as she has a troublesome skin affection, I washed my face with carbolic lotion immediately afterwards!

30th.—Heavy rain all the morning, but we had several patients. One was a boy who was with us for some weeks last summer, he returned for more of the medicine which had healed his leg before. It was so cheering to see his pleasure at being with us again, and especially to find he had not forgotten the hymns we had taught him so many months before, and he was able also to explain correctly the wordless book.

He is to stay with us a few days. We took in a poor sick man, his wife, and child. The two last I expect will leave tomorrow, now they have seen their patient safely settled with us. They are much concerned about him, and have travelled far to bring him to us.

31st.—Market-day. On these days we are always very busy; I was in the dispensary from 10 till 2.30. Spoke to a nice group of women before we commenced work. We collected all the men in the outbuilding, and M. H. spoke to them of Christ, and read the Bible with them. Later on I had an opportunity of speaking to some men who knew the name of the Lord Jesus, but only one could read, to him I gave the books of Genesis and Luke. Our in-patients seem very happy, although the accommodation is so poor. Yesterday we had a visit from two well-to-do Moors from the town, they came especially to read God's Word. Our poor sick woman had to leave to-day as our accommodation is so limited. We gave her bread, and a large supply of medicine, and one of the garments kindly sent us. She was so grateful.

6th.—Our boy in-patient, Hamed, left to-day much better. He begins to read nicely, and was anxious to get back to his school. Visited dear Miss Tulloch's grave, and planted it with her favourite lilies.

7th.—Large crowd of patients. The yard quite full of men, women, and children. The doctor spoke to them, and we sang. Only one person out of all that crowd could read. I gave him Luke xv.

8th.—Several patients came from a village a long journey from here. Had service and singing with them. One very poor woman brought a sick child. They had hardly any clothes to cover them; we gave them bread and eggs, and some of the garments. I am so thankful for the nice supply of clothes that have been sent to us, for the very poorest come to our medical mission. Three Moorish gentlemen came up and read God's Word this afternoon; we sang to them, at which they seemed much pleased.

9th.—Had a pleasant time this afternoon reading with the in-patients. I read the first eighteen verses of the first chapter of John's Gospel, and explained it as far as I could. The old man seems really interested, asking many questions, and saying he wanted to hear all about our faith. He is getting much better, and I took him for a walk round the garden. He asked me to give him pen, ink, and paper, and let him copy the book I had been reading, that he might take it away with him when he went home.

12th.—Man from Arzila with very bad foot came and begged us to keep him. He is to remain, as walking so far had made the foot swell terribly, even the first dressing relieved him very much.

13th.—So many of the patients wanted to stay with us, none of them were suitable cases, so we did not allow them to. Our in-patients enjoy being fed and cared for, and evidently tell their friends we treat them well, so we are likely to have many applications, and shall be very careful whom we admit. "To the poor, the Gospel is preached." This is certainly true here. The very lowest and most neglected come to us for relief; gave medicine and bread to a very old man indescribably dirty. Late in the morning was fetched to a sick woman. Miss Jennings went with me. We visited three houses, seeing patients in all of them, and they wished to take me to see several other sick people, a great many also stopped me in the street, describing their complaints, and asking for medicine. In each of the three houses we saw several women, and spoke to them of Christ, but they seem to have no sense of sin, and, therefore, feel no need of a Saviour. Do pray for the Holy Spirit to convict and convert them.

14th.—Long, busy day, as usual on market day. Nearly forty patients. Miss Baldwin and I sang and spoke to the people before the work began. One man came to my window

before six o'clock with a large jar of milk as a present, it is a token of gratitude, as he says our medicine has made him quite well. A poor girl in rags filled me with pity; her face and neck are all disfigured with disease. She is very small and shrunk, as if half starved. A big man, her brother, brought her. He is evidently very cruel to her, would not allow her to speak, and would have struck her had I not been there. Upon remonstrating with him, he said, "These Nazarenes have good hearts, they are better than Moslems, who have hard hearts." I gave the poor girl a dress.

OUR ILLUSTRATIONS.

TLEMEN is a large and ancient town of about 25,000 inhabitants, situated on a plateau on the northern slope of Mount Lella Setta, which, with the range of the Djebel Nador, forms terraces parallel with the coast, and rising to the south. It is reached from Oran, a distance of eighty-eight miles, partly by train, and partly by diligence, through a country at first a treeless and rather desolate plain, with, however, here and there a few vineyards; the road then rises and passes through many picturesque villages and wild, hilly country, varied by highly-cultivated patches. It has a fine climate, being 2,500 feet above the sea, and its vegetation and scenery resemble those of Central Italy, but changes of temperature are both sudden and frequent, and frost, though never severe, is not uncommon, and snow occasionally lies on the ground for a fortnight at a time.

The neighbourhood is thickly wooded, and the town itself has avenues of fig, olive, and all kinds of fruit trees, which, on account of the abundance of water, flourish luxuriantly; oil and fruit are easily and cheaply produced.

Magnificent ruins of ancient Roman and Moorish buildings are numerous, and the many mosques show specimens of very beautiful and pure Moorish architecture and arabesques. The population, about one-third of which is European, is divided into distinct parties, not always entirely in accord. The Jews, who are very numerous, have three synagogues, and number probably over 5,000, and are, as usual, intelligent and prosperous; in fact, the greater number of the European houses belong to them. They are generally strong and healthy, and said to be increasing in numbers and influence. The natives are divided into Haddars and Koulougis, the former born of Arab parents on both sides, and the latter of Turkish fathers and Arab mothers. The Koulougis are hardy and enterprising, but are disliked, and would be persecuted but for French protection, for which they have always shown great gratitude. They are tall, vigorous, and industrious, and have fair complexions, and very often fair hair, while their rivals, the Haddars, are poor, degenerate, and of shorter stature, and poor workmen. They have a bronzed skin, and black hair. At certain times of the year many Berbers from Morocco are to be found in the town. Particulars of work for Christ in this town have appeared in NORTH AFRICA from time to time, and further details will be seen on page 133.

BAB-EL-KHAMIS (see front page).—On the way from Tlemcen to Mansourah is a very interesting old town built by Abou-Yakoub, during the first siege of Tlemcen in the thirteenth century; the road passes close by a beautiful horse-shoe arch, called the Bab-el-Khamis, or "Gate of Thursday," by some said to be a triumphal arch, by others a gateway in the wall by which Abou-Yakoub invested Tlemcen. It is about a mile from the city, and was built in 1229.

NEMOURS, a French garrison town, is interesting as the place at which Abd-el-Khader surrendered to the Duc d'Aumale. It is a picturesquely-built little town of 1,500 inhabitants, mostly Spaniards, Jews, and Moors, and dates from 1844. It lies half hidden under the shadow of its boulevards at the foot of a hill nearly 400 feet high, in a cleft of the cliff, half on land re-

claimed from the sea, half in the gardens of carob trees of the Arabs' Djemaa-Ghazaout. The rocks and cliffs around the town are of basalt, and there are prismatic colonnades which recall those of Fingal's cave. The population is mostly engaged in fishing, though only intermittently, and unloading and loading the few local trading vessels, and steamers which call occasionally on their way from Oran to Tangier.

LABOURS OF LOVE IN ARZILA, MOROCCO.

NOTES FROM MISS CALEY'S JOURNAL.

Wednesday, 8th.—To-day is the anniversary of Mohamed, the great prophet's birth, and so a feast has been observed, everyone killing a chicken. Many have new clothes, but the great event of the day is the killing and eating of a sheep; this is done by people from the mountains, who pull it to pieces with their hands and eat the raw meat, blood, etc. Then they shake their heads and bodies about to such an extent that you think they must fall to pieces! We did not see all this, nor did we wish to, and our native friends advised us to remain indoors all day, which we did, receiving all that came to us. Several persons came for medicine, and others in order to hear and learn. In the afternoon I taught four little girls to sing "Jesus loves me," and in the evening my dear companion gave French lessons to some men.

Friday, 10th.

A BETTER CLASS WOMAN,

who lives on a near mountain, has been to see us several times, and really seems to be learning God's way of saving sinners. In the afternoon visited a sheriffa, a sick woman, a dying man, and a poor Moorish family who are learning to sing, I believe from their hearts, praise to God for His love in sending a Saviour to redeem them. After tea I strapped and bandaged the head of a poor black slave boy, who had been struck by a stone. The blood was flowing freely, and there was a great bruise, but he never uttered one sound as I dressed it. These poor people have no idea as to what is best to do in case of accident; the only thing they use to stop bleeding is a little pounded sugar, and they never cover up a wound or a burn.

Monday, 3rd.—One man was intensely interested as he listened for the first time to the way of Salvation. We had also attentive

GROUPS OF WOMEN FROM THE COUNTRY,

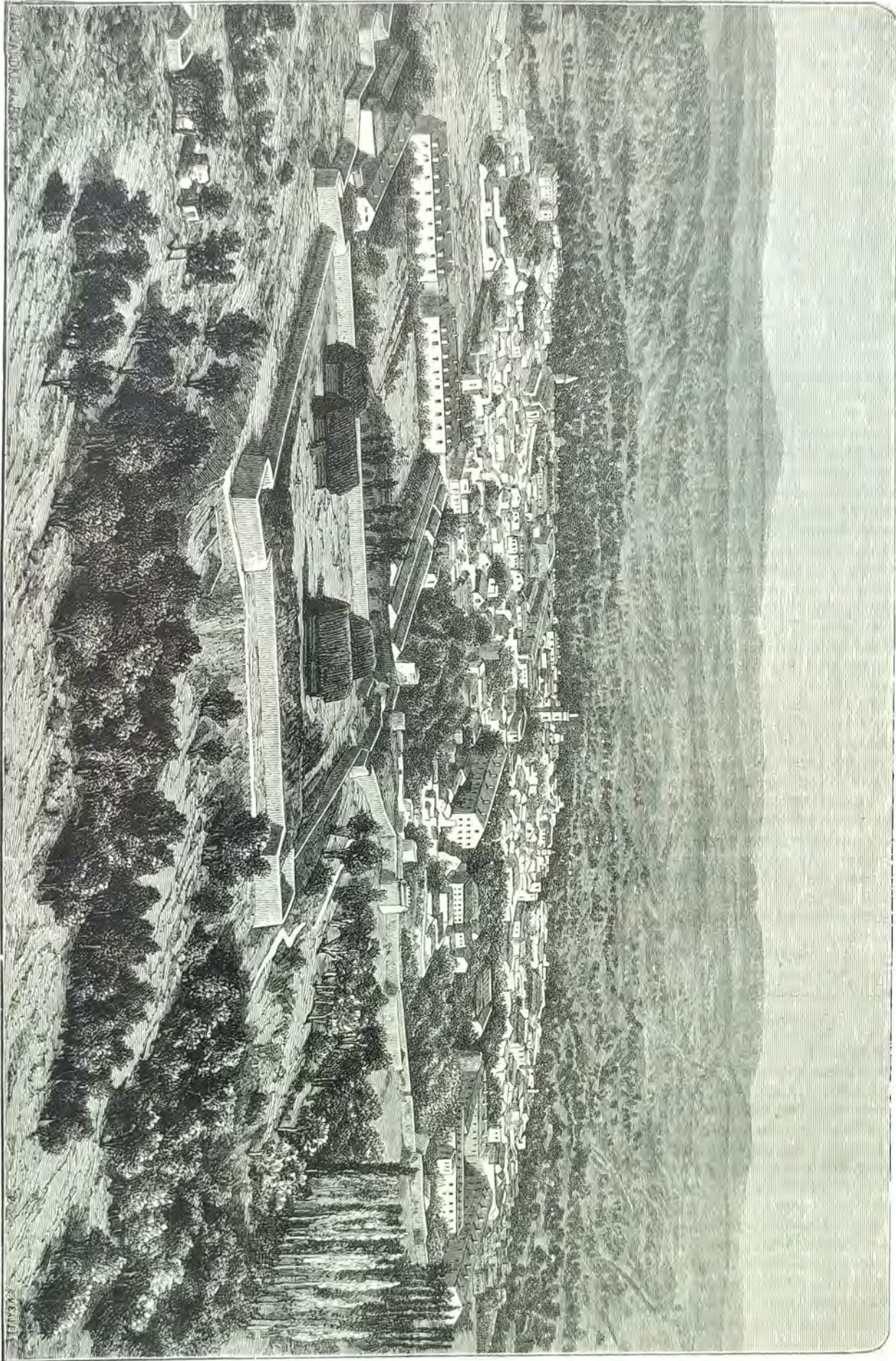
many of whom came on purpose to hear. Our neighbours confessed that they still told lies, but are beginning to see the wickedness of such a manner of life. I saw a poor little sad face brighten up at the thought of the love of Jesus and the beauty of Heaven. Noticed a real interest awakened in one who hitherto has been unconcerned. We praise the Lord, and take courage, for these and other assurances that His Spirit is working.

Wednesday 5th.—It is a great pleasure sitting talking to a group of women and girls, telling the "Old, old Story," but one hardly knows how to make it simple enough, for they do not know who the Lord Jesus Christ is; we have been asked if we have seen Him—in fact, the only thing they know is that there is a God above.

Friday, 7th.—We went to the door of

A WRETCHED LITTLE HUT,

only a few reeds daubed with mud, and a sort of thatched roof, the weight of which was too much for the slender walls, and it looked as if some night it would fall on anyone who might be sleeping within. Inside we found a poor old blind woman, whom we had never met before. She was most interested in feeling us all over; our hats specially amused her. We spoke to her of Jesus, and longed that the eyes of



TLEMEN (see page 136).

her understanding might be opened to see herself a sinner, and Christ the only Saviour.

Passing many workshops where men and boys were busy making "jelabs," or "hikes," the outer garments of men and women, we invited them to come and drink coffee with us in the evening. Several said they would; however, only six have been. It is a beginning, and we will hope for more another Friday. Those who came were pleased, and said they would come again and bring others.

Sunday, 16th.—Visited two or three houses; in one,

A FOKEE

has been reading the Gospels, and it rejoiced our hearts to hear him talking to some women present. When they said, as they always do, "Jesus Christ did not die," he said, "You must not say Jesus Christ did not die; He did; He died as the sacrifice for our sins." Better still, he knows his own are gone. Praise ye the Lord! He says his eyes were shut; now God has opened them, and now he is praying in the name of Jesus that God will open the eyes of many in this town, and our hearts re-echo a hearty Amen.

Thursday, 20th.—Quite early this morning people from neighbouring hamlets came, but we did not admit them till 9 o'clock, and from then till half-past 2 o'clock we had a continuous stream of visitors. Some came to hear, some for medicine, and some out of curiosity to see the "Nazarenes," as we are called; and we believe they all heard of Christ, and some, for the first time, that *He* is the only one who can save from sin and death. It was with difficulty we cleared the house to get a little rest and refreshment, for we were both very tired. In the afternoon had conversation with those who came in.

As I have been said to give only the "bright side," I will mention some things that speak of the work of the "evil one"—the numerous and dreadful diseases, the result of sin; scars received sometimes by robbers, but often in family quarrels and fights.

I heard, a short time ago, of a poor woman whose husband is very hard and cruel; he often beats her, and is going to take another wife. I also know a sheriff who has had five wives—divorced four, and now talks of buying a slave and marrying her. I often hear the "tum-tums" of people returning from a visit to a tomb of one of their saints. Praise God, some are beginning to learn that prayer is only acceptable to God in the name of Jesus. Miss Herdman heard a Fokee to-day praying in that Name, and pleading that God would remove the darkness from this land, mentioning many different towns.

Hallelujah for the lights already kindled!

MEDICAL MISSION WORK IN MOROCCO.

JOTTINGS BY DR. CHURCHER.

February 1st, 1887.—Visited a Moor to-day, who had been stabbed by a Spaniard in a quarrel. A dangerous wound on the chest, but doing well.

2nd.—This morning while at our Bible-reading a message came for me to see a man who acts as caretaker of the English church. Just as I was going another messenger, like Job's, came saying the man was already dead. What need for speaking to every one, that at least each may *hear* the good news ere it be too late!

3rd.—Had a most enjoyable tea-drinking this morning with four stalwart Moors from the Marshan encampment. They belong to the city of Morocco, and have each been my patients. We "squatted" on the floor in my consulting room, and I boiled the water with our dispensary spirit-lamp, which interested them, and they wanted to know where the "char-

coal" was. They did not understand how pouring in what looked like water should make the water so hot. To interest them further I showed them a glass of *cold* water and a glass of *cold* sulphuric acid, which appeared like water also, then I mixed them, and at once the glass was so hot that they could hardly hold it. This they considered very queer also, and I am a little afraid they fancied I must have some dealings with the Devil to be able to do such wonderful things. I talked to them of the Lord Jesus and His death for sinners, and they listened attentively, and seemed interested.

4th.—Mrs. Baldwin returned from Gibraltar yesterday, and to-day discovered that a number of articles from the kitchen had been stolen, though safely locked up. Money arrived to-day from Mr. Glenny, just when our funds were almost exhausted. For this we praise the Lord, who will not suffer us to want.

5th.—I felt peculiarly grateful this morning to the friends who have sent sugar to the Medical Mission. A poor little child with very extensive and deep sores was brought to me, but he was so frightened that he screamed the whole time he was in my room till I gave him first one, and then a second lump of sugar, when the noise ceased, and I was able to finish attending to him in peace—no small relief when one is not very well.

7th.—At the medical mission to-day a woman who had been a patient some time ago came again for treatment, and I was pleased to find that she was both able and willing to explain the Gospel message from the wordless Book to a Moor who failed to understand my explanation.

9th.—Glad to-day to welcome back our dear friends Mr. and Mrs. Mackintosh, of the Bible Society, who have been on a colportage tour in the Riff country. Mr. Mackintosh speaks of great openings for medical mission work on the French frontier.

14th.—Operated to-day on a Riff girl for necrosis of the bones of the wrist joints. May her stay with us be blessed to her soul. On the 11th, I was in Gibraltar, and spoke at a missionary meeting of the great need of Morocco, and what is being attempted in the name of the Lord.

15th.—Largely spent at the Custom House getting goods "passed" by the officials. Everybody is so slow and lazy here that such work comes a large amount of time.

17th.—At medical mission to-day a party of boys arrived; I counted twelve. So Miss Baldwin came down, and they all sat round whilst we taught them a verse of the hymn, "Seidna Aiesa hebnee" (Yes, Jesus loves me). After talking to them a little, we dismissed them, though several wanted medicine. I thought it, however, rather a risk to give bottles of medicine to such young boys, and told them if they really wanted medicine to come another day with their mothers.

19th.—This afternoon rode to some native huts upon the mountain, hoping to make the acquaintance of some of the villagers. They were nearly all, however, out. Their fierce dogs were very much at home, as usual.

20th (Sunday).—I try not to see patients on Sundays. It is with some difficulty I stick to my rule, as the largest weekly market is held in Tangier on Sunday. This afternoon Mr. Mackintosh called and told me two men were at the side-door, and said they had been all the morning waiting to see the "Tabeeb" (doctor). I went and let them in, then two more appeared, and I had hardly seen these when another party of three came up; one lot came three days' journey, and the rest from Arzila (a day's journey distant). To send such empty away seems hard, yet to attend all who would come, would convert the day of rest into the day of hardest work. It was pleasant to hear the Arzila men say, when I mentioned Sidna Aiesa (the Lord Jesus), "Yes, we know about Him; your friends in Arzila have told us."

21st.—This morning I visited market, and bid for some tents

which were to be sold; the price went beyond my limit, and I was sorry to lose them, but my sorrow soon disappeared when the English gentleman who purchased them came up and offered me the best tent, a carpet, and bed, etc., as a present, if I would accept them. It is hardly necessary to say I did so, with sincere thanks.

March 1st.—To-day, in company with Mr. Mackintosh and Mr. McLeod, visited a spot some distance from Tangier, with the idea of finding a place where we could stay and be cool during the hottest weather.

11th.—Mr. Baldwin has now returned from Fez, and brought Muley Hasham with him. It is so sweet to follow a native pouring out his soul in prayer to God, through our Lord Jesus Christ.

16th.—Muley Hasham spoke nicely to the patients, and in the evening I enjoyed reading with him in the Gospel. It is a joy to hear him tell of the power of God's Word upon the heart, and that Jesus must have been the Son of God, for no man could have spoken the Sermon on the Mount.

17th.—Met Miss Jay and Miss Jennings from England; they will be very welcome and efficient helpers in medical mission work. As lately I have been "holding the fort" in this respect almost alone.

18th.—During the medical mission this morning Mr. Loch-head succeeded in taking a photograph of a group of patients. If they are aware of it the people dislike to be photographed, thinking the camera a kind of "evil eye." At my consultation to-day I had the company of an English friend, Mr. Parkinson, who seemed interested in the work.

20th (Sunday).—Communion Service 9 a.m. Three travellers called wanting medicine this morning, two from the Sous country in the far south, and one from Morocco city. One of them, a young taleb, seemed specially interested in the wordless Book which I gave him.

21st.—Glad of the help of the ladies to-day in the medical mission for the first time since coming from England; about twenty patients.

24th.—Meeting this afternoon at Mr. Mackintosh's, addressed by Rev. W. Bradbury. He pointed out that to do evangelistic work we needed but two things, a moment of time in which to speak, and one soul to speak to—"a man and a moment." Evening, I prepared to start for Arzila to-morrow early.

25th.—Up at 5.30 a.m., and rode to Arzila. When we came to the second river we asked a man to guide us over the ford; he declined, saying it was too deep. I imagined it was only laziness, and not wanting to be detained a long time, thought I would try it alone. I did, with the result that my horse got off the ford, and sank in deep water and mud, while I had to scramble off, and get out as best as I could, wet to my neck, and on the same side of the river as I had entered. After waiting an hour or two a young Moorish gentleman, most kindly stripped, and "piloted" my frightened horse across. I do not know how I could have crossed without some such kind help, my animal was so "scared" by his previous ducking. Fearing to take cold I arrayed myself in three saddle blankets off the dry animal, and thus dressed rode into Arzila. Happily I had a long Moorish garment over all (a jelab), which, though it was wet, was invaluable in covering my otherwise strange toilet.

26th.—Bad night, as our room is close the sea, and the waves kept us awake. Saw several most interesting converts, and spent a delightful time with our brave lady missionaries who are working here. One poor old man unable to walk, who sits in the corner of a wonderfully dirty flour-mill all day, had only been visited five times, but he was reading the Word, and had copied out some Gospel hymns, and his sad face brightened up so, as he told of all his sins being placed on Jesus. Evening I operated on a girl with dropsy, which gave great relief. Her friends literally showered thanks upon me.

27th (Sunday).—Communion and Bible-reading in the morning, Sunday-school in the afternoon; I would have liked to have stopped, but the children were afraid of me. After the school visited a very sweet young wife (had I not been a doctor I should not have been allowed to see her). We have reason to believe that she is a really converted girl. A man who accidentally shot himself, and whom I came over last time to see, among others, is an inquirer, and we believe "stepping heavenward," praise the Lord.

28th (Monday).—Saw a number of patients, among others two sadly needing a surgical support. How many such instruments there must be in England not now used which would be of great value here!

29th.—Rode home to-day, thankful for what I have seen of the Lord's work in that little Moorish town of Arzila.

LARACHE VISITED.

DIARY OF MISS HERDMAN AND MISS C. CALEY.

Easter Sunday, April 10th.—Christ is risen! Hallelujah! With this note of praise on our lips we rose this morning, and quite early had our little service, remembering the death, burial, resurrection, and coming again of our Lord.

After reading a little in Arabic, we went down to the port, and finding some Spanish sailors, invited them to come to our rooms in the afternoon and have a short service. There were several Moorish women on the quay, waiting to be ferried across the river to go to their village home, so we spoke to these, and quite a number gathered, and we had a quiet little open-air service. Rather late in the afternoon our sea-faring friends, eight in number, came, and we sang many Spanish hymns with them, read Mark xvi., and prayed; as they left they all thanked us, and said when they return here, they will hope to come again. In the evening some little Spanish girls came, and we taught them two hymns and a verse of Scripture, and it was late ere we had prayers and retired.

April 11th.—To-day we had a most interesting conversation with a Moor for about an hour or more, God's own truth seeming to take hold on his heart; he has gone to Arzila, but on his return says he will come and "hear more." Three Moorish girls came for medicine; while Miss Herdman was telling them how Jesus loved them, but hated their lies and sins, the eldest said, "I must come close to you, that I may learn all that." Dear girls, how we long for them to hear, believe, and live, and grow up to spend pure and upright lives! Oh! who will come and teach

THE CHILDREN?

April 12th.—Had a nice little company of men, reading and talking for an hour or more. One Moor, an intellectual man, who has a little head-knowledge of the Gospel, rather cleverly got over "Jesus did not die" of the Koran, by saying "He slept in the grave three days." He has taken a Gospel away to read. We trust God's Spirit will teach him. Strapped and bandaged a poor man's leg which had been seriously bitten by a dog, and gave medicine to a few patients. Cheered by letters from Christian friends, and the assurance that we, the people, and the work so dear to our hearts, are constantly remembered in prayer by God's children "at home."

April 13th.—Most interesting, happy day! We do praise our God for

THE PRIVILEGE OF MAKING KNOWN THE GOOD NEWS.

Early this morning we went into the "Soke," or market. It is by far the finest street I have seen in this country—a broad road with shops, and an arcade on both sides. The shops are by no means "fine," just the ordinary Moorish ones, which always remind me of tea-chests on their sides; the owners sit on the floors, which are raised about 3ft. from the ground, with

their goods all around them. While Miss Herdman was making two or three small purchases, several groups gathered round me, and I was able to say a word to many, and invited them to our house to hear more. There were so many in one narrow street that a very energetic butcher told us that was "the place to buy and sell, not to talk." The people say we are

THE LAST "NEW THINGS!"

that have come to Larache; so, of course, they must all look at us well; and they are all so pleased we can speak their language (though still very imperfectly). We returned to our rooms, and soon four Fokees were reading the Testament, and listening with great attention to our words. One said, "We have never read the New Testament, because it never was in Larache before. Now we see how good it is, we will read it." This man returned again in the evening, and brought two others with him that they might hear. In the afternoon saw two patients in their homes, then went down to the port, and meeting some

PORTUGUESE SAILORS,

I invited them to come to our house at 5 o'clock. Visited a woman who said, "Tell me what can take away my sin," and so gladly listened, as we told of "God's remedy for sin." Were in two Moorish houses, and invited into several more, but returned, and our seafaring friends came, and while Miss Herdman talked Spanish with them, I had four better-class Moors, and we had a most interesting conversation on the Bible and the Koran—Christ and Mahomet.

April 20th.—The country south of us is wild, and has a partially nomad population; that is, they wander under certain limits and live in tents. They have little religion, and think as little of murder as the townspeople do of lying. I was amused one day lately in hearing a Moor define sins, one being to murder a Moor. To murder a Christian is, according to them, a sure passport to heaven. They practise the sin of murdering Moors constantly, but the Sultan punishes so summarily the slightest insult to a European, that our lives are much safer than those of his own subjects, and we feel as safe as in England. To the north is a cultivated country with large villages.

Our visitors were from both parts. Those in the tents have no mercy, and will murder even a poor man for his jelab, or cloak, so that even those who, one would say, would offer no temptation to the highwaymen, travel in numbers and by day. We look forward to a great work of the Holy Spirit, and a mighty change soon. They are not infidels; they believe in God and heaven and hell and Mohammed, but they believe they may do the worst crimes and yet get to heaven *without any change of heart on earth*, through the intercession of their prophet. Praise the Lord! when they come to us they learn that they must repent, and that the Lord Jesus whom they reverence as a prophet can, and will, take away their sins. Some of the women know nothing and cannot understand much at first, others are devout and listen with great interest.

Yesterday evening I went into a neighbour's and had our usual Spanish meeting, and this evening we had it in our own room.

April 21st.—

A SOLDIER

who reads fairly, who lives twenty-four hours from here towards Rabat, comes every day asking for medicine for himself and others, bringing us a large jar of milk each time. He and some others are here on Government business. He brought one of the Government scribes who is with them to-day, a Fez man, who reads beautifully. We read the gospel with him, or rather, he read it to us, but when in Romans v. we came to Jesus *died*, he would not pronounce the word, but asked me to go on, "for," he said, "He did not die." However, he was very gentle and polite, as the Fez men are, and is coming again to-morrow to read more.

We had a nice country walk, the neighbourhood of Larache being quite safe. We were close to a village, but had no time to go in. One of the villagers seeing us stop and turn back, came after us, thinking we were afraid of

THE DOGS,

which, by the way, are a great hindrance to evangelistic work in villages, for they are taught to bite strangers, and set up a chorus of barking always. He urged us to visit the village, which we promised to do another day, if God will, "een sha Allah."

On the road we met a Moor who had been to our house in Arzila, and of whose wife's mother living in Arzila we are hopeful. We are to go to see her daughter, the young wife of this grey-haired old man.

Late in the afternoon I went to a shop and had a conversation with an infidel, several Roman Catholics listening. This man has been in Central Africa and at Lake Nyassa, and is a geographer and naturalist. He collects insects here, but appears on the verge of starvation.

April 24th, Sunday.—A very quiet day. A few people came from the country this morning, and I had a little conversation with them, specially dwelling on the sin of *untruth*. One man said, "If we don't *lie*, we can't *live*;" but I said, "God says, 'All liars shall be cast into hell.'" "Oh," he said, "God is full of mercy. I tell many lies, doing my business in the market; and then I go into the jama (or sanctuary), and say, 'Oh, God, forgive me'; and God is merciful, and we'll all go to heaven." I tried to make him understand that was like a child striking his father and then saying, "Father, forgive me"; "but," said he, "*everybody lies*"; and we fear this is only too true. Later on a most interesting better-class Moor came. He read several chapters in the New Testament, ending with John xix. and xx. When he had finished, he said, "I've read that before." I asked him where, and he said, "A gentleman gave me a Gospel of John once down on the Port, and I have read part of it." So "one sows and another reaps." I believe God's Spirit was speaking to him as he read this afternoon, and he did not deny one of the truths of the New Testament (as many do), and seemed specially interested that John, who saw our Lord crucified and heard His words from the cross, should have written the gospel. May our God save him, and make him a preacher of His own blessed word, for the glory of *His Name*. Amen.

April 25th and 26th.—It has been my privilege and pleasure to speak to those who have visited us. Several Moors have been in, both yesterday and to-day, and we have had some interesting conversations. One man to-day said he had never heard the story of the Crucifixion before, and it was quite a study to watch the expression on his face change from time to time. He is a Fez man, and yet *had not* heard of,

THE MOST IMPORTANT EVENT

that has ever taken place. I remember once hearing the late Dr. M. say that "the very earth was created as a platform on which to erect the cross of Christ," thus showing out God's *justice* and *love* as it could never be seen in creation. I tried to impress upon him the need of the death of Christ as a sacrifice for sin; but as he left he said, "Oh, but our Lord Mahomet will save *all of us*, so there is no need of repentance or change of heart." We long and sigh and pray for the time when our Lord and Saviour shall have His *rightful* place in the hearts and homes of these people.

"HAVE FAITH IN GOD."

April 28th.—To-day several people who came in to the market found out where

THE "TABEBA INGLESÁ"

was, and asked for medicine. So great are their expectations that one old man, who has been ill twenty years, expects me to cure him in a few days; but they are always satisfied when I tell them I will do all I can for them—that sickness and health

are "in the hands of God." Some were country people, to whom it is always a delight to tell the Gospel message; for they know nothing, and listen with pleasure as we tell of God's love in sending Christ to die for them, and will often repeat the words one to another, and say, "They are good; they are sweet to our hearts."

April 30th.—Intensely interesting conversation with a Moor who, when he came, was a fanatical Mohammedan, and ere he left appeared to believe Jesus Christ was *the* Saviour, and went away repeating over and over again, "Jesus Christ came into the world to save sinners." A man brought back a New Testament which we had lent a fortnight ago. It has been to a sick man on the mountains nearly two days off, and looks as though it had been read.

ITINERATION IN NORTH MOROCCO.

BY MISS C. BALDWIN.

May 1st, 1887.—This beautiful May morning finds us—a party of eight, including teacher and servants—encamped on the side of a hill covered with wild olive trees. There is a so-called saint's tomb just by us, and on this account the villagers were opposed to our camping here.

We left Hope House April 26th, and expect to travel for some weeks from market to market and village to village, telling the people of Christ. We are travelling in "kadeshas," which are like two ship's-berths, one above the other, slung on poles to a mule in front and another behind. In this way two persons, with a small amount of luggage, can be comfortably carried and at the same time be protected from sun and rain.

On the 28th we encamped near a "duar," or village of tents. As soon as we had settled in, Muley Hasham sat down with the men who had gathered round, and explained to them the wordless book. One afternoon while here, as I was resting under the shade of a fig tree, about a dozen girls gathered round to talk to me. I found, although they looked quite young, all but one or two were married. I have seldom seen such a number of strong, pretty girls in a village, but they were so dirty. While trying to teach them lessons of cleanliness, one said, "We do not like water, it takes our breath away."

Papa began reading and explaining the Word to a group of men to whom we were giving coffee. The principal man would not listen nor drink coffee, but went to the saint's tomb, I suppose, to pray. Now papa has gone to speak to the people in a market near here, while mamma and I stay to talk to those who gather round us. I have just been speaking to a woman who came and sat beside me. She was so clean, and also her baby, who was tied on her back, that it was quite a pleasure to sit and talk with her. We are close to the road, and people continually pass. Just now about twenty camels are going by. We meet a great many coming from the interior with various kinds of produce. Constant opportunities are afforded of speaking for Christ.

Tuesday, May 3rd.—We left Birian, where we last encamped, Monday morning, and rode rapidly on until noon, when we came in sight of a large number of people, and, on inquiry, found it was "Soke El-tenine" (the second day's market). Leaving our kadeshas, we went among the people, and, after singing one of our hymns, a large crowd collected, to whom papa preached the word with much power. After this we journeyed the whole afternoon, and arrived at "Oolad ben Dawad" (the sons of the son of David), where we encamped. It is a good-sized village, but the people are not very interesting. They are so noisy, and almost overpower one with their talk. We were detained here by torrents of rain. I went, between the showers, to one of the huts. As I was entering, they called me to stop, and, to my astonishment, drove out a

calf, a dog, and a donkey. Making sure the way was clear, I went in, and was followed by a dozen or more girls, to whom I talked for a long time, and then to a large crowd of women who were standing outside. I find the wordless book of great use in teaching the people. The women here seemed disposed to listen, so I embraced the opportunity. One woman said "Our religion (meaning the Mohammedan) is false; we lie, steal, etc., etc., but yours is true." She was most attentive, and after we had left she met us on the road, bringing a friend and saying, "Tell her the beautiful words you told me." I gladly told her the good news, and left them talking of it. Oh, that they might indeed receive them into their hearts.

On May 4th we rode through the prettiest part of Morocco I have yet seen. The hills in some parts were quite thickly wooded, and we passed many beautiful clusters of large olive trees.

After reaching the river on whose opposite bank Larache is built, we waited two hours for the rain to diminish and then crossed, having the usual trouble with the poor animals, which are pulled over the sides of the ferry-boats in a most cruel manner. We found out Miss Herdman's house, where we spent that night, as it was too wet to pitch our tents. We had looked forward very much to seeing the ladies, and we have already had some sweet fellowship with them. Our tents are now pitched outside of the city gates, on a bluff overlooking the sea, but protected and sheltered by surrounding gardens, and near to a small village. It is not far from Miss Herdman's, which is well, as we want to work together while we are here. I went with Miss Caley yesterday to see some of her patients, and then to the house, where one after another came to read the Word. This morning, when we had finished prayers, we saw a number of "fokirs" (educated men) passing, on their way to the mosque. Papa called them in, and they sat a long time reading with Muley Hasham, after which I sang to them, and they were much pleased. Papa gave them a Gospel, which they promised to read and lend to one another. All this evening the tent has been crowded with Jews (it being their Sabbath). Miss Herdman spoke to the groups as they came and went, while Miss Caley and I went into the village. We had an interesting talk with three women, one of whom was a "sheriffa," and, though quite an old woman, is never allowed to go out of her own garden. She leaned over the hedge, and listened and repeated the verse and little prayer which the other women learned and promised to repeat every day.

May 15th.—A week has passed since I wrote the last. It has been a week of work, and I trust of work for eternity. We left Larache with Miss Herdman and Miss Caley on the 9th, and have travelled each day since, stopping in different villages as seemed best. The 12th we spent at a small "duar," or moving village. I think all the people in this village heard, and for the first time, the glad tidings. In the afternoon some of us went to see "Muley Buselheim's tomb." "Muley Buselheim" is a great saint among the Mohammedans, and a descendant of their prophet. Great crowds go yearly (at the time of his death) to visit his tomb. We were very badly received, though we did not approach the tomb, nor get off of our animals. After various questions as to why we came, etc., we were told to ride on, as the ground there belonged to their "Said" (Lord). We had hoped to have been there a week before the people were gathered, but after such a reception, we saw how almost impossible it would be to work among such crowds of fanatical Mohammedans.

We have been riding for four days through a very level part of the country, where there are very few villages. The one at which we are now stopping is quite large, and the people are very willing to listen. Last evening a crowd of about fifty men gathered about us, listening to the Word, and all this morning Miss Herdman has been talking to the people

here, while papa, Miss Caley, and I walked to the villages some way back on the road. I have never felt before how great is the ignorance of the poor women in these villages. Most of them had never heard the name of Jesus. Some of them said, "You are all going to hell, but our religion is broad; we can lie, and steal, and fight, and then we will all go to heaven." One woman asked me if I had seen the Lord Jesus, as she could not believe I knew about Him if I had not seen Him. After dinner we rested until it began to get cool, when we had people about us until night.

Monday, May 16th.—We got an early start this morning. At two or three "duars" near the road the people came bringing us food of different kinds, and begged us to come and live awhile with them. Papa stopped and bore testimony while we talked to the women, who, from curiosity, crowded about the "kadesha." At noon we stopped by the side of the Sebou River, and rested two hours, the day being very hot. Miss Caley gave medicine to a number of sick people. After hiring an extra animal—we were one short—we pushed on and at sunset we arrived at the old and much-ruined town of Mehdea. We had to cross the river in boats, which took a long time; and then ascending a long, steep hill, we reached the gate of the town, where we waited until papa hunted for a camping-place. But instead of camping we were taken by the "Kaid" of the place—formerly "Kaid" of Tetuan—to a large, pleasant room, which he put at our disposal, and showed us much hospitality. In the morning we separated, some going to the "soke," and some into Moorish houses. I went to a most interesting house close by our room, and some of the others went to the "Kaid's." Mehdea is very small, and the greater part of it is in ruins. We left during the morning for Rabat. The sun was very hot, and some of us got severe head-aches. The country was very flat and uninteresting, until we got near to Rabat, where there were fruit-trees in great abundance in many gardens. No fruit is ripe now, but the green pears, peaches, figs, pomegranates, etc., showed us that fruit would be very plentiful. Things are cheap here because so abundant. We had a great deal of trouble crossing the river, and did not get our tents pitched until nearly nine o'clock. Next morning we moved down here, where it is much pleasanter, and not nearly so windy as on the hill. We are surrounded by graves—this being the Moorish graveyard—but none are very near us. There are also about fifty tents here, belonging to the Sultan, who is expected about the first of the month. He is on his way to Fez. Dr. Kerr, who is doing medical mission work here, has been most kind, bringing us many things to add to our comfort, and tending baby, who has been ill from the bad water. She is rather better now.

OUR SISTERS IN CONSTANTINE.

MISS COLVILLE and Miss Granger combine with their study of Arabic frequent visits amongst the people, both in their homes and also the places of public resort. Sometimes it is the Arab Cemetery, at other times the Moorish baths, where, like the apostle, they sit down and talk to the women who resort thither. Although not able at present to speak with much freedom, there are many other opportunities of usefulness, which they are not slow to avail themselves of. Here are some extracts from their journal:—

"Went through a part of the Arab quarter, and amongst the Jews and soldiers, giving portions of Scripture, and tracts, and picture leaflets to the children. We get on nicely with the people, who are always pleased to see us, and gladly receive our books and tracts. One Sunday, as we were giving portions of Scripture, there were many who could not read, others just a little, so I read to them, and had an opportunity to speak for the Master. An Arab then asked me

to follow him, and led me through a courtyard into a room where sat three rich Arabs, to whom I had the joy of giving a portion of Scripture, which they received very graciously.

"Distributed French tracts and leaflets amongst the soldiers and children. Afterwards went to the Arab cemetery and sat down to read. The heat was intense, as there was a sirocco blowing. A blind Marabout came, led by a boy. On hearing us speak to him in Arabic, he sat down; then four other men came and sat round us. We read to them some verses from the cards we had with us, and I spoke to them of the Lord Jesus. They were with us some time, and said much I could not understand, but one, in parting, offered to come to our house, and help us with Arabic.

"In the afternoon went into a very large Arab house opposite; it has three flights of steps, and buildings on each landing. There were nine women and a number of children who were quite delighted to see us, and two, who were very excited, led us to one room after another, and we had a little talk in each. They told us to come often, and they would teach us to speak. One dear little girl, named Baiba, became very friendly, and although we stayed a long time, she still clung to us, and did not wish to leave us. They are rich Arabs, and we had long wished to enter, and did praise the Lord for opening this door so readily."

TRIALS OF FAITH.

WE find that some of our friends think that the brethren and sisters labouring in North Africa live in comfort and luxury. This is not the case; and they often have the far higher privilege of fellowship in the sufferings of Christ. The following are extracts from letters received, and we could add many more:—

"Your letter and enclosure yesterday was indeed welcome and *expected*, for we knew the Lord would not fail us, and when I tell you that after paying for the bread we were left with one halfpenny in the house, you will understand that a very *real* note of praise went up from our hearts to our faithful God on the arrival of your packet."

"Gratefully would I acknowledge the cheque you kindly sent me. We were beginning to feel our need just ere it came, but I was so sure it *would* come in time—in God's own good time—for He never really disappoints His children."

When God's servants go out in faith He generally takes them at their word, and their trust is tested in many practical ways. Some find that it is much easier to talk of trusting in God than really to do so when money is all spent, and friends seem to have forgotten them. If, however, there is rest in God, the heart is kept calm, even when everything around looks dark.

Some have asked whether this going forth without any human *guarantee* of funds is not calculated to so disturb the workers' minds, by occupying them with the question of their material support instead of the mission work they have gone to do, as to be a hindrance to their usefulness.

Mr. George Muller, of Bristol, makes the following remarks on the subject:—

"I would observe here, by the way, that if any of the children of God should think that such a mode of living leads away from the Lord, and from caring about spiritual things, and has the effect of causing the mind to be taken up with the question, What shall I eat? what shall I drink? and wherewithal shall I be clothed? and that on that account it would be much better to have a stated salary, particularly for one who labours in the Word and doctrine, in order that he may be above these cares; I say, should any believer think so, I would request him prayerfully to consider the following remarks: 1. I have had experience of both ways, and know that my present mode of living, as to temporal things, is connected with less care. 2

Confidence in the Lord, to whom alone I look for the supply of my temporal wants, keeps me, at least while faith is in exercise, when a case of distress comes before me, or when the Lord's work calls for my pecuniary aid, from anxious reckoning like this: Will my salary last out? Shall I have enough myself the next month? etc. In this, my freedom, I am, by the grace of God, generally at least able to say to myself something like this, 'My Lord is not limited; He can again supply; He knows that this present case has been sent to me'; and thus this way of living, so far from leading to anxiety, as it regards possible future want, is rather the means of keeping from it. And truly it was once said to me by an individual, 'You can do such and such things, and need not to lay by, for the Church in the whole of Devonshire cares about your wants.' My reply was, 'The Lord can use not merely any of the saints throughout Devonshire, but those throughout the world, as instruments to supply my temporal wants.' 3. This way of living has often been the means of reviving the work of grace in my heart when I have been getting cold, and it also has been the means of bringing me back to the Lord after I have been backsliding.

For it will not do, it is not possible to live in sin and at the same time, by communion with God, to draw down from heaven everything one needs for the life that now is. 4. Frequently, too, a fresh answer to prayer, obtained in this way, has been the means of quickening my soul, and filling me with much joy."

Many others can endorse the statements made by this honoured servant of Christ, but let not any start on these lines unless they are prepared when trial comes to keep on waiting upon God till the answer is given without attempting to meet their difficulty by such a subterfuge as going into debt or borrowing when they have no visible means of repaying. If we do thus, then expediency rather than God is our resource in time of trial, and we may miss the blessing which God gives to those who stagger not through unbelief. Let us then pray for one another, that our faith fail not. We are all in danger from the fiery darts of the enemy, and those who think they stand do well to take heed lest they fall. Happily, we serve One who is easily pleased, and who, if we fall, will Himself lift us up again.

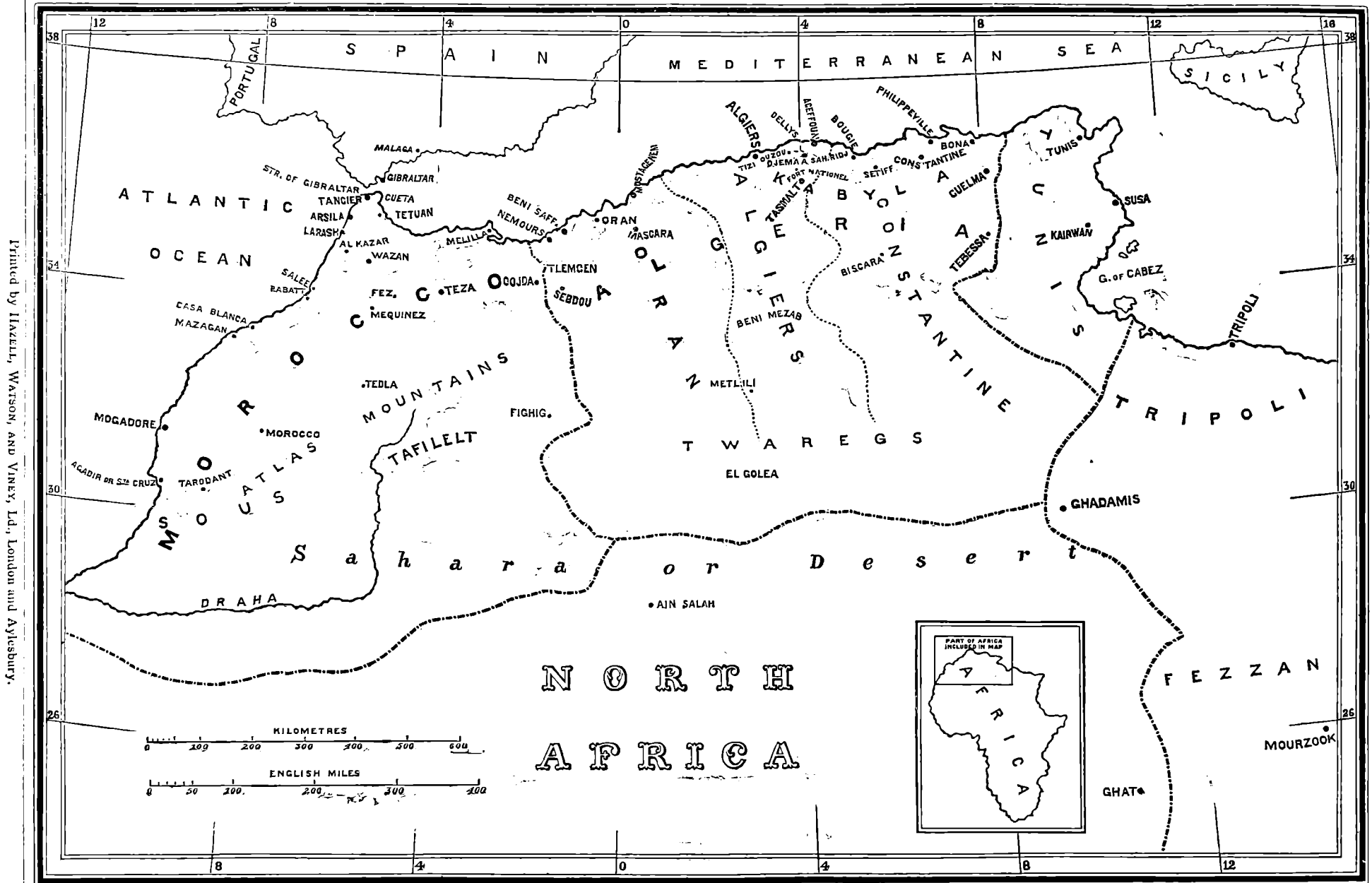
LIST OF DONATIONS FROM MARCH 12th TO MAY 31st, 1887.

1887.		No. of Receipt.	General. £ s. d.	No. of Receipt.	General. £ s. d.	No. of Receipt.	General. £ s. d.	No. of Receipt.	General. £ s. d.											
Mar.	12...	1541	1 0 0	Brought forward	156 8 5	Brought forward	601 9 10	Brought forward	693 13 9											
	14...	1542	0 10 0	April	7... 1585 37 4 0	April	19... 1630 0 5 7*	May	13... 1720 0 4 0											
	15...	1543	0 4 0		7... 1586 2 2 0		19... 1631 3 0 0*		13... 1721 1 4 0											
	15...	1544	1 0 0*		7... 1587 0 10 0		19... 1632 3 4 6*		13... 1722 0 4 0											
	16...	1545	4 0 0		7... 1588 20 0 0		19... 1633 0 10 0		13... 1723 0 8 0											
	17...	1546	0 10 0		7... 1589 30 0 0		19... 1634 1 0 0		13... 1724 0 13 4											
	17...	1547	3 0 0		9... 1590 50 0 0		19... 1635 0 10 0*		14... 1725 0 5 6											
	17...	1458	1 0 0		9... 1591 1 0 0		19... 1636 1 0 0		14... 1726 0 5 0											
	17...	1549	0 12 0		12... 1592 3 0 0		20... 1637 1 0 0		14... 1727 0 5 0*											
	18...	1550	10 0 0		12... 1593 0 10 0		20... 1638 0 2 6*		14... 1728 0 5 0											
	18...	1551	5 0 0*		13... 1594 1 0 0		20... 1639 0 10 0		14... 1729 0 10 0*											
	18...	1552	0 1 0*		13... 1595 2 2 0		21... 1640 1 4 5		14... 1730 2 2 0											
	18...	1553	0 10 0		13... 1596 1 0 0		21... 1641 1 0 0		14... 1731 300 0 0†											
	18...	1554	20 0 0		14... 1597 0 5 0		21... 1642 5 0 0		16... 1732 0 10 6*											
	19...	1555	2 0 0		14... 1598 0 0 6		22... 1643 0 13 3		17... 1733 0 2 5											
	19...	1556	5 0 0		14... 1599 1 0 0		23... 1644 0 5 0		17... 1734 0 10 0											
	21...	1557	0 10 0		14... 1600 1 1 0		23... 1645 1 0 0		17... 1735 0 10 0											
	21...	1558	3 0 0		15... 1601 2 2 0		25... 1646 10 0 0		17... 1736 0 2 0*											
	23...	1559	4 17 1*		15... 1602 0 5 0		25... 1647 0 5 0*		17... 1737 1 1 0											
	23...	1560	4 0 7		15... 1603 1 0 0*		25... 1648 0 5 0*		17... 1738 0 10 0											
	23...	1561	0 10 0*		15... 1604 10 0 0		25... 1649 0 5 0*		18... 1739 0 4 0											
	23...	1562	0 10 0		15... 1605 2 0 0		25... 1650 0 5 0*		18... 1740 0 5 0											
	23...	1563	0 2 7		15... 1606 2 1 0		25... 1651 1 0 0*		18... 1741 10 0 0											
	24...	1564	1 12 0		15... 1607 2 10 2		25... 1652 0 5 0*		19... 1742 2 0 0											
			0 10 0*		15... 1608 1 7 0		25... 1653 0 2 6*		19... 1743 6 16 0											
	24...	1565	0 12 6*		15... 1609 0 14 0		25... 1654 0 2 6*		19... 1744 24 8 4											
	24...	1566	50 0 0		15... 1610 1 0 0		25... 1655 0 1 0*		20... 1745 5 0 0											
	24...	1567	0 4 0		15... 1611 1 0 0		25... 1656 2 0 0*		20... 1746 1 0 0											
	25...	1568	2 0 0		16... 1612 70 0 0		26... 1657 5 0 0		21... 1747 0 5 0											
	26...	1569	1 0 0		16... 1613 5 0 0		26... 1658 0 10 0		23... 1748 0 5 0											
	26...	1570	1 0 0		16... 1614 100 0 0		26... 1659 1 0 0		24... 1749 0 16 9											
	28...	1571	0 5 0		16... 1615 6 5 0		26... 1660 0 7 6		24... 1750 0 5 0*											
	31...	1572	1 1 0		16... 1616 2 2 0		26... 1661 0 5 0		24... 1751 1 10 0											
	31...	1573	0 5 1		16... 1617 10 0 0		26... 1662 0 1 0		25... 1752 2 10 0											
	31...	1574	1 0 0*		16... 1618 1 10 0		26... 1663 0 10 6		25... 1753 1 0 0											
	31...	1575	10 10 0		16... 1619 0 10 0*		26... 1664 0 1 6		26... 1754 0 0 6											
April	2...	1576	0 13 6*		16... 1620 0 5 0		27... 1665 1 0 0		26... 1755 5 0 0											
	4...	1577	0 14 6		16... 1621 0 5 0		27... 1666 5 0 0*		26... 1756 2 0 0											
	5...	1578	5 0 0		16... 1622 0 6 0		27... 1667 0 10 0		27... 1757 0 10 0											
	5...	1579	0 10 0*		16... 1623 0 2 0		28... 1668 1 1 0		27... 1758 0 8 0											
	5...	1580	0 10 0*		18... 1624 5 0 0		28... 1669 1 6 0*		28... 1759 0 2 6											
	6...	1581	2 2 0*		18... 1625 0 5 0		28... 1670 0 5 0*		28... 1760 0 5 0											
	6...	1582	8 1 7		18... 1626 0 6 6		28... 1671 0 5 0		28... 1761 25 0 0											
	6...	1583	0 10 0		18... 1627 2 2 0		28... 1672 0 10 0		31... 1762 0 10 0											
	7...	1584	0 10 0		18... 1628 10 19 6		28... 1673 1 0 0		31... 1763 4 16 0											
					19... 1629 1 0 0*		28... 1674 1 1 0		31... 1764 1 1 0											
Carried forward	£156	8	5	Carried forward	£547	0	1	Carried forward	£601	9	10	Carried forward	£693	13	9	Total	...	£1099	3	1

Gifts in kind:—April 1st: (59) 6 Kabyle garments. 28th: (60) 10 Kabyle garments; (61) 2 boxes of bottles, etc., (62) 8 bedgowns, 3 lbs. pins, 1000 sewing needles, tape, bandages, and old linen; (63) 1 box of bottles, linen, etc.; (64) 1 hamper of bottles, old linen, etc. May 16th: (65) 1 basket of bottles; (66) quantity of bottles; (67) quantity of bottles. 20th: (68) 1 riding-habit, 2 dressing-gowns, 24 pairs stockings, 2 infants' jackets, 60 articles of underclothing. 27th: (69) 1 dozen Kabyle shirts, 12 print garments. 31st: (70) Box of Scriptures for distribution.

* Donations towards the Tulloch Memorial Hospital. † Hope House Fund.

This Map represents a portion of the Globe's Surface, 1,570 miles from East to West, and 1,000 miles from North to South.



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Missionaries of the Kabyle Mission are now residing at Tangier and Arzila in Morocco; Oran, Tlemcen, Mostaganem, Mascara, Akbou, Djemâa Sabridj, Azeffoun, and Constantine in Algeria; and Tunis in the Regency of Tunis.