

NORTH AFRICA.

THE QUARTERLY RECORD

OF THE

MISSION TO THE KABYLES AND OTHER BERBER RACES.

No. 10.

OCTOBER, 1887.

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A KABYLE GIRL.

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

* 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 or 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.

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

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.

N.B.—Captain and Mrs. Clay, of Highfield, Upper Beulah Hill, Norwood, near the Crystal Palace, propose (D.V.) having a sale of work, in aid of the funds of the Mission, in their drawing room, between 11 a.m. and 6 p.m. on Thursday and Friday, October the 6th and 7th. A lady dressed in Moorish costume will preside over a table for the sale of North African wares. There will also be a table at which light refreshments can be obtained. Friends of the Mission are invited to attend. It would promote the interests of the Mission if Christian

friends would arrange for well-conducted sales in their neighbourhood. The Hon. Secretary will always be pleased to receive well-selected articles, which may be sent to him (carriage paid) for such sales.

MISS COLVILLE and Miss GRANGER have been spending several weeks in the town of Bône, on the sea coast, close to the Roman City of Hippo, where Augustine laboured and died. They have had much encouragement in working amongst the Arabs there, and there have also been opportunities amongst the Italians, French, and Maltese. They have now returned to Constantine, where a very warm welcome awaited them from their native friends, who laid hold of their hands and kissed them as though they had not seen them for years.

MISS YNGSTRÖM, a Swedish lady, purposes going to Constantine in October. She goes forth depending on God for her support, and connected with Miss Elsa Borg, of Stockholm. Miss Yngström has stayed with us, and seems eminently adapted, by spirituality of mind and training in Christian work, for the position she is to occupy. She will be accompanied by Miss Winslow, of Bath, who will work with her. They purpose, after making some progress in the language, going to labour at Bône. Miss Granger and Miss Colville had been specially praying that someone might occupy this place after they left it.

MR. POS has, we regret to say, had two attacks of malarial fever, and has gone to Switzerland for change and restoration. It is doubtful whether he and his wife will be able to return to Algeria, but they are anxious to go to some other part of North Africa which might be more suited to their health.

(Continued on page 158.)

NORTH AFRICA.



A KADYLE GIRL.

“MAKE DISCIPLES OF ALL THE NATIONS.”

(Matt. xxviii. 19, *R.V.*)

BEFORE the Lord died, He directed His disciples to meet Him in Galilee after He had risen again. The young man at the empty tomb reminded the women who sought Him there of His appointment, and instructed them to direct His *disciples* to repair thither. More than five hundred of them (1 Cor. xv. 6) were present on that memorable occasion, and to these five hundred He said, “Go ye, therefore, and make disciples of all the nations” (Matt. xxviii. 19, *R.V.*), and not, as some suppose, merely to the eleven, thus clearly showing us that it is the privilege of all disciples to share in the glorious work of making known the Gospel. But they were not only commanded to make known the Gospel, but to do what they could not do in their own strength, and by their own wisdom, viz., to make disciples. Every one of them was to be a miracle-worker, but their miracles were to be rather material than spiritual.

That they might have power to obey this command, that

portion of the disciples that was in Jerusalem waited upon God in prayer for ten days, when they were endued with supernatural power, the record of the Acts of the Apostles being largely a record of how the disciples made disciples. The command holds good for us to-day, not only to preach, but to preach successfully. We are not to try to win souls, we are to actually win them; and if it be argued that we have not the power to do this, let it be remembered that Christ commands us, and His biddings are enablings. As of old He commanded the man to stretch out his withered arm, when the man had no power to do so, and yet he did so in the power which the Lord’s command conveyed; so must we, though of ourselves utterly helpless, make disciples of all the nations in the power which this command conveys.

This truth, believed, brings great joy to our souls, and should enable us to say, as Paul said in 2 Cor. ii. 14, “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place.”

There are a variety of nations of Berber and Arab origin in

North Africa, and to them God seems, by His Word and His providence, to have directed the special attention of this mission. We are to make disciples among all of them, and by the grace of God we can do it. As yet we have but touched the fringe of these vast regions, but we must go forward; our Lord commands it, their darkness requires it, their impending doom, if left as they are, demands it.

We invite the fellowship of our readers in this happy work. What greater joy can there be on earth than to be the instrument in God's hand of salvation to lost souls? There are thousands of towns and villages all over North Africa in which Jesus Christ commands us to make disciples, and men and women are wanted who will obey the Saviour's voice, counting it a privilege for Christ's sake to leave friends and home, and endure hardness, and, if need be, suffer death, that these lost ones may be found, and the perishing be saved.

Money is needed to sustain those who go forth, taking nothing of the Gentiles, but preaching the Gospel of Christ freely to them. Prayer is needed, that these messengers of Christ, who will be also the messengers of the Churches, may be sustained in spiritual vigour, that they may be filled with the Holy Ghost, and that the Holy Ghost Himself may go before them, preparing, by His providences, the ground to receive the seed. We thank God for the increased interest which has been shown in mission work abroad during the last few years, but after all there is shamefully little practical regard shown, either for the honour of Christ's name, or the salvation of the perishing. That sinners might be saved our Master died upon the cross, and the apostles, almost without exception, sealed their testimony for Christ by laying down their lives, that their fellow-men might have the Gospel. There are men and women still of the same stamp, but they are few and far between, and while there are thousands of worldlings willing to risk their lives for military glory and earthly fame, there are few who, for Christ's glory, will do more than give a little of their spare time or their superfluous money. Brethren, these things ought not so to be. We need not only to have our minds enlightened by the knowledge of Christ's wishes and the nations' needs, but also to have Christ revealed to us by the Holy Ghost, that, like Abraham, when the God of glory appeared to him, we may be willing to go forth at His command, even though we know not whither we go. The love of God and of His Son must be such realities to our own souls, and His abiding presence such an important factor in our daily lives, that we shall be free to serve Him with both hands, instead of, as is too often the case, holding tight to the world with one hand, while we make a miserable attempt to serve Him with the other. Trying will not enable us to do this. It can only be done by knowing Him, then, and then only, shall we love Him, then, and then only, can we trust Him! The feebleness of the efforts put forth for the evangelization of the world are mainly to be accounted for by the fact that the Lord's people have so limited a personal knowledge of their Almighty Father, their living Saviour, and the all-sufficient Holy Spirit.

DOCTOR CHURCHER has been very much occupied with the building of the "Tulloch Memorial Hospital," which is now making good progress. The walls are up and the roof is now put on, and we hope that before the end of the year it will be finished and ready for patients.

MISS COPPING, who only went out in June, has had a serious attack of peritonitis, so that for a time it was doubtful whether she would recover. Special prayer was made for her in several places at home, and we are thankful to record that she has rapidly recovered, though it will be some time before she regains her wonted strength.

PERSONAL SOLICITATION FOR MONEY.

WE are sometimes blamed, because we do not personally solicit money in aid of this mission, but confine ourselves to statements of the work and its needs, leaving those who read or hear to decide on the merits of the case whether they should send us help or not.

It may interest and help some of our readers to know our reasons for thus acting. We can, perhaps, best do so by answering the two following questions:—

First: Is it right to personally solicit money of Christian people for the Lord's work?

Second: Is it expedient?

As far as we are able to see, it is perfectly lawful to solicit money for Christian work; but the Apostle on one occasion said that all things were lawful for him, but all things were not expedient. Is this then expedient? We are inclined to think it is not.

Firstly: Because where there is personal solicitation it robs the donor of the pleasure of spontaneous giving.

Secondly: If a person with the statement of Christian work and its needs before him is not moved to give, and yet when personally appealed to does give, it is evident that he has given, not because of the merits of the work, but because of the personal solicitation. And this, we believe, is often the case. Many give to avoid the appearance of looking mean, to get rid of the applicant, or to appear good Christians, and yet do not give cheerfully, and grumble because people are always dunning them for money. We think that this cannot be for the glory of God.

Thirdly: The person to whom the money is given is put under a measure of personal obligation by thus receiving money, for the money is given in response to the solicitation, and would not have been given in response to the need; so that the receiver has to manifest a certain amount of personal thankfulness, because the help was given on account of the solicitude; this is unpleasant to the receiver.

Is it likely, however, that people generally will give as much without personal solicitation as they would with it? Probably not. But if the reasons we have given against the expediency of personal application hold good, we must do what is expedient for God's glory, and suffer the consequences. But if for the sake of God's glory we refrain from using certain means which might bring in funds for the Lord's work, may we not expect God will honour us for so doing, and in some way or other what we have lost by not soliciting will be more than made up to us by Him who said, "Them that honour Me, I will honour"?

This course calls for a greater exercise of faith than that usually adopted, but, surely, since the Lord has said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you," we may "trust and not be afraid."

NORTHERN ARABIA.

In November last, our brother, Mr. Samuel Van Tassel, went to Beyrout, in Syria, to learn Arabic, with a view to penetrating among the tribes wandering through Northern Arabia. Our reasons for linking this work with that of North Africa are given in the January number, page 107. Our brother is now in a village in Lebanon, diligently plodding on with the language. He sends us the accompanying account of the village in which he is staying.

We greatly desire that a suitable fellow-labourer for him may be found. He should, besides being a man of faith and devotedness, be capable of enduring hardness, and fairly quick in acquiring a new language; should he possess some knowledge

of the art of healing, so much the better. Money would also be needed for his (as well as Mr. Van Tassel's) support, etc., as we do not expect to use our general funds for the Arabian work. To sustain a man for a year, including the cost of paying his teacher, etc., would require about £120, and another £40 would be needed for passage and outfit.

As shown by the information published by General Haig in the Church Missionary Society's *Missionary Intelligence*, there are other parts of Arabia still unevangelised and open to the Gospel. If any servants of Christ desire to go to these regions, or to help others to go by finding the whole or part of the necessary funds, we shall be happy to be the channel through which these desires may be put into effect. All communications should be addressed to Mr. E. H. Glenn, 21, Linton Road, Barking. Mr. Samuel Van Tassel writes—

B'hamdune, where I am staying, is a small village of 1,500 inhabitants, about sixteen miles from Beyrout and one mile from the road between that city and Damascus. It is built on the summit of one of the many peaks of the Lebanon range, and is surrounded on all sides by deep valleys or lofty mountains.

Being about 3,600 feet above the sea-level, and so near the Mediterranean, it is comparatively cool all through the summer, while during the winter the ground is often covered with snow, sometimes to a depth of 3 feet or more. Its height, however, does not save it from the hot blasts of the sirocco, which blows at times from the Arabian desert to the east. The scenery from the village is grand; to the north and south the mountains stretch away as far as the eye can see; to the west the city of Beyrout is seen nestled down in the verdant plain at the base of the mountains; while beyond the white sandy shore, the blue Mediterranean spreads out into the dim distance.

B'hamdune looks very picturesque from a distance, but there is nothing of beauty in the village itself. There is very little soil on the mountains, and in the village scarcely a handful—nothing but bare rocks and stones. The houses are all of stone, and one story high, with flat roofs covered with earth. They are dotted about among the rocks wherever a comparatively level spot could be found, and without any attempt at regularity.

Only here and there will a window be found with glass in it, and the floors are not made of wood or stone, but simply of earth packed hard and covered with clay. These habitations have generally two rooms, sometimes only one. In each a whole family will live. They are not encumbered with much furniture, for a couple of pieces of matting with a rug or two is about all you will find in many of them. The floor serves for chairs as well as table; on it the meals are served. The bed, consisting generally of thick coverlets, are rolled up and stowed away during the day time, and spread on mats at night. In the summer all cooking is done out of doors, but in the winter a hollow stone in the middle of the floor serves as a fire-place. There being no chimney the smoke is allowed to blacken the rafters, walls, and ceiling, and often causes the inmates to shed painful tears. The people are all very simple in their habits and dress. None of them are rich, but many are well off for mountaineers, while almost everyone owns a small vineyard or two. Very few do nothing but farm; almost all combine with it some other work or business. The large silk factories in the villages near give employment to several, while others eke out a scanty livelihood as carriers with their donkeys or mules. Wages are very low. A farmer earns from a shilling to one and twopence a day. Workers in the factories earn from sixpence to tenpence a day.

Grapes, mulberry trees (for the silk worms), figs, pears, and a few vegetables, with tobacco, are the principal things cultivated by the farmers. In religion the people are either

Greeks or Maronites. There are three churches in the place (Greek, Maronite, and Protestant); but in the last-named services are held only a few times during the summer. The Protestant missionaries have worked long and hard in the place, but with comparatively small results, only a few of the people being converted. The Greeks and Maronites are during the hours of service in their churches very religious, but as soon as the services are over, their religion seems also to be over, for they at once return to their various occupations.

On Sunday morning, before the congregations have fairly dispersed, a large flock of sheep is driven up to the church-door, and the men are at once ready bargaining for them. In their religious ways and habits, as in everything else, the people seem to be fixed and settled, and nothing appears able to move or change them. Most of them can read, and many have a good knowledge of the Scripture, but as to its saving power they know or care nothing. One man said the other day that his forefathers had always been Greeks, and he was satisfied to be one too, and wanted to be nothing else. These seem to be the ideas of all. During the past few years in these mountain villages, there has been a wonderful spread of education and Scripture teaching, through the efforts of the missionaries, but what is now wanted is the quickening power of God's Holy Spirit in the seed already sown, to cause it to spring up and bring forth fruit abundantly. The hearts into which the seed has fallen are hard and rocky, like the stones of these mountains, but God is able to send showers of blessing, that will soften them and make them fertile unto eternal life and good works.

TUNIS.

OUR work in Tunis has been reinforced by the arrival in June of Mr. Marshall and Mr. Michell.

While recently in England, Mr. G. Mercadier, from Oran, has married Miss Blackwell. They have now gone back to Africa, and will still further increase the number of workers in this great city, though weakening our forces in Algeria. The following extracts from Mr. Michell's journal will show the deep need of this district.

June 27th (Monday).—We arrived here on Saturday night, and yesterday were glad of a day of rest for body and soul. This morning Mr. Bureau came for us at 8 o'clock, bringing with him an Armenian gentleman, who very kindly and effectually helped us to find lodgings, and also an Arab, in whom we all take a great interest, as we believe he really is converted to Christ. He was

FORMERLY A FIRM MOHAMEDAN,

and, sad to say, fast drifting into the evil habits unfortunately imported by so-called Christians. But he became much interested in Mr. Bureau's work, and came persistently to his house to enquire and read further in the Gospel. He is well-educated and intelligent, and about two months ago he told our brother he was convinced of the truth of Christianity and wished to be baptised. He showed his sincerity by entirely giving up drinking, etc., giving as his reason that it was forbidden in the *Protestant's* Koran; but Mr. Bureau was unwilling to baptise him, till his life should show further that his conviction proceeded from the *heart* as well as the head, and strongly recommended him to us as a teacher of Arabic, a general helper in the household, as he was unwilling to return to his old Arab life.

July 23rd.—We spent most of the day discussing and searching the word of God on the subject of holiness and deliverance from sin, but after prayerful seeking to find the Lord's mind on it, we were constrained to leave it to further experience and guidance before coming to a definite conclusion. But the study has been such a blessing to us both, and we have so profited

by the protracted search of the Bible, that the time lost for the study of Arabic has been

AMPLY MADE UP TO US

in the comfort and assurance we have gained that "sin shall not have dominion over us." Oh, that the Lord may so bless our own hearts with an overflowing of His Spirit, that those among whom we live may be influenced by our lives, even when we are still unable to speak their tongue; that the Lord may find us such, that He may through us "light such a lamp" in Tunis "as shall never be put out!"

27th.—This evening as we sat at tea, Tijani came running in to tell us

THE MOON WAS SICK,

and that all the Arabs (men, women, and children) were crying, ringing bells, and calling upon Mohamed to preserve them from the falling of the heavens, which they believed the eclipse of the moon portended! On mounting to the terrace on the roof we could hear a man, who appeared to be in a perfect paroxysm of fright, reciting verse after verse of the Koran, with occasional interjections of "Ya Mohamed! Ya Mohamed!" Tijani said had it been total, or an eclipse of the sun, everybody would probably have been in the wildest excitement; but now there were some "old stagers," discussing their coffee and cards quite unconcernedly in the *café* opposite. Even this showed the bad influence of the so-called Christians here upon the Moslems, who are fast becoming unbelievers in Mohamed as well as in Christ, and, imbibing the scepticism of all around, scoff at all religion, true or false. The sight of these men, lolling on the mats before the *cafés*, playing cards, chess, draughts, etc., always makes me burn to be among them, speaking of Christ and a life worth living; but alas! patient perseverance in study is all we can do yet.

Aug. 8th.—Yesterday I went out with Mr. and Mrs. Bureau distributing tracts in the "Place de la Halfaouine," a large open square with a fountain and many trees, before the largest mosque in Tunis. The Place is not exactly a market or "soke," but it is nearly always crowded with people, some reposing on mats in front of the *cafés*, others apparently doing business in stocks and shares! and others selling second-hand burnouses, etc., calling out the prices and holding up their wares. There are several such places in Tunis, but I think this is the largest and busiest. There are not many who can read, and still fewer that understand the pure Arabic, in which tracts, testaments, etc., are written. But I do not think any refused to accept one, although it must be acknowledged that they probably thought they were advertisements of some new music-hall or dancing saloon! But they are

TOO POLITE TO REFUSE,

and, as it is strictly forbidden to treat even the smallest scrap of paper on which is God's name with disrespect, having discovered their religious purport, they are likely to preserve them. This afternoon I again went with Tijani and gave away a few more, though I have only a very few, and scarcely dare give them, as I should be utterly unable to answer a word to any question as to their contents. But as they do not often ask, and Tijani could explain sufficiently, I hope to be able to do a little with his help, as not only would it be a good way of learning Arabic colloquially and orally, but it will also declare at once my business, as already there are many who appear curious about me, as I come and go among them, buying fruit and such necessities as we can get there.

We also looked at several houses which might suit us, for we shall probably be obliged to change our abode at the commencement of the Arab year. It is difficult to find a small house such as we require, as the Arabs will not allow Christians to live in their dwelling-house streets. There are two kinds of

streets among the Arabs—A "rue" or "n-haj," containing shops, *cafés*, and workshops, is open to anyone, Arab, Jew, or Christian; but there are seldom any dwelling-houses in an "n-haj" to live in! An "impasse" or "zenka" is composed exclusively of Arab dwelling-houses, where it would be impossible for a Christian or Jew to find a lodging. There are, however, some "n-haj" in which Arabs live, and the only shops are workshops, looms, flour-mills, bakehouses, etc., in which we hope we may find a house. We wish to get

RIGHT IN AMONG THE ARABS,

where they could come and visit us, and we could get hold of the children. On our way home we looked into the Maltese and Italian Catholic Church. Tijani had never seen such a wonderful place, with pictures, statues, and adornments of all sorts; but on seeing a poor woman come in, and repeat some prayers before a huge life-sized crucifix, and finally kiss its feet, he was horror-struck, and said that it was no wonder the Arabs said that all Christians were dogs of idolaters!

13th.—In our daily Bible-reading and prayer with Tijani and each other to-day, we read that the disciples were first called "Christians" at Antioch. He explained that the Arabs call Christians (by which they understand Roman Catholics, never having met with Protestants) "Nasrani," or Nazarenes, but that the word in the Arabic Bible in this passage is "Masihiina" or "Messiah-ites." We therefore told him that as the Arabs know the "Nasrani" only as idolaters, he is to call us "Masihiina," if he should happen to mention us to Musulmans, and explain, if necessary, our real belief and worship.

16th.—This afternoon we went to see the above-mentioned little house again, but the "chef-de-la-rue" was not to be found. But under part of the house is a workshop, with silk-loom, where there were two or three men, who told us that the landlady, though willing enough, could not offend her neighbours by admitting Christians. But we also found out a much more important fact, namely, that the few houses in the street were

ALL OCCUPIED BY BAD CHARACTERS,

and the street was known as ill-famed. We could not, therefore, entertain another thought about it, though it seems curious that Mohamedanism does not forbid outcast women living among them, while Christians are strictly excluded. I now give some figures which will teach their own lesson. The population of the city of Tunis consists of 100,000 Arabs, 25,000 Jews, about 4,000 French (not including soldiers), 8,000 Italians, 7,000 Maltese, 1,000 Greeks, and about 2,000 other foreigners—German Jews, Austrians, Russians, and about a dozen English—total, about 150,000. Of this total *one-sixth* are living in protected vice (25,000, that is to say), reckoning the women as in equal numbers with the men, which, considering that great numbers of the foreigners are young unmarried men, is about true; *two out of three* females here are honest women. Drunkenness, immorality, and infidelity appear to be the fruits of European "religion" and civilisation planted on the top of Mohamedanism.

IS NOBODY GOING TO DO ANYTHING FOR TUNIS?

Here are 150,000 souls for whom Christ died, and whom, for all their abominations, He loves as truly as He does the English or any other European nation, and yet it is difficult to get *thirty* people to come to a McCall meeting; and though the Lord may have His 7,000 here "who have not bowed the knee to Baal," I cannot hear of more than twelve or fifteen who even profess to believe in the Lord Jesus Christ. Letters reach Tunis in five days, whereas they take eight to reach Canada, our nearest colony, and here is worse than heathenism at our doors!

I do not want to enlarge on this subject; it makes me sick. But, oh, for an Elijah, or even a Jonah, to cry against this

city! Who knows but the Lord may yet build up a Philadelphia church here in Tunis, even where Satan's throne is! But not while the Lord's labourers eat His food and take His pay, and stay at home at ease. Those that had borne the burden and heat of the day only got the same penny as those who came in at the eleventh hour, but the latter must have felt pretty mean! However, I have no business to talk. I spend my life with my mouth open, like a fledgling in a nest, and do about as much work! But learning Arabic is slow work, though at present the truest I have to do. The Lord help me to honour Him in learning irregular plurals and paradigms of verbs.

GOOD NEWS FROM TUNIS.

BY MR. BUREAU.

Tunis, Sept., 1887.—In the beginning of last November, while going from street to street, and quarter to quarter, giving away tracts and leaflets, I met a young Arab, who was so intoxicated that he could scarcely walk. In spite of this I offered him a tract, and he agreed to come to my house in the evening. He came at the appointed time, and having spoken with me for about half an hour retired, promising to come back and bring me some of his friends. On the following day I had the pleasure of seeing him again with some of his comrades, to whom I afterwards gave French lessons, and read and explained the Word of God. Twice after this I had to turn him from my house on account of his being drunk, but each time he came back, asking me to pardon him, and telling me that in the future he would never drink again. Here I must make a little digression, to show how erroneous is the idea that Mohamedans follow the teaching of the Koran, where the use of wine and gambling is strictly forbidden. The prohibition of wine and strong drink by the Koran is considered by the great mass of the disciples of Mohamed as obsolete, and, therefore, instead of abstaining, drunkenness is more common amongst Mohamedans here than the Europeans, though it is through them that the harm has been done, for it is they who have introduced absinthe, brandy, etc.

But to return to the story of our young Moslem. One day, after at least six months of frequent visits to me, he came with a face that showed that there was something extraordinary about him, and told me that he had read one of the tracts I had given him, in which was narrated the conversion of a Hindoo Moslem, who, having believed, had been baptised. "I also," said he, "believe, and I want to be baptised, for I accept the truth you have taught me during the last six months." I told him frankly that his life had a little changed, but that still it was not all that could be desired from a candidate for baptism. I promised him, however, that if at the end of three months, I saw that he thoroughly understood the new birth, as taught in John iii., I would baptise him. The three months having ended, and he having given to our brethren, Marshall and Michell, as well as to myself, the joy of seeing his way of life totally changed, and having made wonderful progress in knowledge of the Scriptures, I told him that on Tuesday last I would baptise him. Great was his joy when I made him that promise. Last Tuesday, therefore, we all started for Hammam-En-Nef, a village situated near the seashore. We had service in French and in Arabic, in a house kindly offered us by Pastor Dumeyer. After the reading of a chapter of the Word, and prayer by M. Dumeyer, I read further passages of Scriptures, and asked the candidate questions in Arabic about his faith, which he answered satisfactorily. He was then baptised in the sea.

Glory be to God for this first fruits of our labour in Tunis! May the Lord of the Harvest give us many more converts, so that a native Christian Church may be formed to His glory in this place.

AMONG THE KABYLES AT DJEMAA SAHRIDJ.

EXTRACTS FROM THE LETTERS AND JOURNALS OF MISS COX AND MISS SMITH.

June 1st.—Miss Cox and I arrived at Djemâa with Mr. and Mrs. Lamb about midday. We received a kind and hearty welcome from M. and Mdme. Cuendet.

4th.—Visited the Kabyle villages of Djemâa, and were much struck by the miserable condition of the people and their houses. The women and girls examined us with great curiosity, and seemed pleased when we smiled at them. I admired the necklace of one young woman, who immediately took it off and fastened it round my neck. We looked into several of the houses, or huts—having no windows, they are almost dark, and, with their mud floors and total absence of furniture, look

ONLY FIT FOR CATTLE.

In one house a loom was set up, and a young girl was busy making the material for a burnoos; on a raised brick platform lay another girl, with a really beautiful face. Her brother, a lad of seventeen, who is also the husband of the girl we saw weaving, told us his sister had lain like that for many months, and that she was a demoniac. The mother sat near her, and in a corner crouched a poor old skeleton of a woman, the grandmother. It was easy to see that our guide, the lad, was master in the house. The family life among these people is very sad. How we long to see it altered!

5th.—In the evening visited the Kabyle village of Meslûb. M. Cuendet spoke earnestly to a group of men, and read to them from the Bible. They listened attentively, and made the little boys—there were a great number—sit down quietly. When M. Cuendet had finished, they seemed to acquiesce in the truth of the words, saying, "It is right." He told them that we had come from England on purpose to teach their wives and children. They said, "It is well."

11th.—House-cleaning all day again. We are much touched by the

STEADFASTNESS AND SELF-DENIAL

of the Kabyles, who, during this month's fast, neither eat nor drink from sunrise to sunset. It was sad to see our Kabyle, a nice young fellow about nineteen years of age, working steadily and quietly on from morning till night without even a sip of water. Of course they have a weary, exhausted appearance towards evening. They take, generally, three meals during the night, at which time, when we passed through Algiers, they all seemed out. It was curious to look from our window and see these white-robed figures gliding about in the moonlight, occasionally shouting in their (to us) uncouth language.

12th.—In the afternoon, while sitting reading under the shade of a vine, and wishing earnestly that we could be working for the Master, two young Kabyles strolled in. We soon asked them to come and hear us sing, and read the Bible in French. They came readily, and were soon joined by two more; they listened attentively while we tried to say a word for Jesus. We long to be able to speak to the people, and are glad a few can understand French. It is most interesting to see how they gather round to hear M. Cuendet speak or read to them.

14th.—We are only now beginning to settle down. We are quite charmed with the beautiful scenery all around us—it is indeed a continual feast. We are able to work regularly at French and Kabyle, and do some work for the Master. We are both rather impatient to commence the latter, but where all is new, and we know nothing of the people, it is, we are sure, wiser to wait upon God to show us plainly what He would have us do. We are hoping to have some French children here on Sunday afternoon for singing and a little teaching. We should like much to get the little Kabyle girls here, but we

are told the Kabyles will not send them; but they would

GIVE US THEIR ORPHAN GIRLS,

if we would take them all altogether. We are praying, if it is best, that God will send us one little Kabyle girl to begin with. It would be a real pleasure to deny ourselves a little in order to bring up one of these poor little souls in the fear and love of God.

Sunday, July 24th.—Up at four o'clock and under the vines, just in time to see a most glorious sunrise. We have found these early hours most precious for communion with the Lord, as the heat is now very great after seven o'clock. This morning read and much enjoyed an address by Rev. E. A. Stuart (subject, "The Power of the King") at the Mildmay Conference.

Eight Kabyles came to prayers—such a bright, happy time—after which Miss Smith took Si Ali for Bible reading; then we read the Koran together for an hour, and sang over some new hymns for the lads. Towards the end of the morning we joined M. Cuendet in a short French service.

Monday, July 25th.—This morning we

STARTED AT FIVE O'CLOCK

for a mountain walk, during which we had a refreshing rest under a kharúb tree. It is supposed that the poor "Prodigal" tried in vain to satisfy his hunger with the "husks," or, rather, the fleshy pods of this tree. While thus sitting, we taught Si Ali a verse of "There is a fountain" in French. For breakfast we much enjoyed some prickly pears and ripe figs—the former fruit we find especially refreshing after walking, mule-riding, etc. This morning we had a service in Kabyle for the first time. M. Cuendet read the first chapter of St. John's Gospel. As we are studying the first part of this Gospel now, we found it very interesting as the meaning of some of the words gleamed upon us. M. Cuendet sang "Reviens Reviens" in Kabyle, in which we were able to join a little; after that "Tel Que je Suis," "Akken ellir." These hymns, in their own language, seemed to give the lads much pleasure, and, after they had listened to the words, they did their best to join in singing them, and gladly accepted our offer to copy these two hymns for them before the next service.

In the afternoon we had

A VISIT FROM "THE SŒURS BLANCHES."

We like Sister Cyprien very much, and had some nice conversation with them. When we spoke of the need we felt of prayer in our work, she responded immediately, and with such a happy smile, that we cannot help hoping that she is trusting in something beyond the mere ceremonies of the Romish Church. We are praying to be made a real blessing to them, and feel their coming to-day was a direct answer to prayer. They have invited us to go and see their chapel, also to visit them as often as we are able.

ILLUSTRATIONS.

THE picture of the little girl on our front page brings to our mind the millions of girls in North Africa, not one in a thousand of whom is taught to read, and very few of them to sew, and almost all have never heard of the love of Christ. Are there not some Christian girls who would like to do something for these little Arabs and Kabyles. Many of them would be glad of garments to wear. If any would like to make them some, we shall be pleased to send them a pattern.

The waterfall on page 153 is in the neighbourhood of Tlemcen. Along its banks wild cherries grow; it is a favourite resort for holiday parties. There are not a few such lovely spots in Algeria, but its moral condition is far from fair.

AZEFFOUN AND THE NEIGHBOURHOOD.

NEWS FROM MR. A. S. LAMB.

July.—After a brief sojourn in England, I find myself once more in the mission-field. Azeffoun is unlike the ordinary French village, being the seat of administration for the surrounding country. There are no less than eleven tribes, each with its own Kabyle president, connected with the Government here. The presidents meet every fortnight at the bureau of administration.

The place is therefore constantly visited by the Kabyles from the country round, among whom one can always find an opportunity for sowing the good seed of the kingdom. The proximity of these eleven tribes means a great number of villages within the distance of a day or two of travel. What a field for Christian effort! How few labourers to work it!

I have been struck with the number of Kabyles from Algiers and its neighbourhood, who, after completing the harvesting in the fields of the colonists, have landed here within the last few weeks. They do not reside here, but only land from the boat to find their way to their respective villages among the hills. Could these men be reached collectively in the harvest-fields where they labour, much might be accomplished; they would return to their various villages and tell some part, at least, of what they heard when absent from home.

August.—Last month I visited a place called Beserga, a little distance beyond the Kabyle village of Azeffoun. I was conducted to the mosque, but preferred the shade of a fig-tree in front of it, where I spread my rug and endeavoured to make known the Gospel to a small number of men. I was pleased to note the interest they took in the opening verses of Genesis, a tradition of which was already known to them, through the teaching of their Marabouts. After sitting awhile I followed a Kabyle to his house, where I partook of his hospitality, and again spoke of the one thing needful. I met several women and one man who were pilgrims on their way to the tomb of one of their saints, half a day's journey from their village; all the women were old, probably widows, but they appeared interested in what I said to them.

In company with an English gentleman making a short stay at Azeffoun, our brother visited the village of

NAIT ARAHOUNA,

when they were soon surrounded by a goodly number of Kabyles, principally boys, to whom he read from the third chapter of John. The Amin, or principal man of the village, put questions to him, which he did his best to answer, arguing that their religion was only a matter affecting their heads, as shown by their inconsistency of life. The village of Aarchonba has also been visited. It is removed from European influence, and is said to have a population of about seven hundred. The inhabitants are all Marabouts, that is, descended from religious ancestors, parental piety being equivalent to personal in this case. If these men could be gained they would exert a great influence over the common people, as they are much respected. They have a school for teaching Arabic, in which of course the Koran is their text-book. They were interested in the truth put before them, and the Amin entertained our brother at his house, where he was able to tell of Christ and His death to an aged Marabout, who went away dissatisfied, because the claims of Mohamed were not admitted. The village would apparently be a good centre for work among the people.

Three-quarters of an hour's ride over a rough mountain-path from this village led to another named Kanis; here the people listened attentively, and one of them was overheard to say, "He only wants one thing to be right—To say, God is one, and Mohamed is His prophet."

Our brother mentions going to Taboudoucht, a large village of the tribe of Beni Djenad. He was well received by the



WATERFALL IN THE NEIGHBOURHOOD OF TEMCEN.

Amin, whose brother is a sort of police official under the French. These men seem to be exceptionally intelligent and live in semi-French style, while a third brother, who has a shop in Algiers, has visited both Paris and London. There was a good opportunity to make known the Gospel, and it came out that they had a New Testament in Arabic, which had been given to one of them by an English lady in Algiers; he was proud of his book, and had evidently read some of it. On observing our brother kneeling on retiring to rest, they asked if he were praying, and being informed he was, said, "May God answer you." How thankful we are that these few scattered Scriptures are silently preparing the ground that it may bring forth fruit, and that these spiritually blind hillmen may be inclined to give the missionary a hearty welcome when he comes among them.

TLEMCEN.

NOTES FROM MISS READ.

Wednesday, May 4th.—Studied. Visited in the afternoon the house of the Cadi; they were having a large fête in honour of their son's marriage. A most picturesque sight met us as we entered the courtyard, about three hundred Arab women dressed in the gayest of colours scattered about; one side of the courtyard was set apart for the musicians and dancing women. We soon found many old friends, and among them seven young brides who were present for the first time at a fête after their marriage, "eight months from the time, according to custom." They were all friends, but had tried to rival each other in their attire. Their mothers had lent a great deal of their jewellery to them; this they wore as well as what they had of their own, so that they presented quite a gorgeous sight; each one asked who looked the best. We stayed about two hours chatting with the women; several of them invited us to go and see them in their own homes, and bring our books, for they wanted to hear more of Sidna Aïssa.

Friday, 6th.—Studied. In the afternoon the Lord sent us trouble the number of Arabs we had asked Him for. We had a very good time, reading and singing to them for an hour; as they left they said they should come again; we are looking for great blessing to be the result of these meetings.

Wednesday, 11th.—In the evening

THE GARDENER

From the house next to ours came to speak to us, and seeing we were studying asked what we were doing. He is an Arab, but speaks French well. I gave him my book into which I was translating a part of John's Gospel. He read it, and said it was very good. I asked him if he would like to have the portion; he thanked me, and said, "I have all your book; Mr. Cheeseman gave me one, and I often read it." I asked if he had read John iii. 16-36, and what he thought of it; he said "I often think about it, but it is all so different to what I have been taught; if I was to confess Christ the Arabs would mock at me." I told him already there were those of his own nation who had suffered loss of home and friends for Jesus, and they were still trusting Him.

Sunday, 29th.—In one house where we were talking to a woman of the love of Jesus, and telling her unless she accepted Him as her Saviour she would not go to heaven when she died, such a

PAINED HOPELESS

look came upon her face, and she said she could not understand; and then we found her husband had been talking to her, and telling her not to believe what we said to her about Sidna Aïssa. We told her we possessed a joy in our hearts which Christ alone could give, and which we desired her to know.

MR. BALDWIN has been itinerating for some months in districts south and east of Tangier.

JOTTINGS FROM MISS VINING AT TLEMCEN.

May 19th.—Another week has gone by, spent as all are in study and visiting among the people. Oh, how we long to tell of fruit, to see some of those to whom we go from day to day coming to the light—coming to Jesus. The cry of our hearts often is,

"LORD, HOW LONG?"

The women listen to the sweet words of the Gospel message and the simple hymns, and some of them at least listen as if really interested; but they cannot see that they need salvation, they have no personal interest in what we read and say. Day by day we cry to the Lord, and we cannot think our prayer is unheeded. But it needs much faith, much perseverance. These words came to me last night as I lay awake thinking rather sadly about the day's work, "Consider Him lest ye be wearied and faint in your minds."

June 8th, Friday.—Study. In the evening went out visiting, and took my way to one house I had not been to for a month. I received

A WELCOME

which quite surprised me. One dear girl seized both my hands, and kissed me in a most sisterly manner, and they all wanted to know why I had stayed away so long. As they were busy I promised to go the next day and take my work, and sit with them. Came home and read the Koran aloud to Miss Read and Miss Day. We find it interesting; some things make us laugh, but the more usual impression is intense sadness that hundreds of men and women should be brought up to believe such things as are contained therein.

June 9th.—To-day while visiting an Arab woman a neighbour came in, so I took my work and listened to the voluble conversation which always takes place on such occasions. By-and-by she asked who I was, and Jamina, sitting beside me, put her hand on mine and said, "She is my sister." So I said, "Yes, I was the Arab woman's English sister," at which they all seemed pleased.

MOSTAGANEM OCCUPIED.

EXTRACTS FROM MR. AND MRS. LILEY'S JOURNALS.

July 1st.—Tidjdid, inhabited by the natives of Mostaganem, is separated from the French town by a ravine; it being thus more secluded from European influence than Tlemcen, and other towns with native population, may have accounted for the intense fanaticism prevailing, and the suspicion with which our visits at first appeared to be regarded. Yet in one month our God has inclined some to receive us and our message with consideration.

July 4th.—Early this morning Si Aïssa came, asking if we could give some employment to a very poor negress who accompanied him. I am getting on more friendly terms with some of the women in Tidjdid now, and was able to speak and read the Gospel to some of them during the time I was able to devote to visiting. In the evening was introduced with my husband to the Cadi by his attendant; he was kind, but very curious to know the purpose which had brought us to Mostaganem; thus speedy opportunity was given to tell of the happiness and blessing which have come to us through Christ Jesus, but as my husband spoke of God's remedy for sin, a cynical expression stole over his countenance; truly the devil, through Mahomet, has placed a great barrier to the reception of Christianity; for a religion which bases salvation on certain external acts fosters no sense of sin, and therefore no need of a Saviour.

July 8th.—To-day, I have become yet more interested in the Cadi's attendant; although poor, he is an intelligent man and bears the name El Hadj, or "the pilgrim," having visited

Mecca and many other places. This morning he brought a plate of dates from the Cadi, with the announcement that his master intended visiting us in the afternoon. True to the appointed time he came, arrayed in spotlessly white clothing, turban most becomingly arranged, chain of gold about his neck, but suffering with a headache. This was soon relieved by a cup of tea and menthol, after which an Arabic Bible was produced, also a Koran to show, as far as it is possible to do so, the testimony Mahomet bears to the Holy Scriptures. During this discussion the Cadi was joined by one of his friends, and when they at length rose to go, we found

THE VISIT HAD NOT LASTED MINUTES, BUT HOURS.

July 9th.—To-day, with my husband, have made the acquaintance of several Arab workmen and shopkeepers; many were working either at the burnoos or horse bridles. At the last shop we met with an especially kind reception, and Mahommed Ben Koula introduced me to his wife. Entering the apartment for women I found in progress grand preparations for a marriage; numerous female friends had been invited to assist, and were all busy making huge bowls of cous-cous, giving occasional rocks to various contrivances suspended from the ceiling for the babies. Several were brought for me to say which was the prettiest, and pronouncing all good (which indeed they were), each mother remained equally satisfied. Received an invitation to the wedding on Wednesday, and hope there to meet many new faces.

July 11th.—Si Aissa came this morning, and I read with him in the Gospel of Matthew, chapters iii. and iv., afterwards in colloquial Arabic with the negress Zurah, account of the creation, and entrance of sin into our world. Teaching her will be a delight, if she listens as attentively as this morning, trying to take in every word, not only with her ears, but mouth and eyes as well. Later in the day visited the household of Si Hamed ben Aissa.

July 17th.—The days bring to me at present much the same duties; it is still necessary to devote much time to Arabic, and in the houses God has opened thus far the women have never had among them before a European woman, and are often so overwhelmed either with shyness or curiosity that it is not possible to gather them together for Bible reading, etc. This afternoon I visited for the first time

THE WIFE OF THE CADİ.

They live in a French house, but have furnished it according to Arab style, with the exception of one or two rooms used by the Cadi, which have a semblance of arrangement more according with our notions of comfort. Fatima, the wife, is rather a fine-looking woman, and was born and brought up in Algiers. She does not always have good health, and her days seem principally occupied with the care of her five children.

July 18th.—Continued reading Gospel of Matthew with Si Aissa this morning, and had the joy of seeing listlessness give place to marked interest as he followed the words. Afterwards sat down on the floor with the negress Zurah (as it is in such position that she is most content to listen) for a little Bible lesson. Some of her remarks are very droll and difficult to answer, but I learn many new words by her coming to me every morning. Went into Tidjdid in the cool of the day; tried to explain some coloured texts which attracted the attention of the women and one old man much. From the allusion made to the approaching feast, when a sheep will be killed by each family, was enabled to speak of the sacrifice offered for the sins of the whole world.

July 24th.—Sunday. This fourth Sunday in the month we have spent, as it is our purpose always to do, alone with God during a great part of the day. It is Christ who saves and reigns, and we wish our aim to be, not to work much and have prayer to keep the work right, but to pray much and then to work enough for the power and blessing obtained to find its way through us to men.

July 31st.—In the afternoon set off early, in order to try to comfort some of those who mourn. The start was a little effort, the thermometer in our court even being 100° F. in the shade, yet eventually it proved a most happy season.

Entered first an Arab house, where a native soldier and his wife were card-playing, using pieces of melon instead of money. This is one of the effects of mixing with French soldiers. Went next to Zurah, the negress, who went with me to the house of the poor young widow. She was sitting wrapped in her haik, and looked the picture of grief. Eleven other women had gathered to mourn with her, and were sitting with long-drawn faces in silence.

After the first shyness in presence of so many strangers was overcome, approaching the young widow I asked if she knew she still had a big Friend living, who loved and wished to help her. Inquiringly the woman looked up as I spoke of "Jesus and His love." The other friends were by this time interested, and Zurah proved quick to repeat my words, while reading the touching incident of "the widow of Nain." On looking up again the sadness was disappearing, and

THE GLIMMER OF A SMILE

rested on the young widow's face as she took my hand, while another woman drew me down and kissed me. How true, thought I, that the name of Jesus is not only a charm for every woe and tear, but a power which attracts women of a different race and colour even in a first meeting. Oh that these souls may soon know the Lord Jesus as their Saviour.

Our work for the Lord here at Mostaganem is now beginning in earnest. The timidity and suspicion there seemed to be among the Mohamedans is now beginning to give place to friendship. Several Arabs have visited me, and expressed their pleasure in our residing among them and seeking their friendship. It is not surprising that the Arabs were a little timid at first. Their town is quite distinct from the European quarter, and rarely visited by any respectable Europeans who converse with them and take an interest in their welfare. What would the inhabitants of any village in England think of any two foreigners of different dress, manner, and religion who went and resided among them? They would naturally ask, What do these foreigners want? and be perhaps more suspicious than these semi-civilised Moslems are.

ITINERATING IN MOROCCO.

By MISS HERDMAN AND MISS CALEY.

Rabat, June 11th.—While marketing in Azemour this morning, Miss Baldwin and I had again large audiences. One fokee sent for us, and, after seating us, asked me to speak about the books I had with me. We have met with great politeness from the people here, and numbers have at least heard and intelligently understood the way of salvation. A taleb, one of the two who can read in these tents, is now sitting with me. He says he teaches the people to pray and fast and give alms, but they all lie and steal. I said, "Of course; because you do"; and he answered:

"OUR RELIGION IS BROAD,

yours is narrow. Those who *keep* your faith like you do not lie or steal or lead bad lives; but in our religion we may do all that and go to Heaven, if only we fast, and pray, and give alms, and believe in God and Mohammed." I have been meditating on the work there is to do among the wild Arabs, independently from that among the civilised dwellers in towns. The towns are few; the mass of the people are wild and wicked, with just enough of Mohammedanism to lead them straight to hell. The general condition of these hamlets of tents is little, if at all, above that of heathenism. We have felt privileged to go among them, and, as long as the Lord opens

the way, to get more and more into the interior and make known the way of truth and holiness, "without which no man shall see the Lord."

June 22nd.—At mid-day we crossed the river and encamped on the sand (shade temperature 84°). We got something to eat, and spent the afternoon evangelising in Salee,

THE PIRATE CITY.

We gathered groups of men and boys in various places, and walked the length and breadth of the city till we arrived back, quite tired after walking in Rabat and Salee nearly all day in the heat. In Rabat we had in the morning poor audiences, whether we spoke of righteousness and judgment to come, or of Jesus and His precious blood.

Salee contains from 15,000 to 20,000 inhabitants. Nearly all the streets have side paths and are laid out regularly, those on either side of the main thoroughfare being streets of private houses.

Mehedia, Thursday.—We went to see the Calipha for permission to put our tents down. He insisted on our occupying a house ("the river side was full of robbers"); but we declined, and slept peacefully in the nice, clean, sandy encampment, remembering that "the angel of Jehovah encampeth round about them that fear Him."

Larache, June 30th.—Comfortably settled in our rooms, rented from the Spaniards. My horse is in a Moorish feudak, and goes out to the country every day to pick up a scanty subsistence with a hundred or so horses, mules, and donkeys. For this I pay

THREE FARTHING A DAY

to the man who watches them all, and three farthings for his lodging in the feudak. In addition, I give him twopence worth of barley *per diem*; so it is not very extravagant to keep a horse in Larache.

Before leaving Larache, to travel, I began a little

LENDING LIBRARY,

and have now given it in charge to a man who, born a Catholic, now calls himself a Protestant. He came in on Sunday to study the Spanish Bible with me. I had given him a Bible when he resided in Tangier. He is a born student and teacher, and imparts everything I teach him to other young men—Roman Catholics, Moors, and Jews. I am going to write to Spain for books for the library. He is provided with God's word in several languages.

July 9th.—We are still encamped on this plateau. The people gather round us at all hours to listen to singing and to the Word of God. It is too hot to walk until 5 o'clock or so. At that hour we go out armed with sticks to defend ourselves from the many fierce dogs to be faced in all Moorish villages, and wander across the commons between each of the five villages. Groups of men, women, and children come up gradually. We sing and speak and repeat Scripture to them, and proceed soon to get another audience, sitting down awhile, surrounded by a crowd of children, and teaching them a hymn.

On returning from our long journey, I had to pay the rent at Arzila and Larache, and we found ourselves with

JUST SIX SHILLINGS

last Monday, up at this strange group of villages, without an earthly friend. This has nearly all gone in wages, and we have depended on the Lord for support, and He has not failed us. We were just out of bread; a woman brought us two large loaves for breakfast. We had been laughing over the hardness of the little bit we had left. We had no eggs; we are now cooking for dinner those brought by a poor woman, to whom I gave medicine yesterday. Another patient brought us an abundant supply of potatoes, another onions, another plums, another apples: "The Lord is my Shepherd; I shall not want."

LARACHE.

Dear Miss Caley has brought cheering news; the fokee who died since we left Arzila rested his dying head on the large New Testament and Psalms I had given him, and refused to let it be touched, saying to those around—

"I DIE TRUSTING IN JESUS CHRIST

and His precious word." As we propose going to Arzila next week I shall get all particulars. Another Arzila man, very talented, although not a fluent reader (being a merchant, not a fokee), went to Tangier to look for us, and gave clear testimony at Hope House of his faith in the Lord Jesus Christ before other Arzila men. He has been quietly teaching the Gospel for months since he learned it from us. We are greatly encouraged by this; our Hope House friends asked, did he keep the Mohammedan fast of Ramadan? and he replied that had he not done so he would have been cruelly beaten, and thrown into prison, as a sick boy in Arzila was treated, but that when there were more converts, they would dare to come out boldly. We Christians do not fast enough; we shall be very slow to interfere with Moslem converts as to these minor matters. What we hope for is that he and others may be baptised according to God's word. We look forward to helping him and others in Arzila.

PRAY FOR US;

by the time this diary reaches England we shall (D.V.) be there. The man I have mentioned said there are several he had been teaching who "believed in their head; but I," he added, "in my heart."

July 17th.—Our hearts are filled with gratitude to-day for the gift of money of a friend in England, which will enable us to place the Word of God in many hands in Morocco, on board many vessels, and in many homes in Spain and Portugal; how we thank Him for allowing us to be the disciples by whom the living bread is to be given to the multitudes.

ARZILA.

In the afternoon Miss H. started with Miss Baldwin on their way to Tangier, and I went to see some of our special friends. I found one very ill, and as I said, "Perhaps you will not get better," she answered at once, "Then I'll go to be with the Lord Jesus, the Beloved One, the Saviour, because of His precious blood"; and she and her sister both repeated some of the texts we had taught them as we left, now nearly four months ago.

IN THE COUNTRY EAST OF TANGIER.

NOTES BY MISS JAY.

May 17th.—This is a most lovely country, the ground a carpet of flowers, and large flocks of sheep and goats on all the hills round, everything bathed in light and sunshine. Oh, for the time when the True Light shall shine here in the hearts of the people! In all the village, I could not find one woman who could sew; they

NEVER MEND THEIR CLOTHES,

which accounts for the ragged condition of most of them; when a garment drops to pieces from old age, they buy another ready made, from the town. We told them how very untidy and extravagant this was, and also tried hard to shew how nearly all their diseases are caused by dirt. They said they did not like washing, though some of them promised to wash their babies. We found several boys who could sew; they learn it at the school, and were delighted with some needles I gave them, giving me eggs in exchange. The women asked all sorts of questions about me, and amused us much. One said, "Yes, she is right not to be married, my husband has beaten me every day since the wedding." She looked very tired of it!

19th.—Several times had chats with boys, and gave text cards to those who could read, but they need to be regularly instructed. Their ignorance strikes me more and more; not only have they never heard the name of Jesus, but they do not seem to know that they have souls, nor to be interested, except in what concerns their present everyday life. Late in the afternoon a group of youths arrived from the village, saying that Mr. and Mrs. Mackintosh were returning, and that they had come for medicine for a sick woman; the woman they say was in the field working, and had swallowed a devil and has been very ill. It was rather hard to think of a remedy for this severe complaint; however, on enquiry it appears the "devil" was in some water she drank while very hot, and she has had fever ever since, so we hope the remedy sent may be of use.

21st.—Yesterday's ride was long and hot, but very lovely; the mountainous scenery grows finer the further we go. The people seem proud of their beautiful country, and pleased when they see how much we admire it. In every place we find the same

IGNORANCE, DARKNESS, AND DIRT;

but at present we have also always found a kind welcome, all the hospitality they have it in their power to offer, and a quick attention to what we have to say. Sometimes at first they are shy of us, having rarely seen foreigners; and sometimes their curiosity overcomes their politeness, and they overwhelm us with amusing questions just when we hope they are interested in higher things. To-day the women asked me into a large hut; as usual it was without windows, and almost pitch dark, the little low door being crowded up by the women. I could hardly see anything at first, but as my eyes grew accustomed to the place I discovered that, besides the women and children, there were two cows, three dogs, and several chickens in the hut. I sat down unwillingly, the place was so indescribably dirty, but they would not let me stand. I tried to explain the Gospel with the help of "the wordless book." One woman strongly objected to being told her heart was all black with sin. "No," she said, "it is clean—not quite clean, like that white page; there is a little black, for I have done some wrong things, but that is all."

22nd.—Such a happy day—our first Sunday. We feel that we have so much to thank the dear Lord for; all has gone well since we started, He has

FILLED OUR HANDS

with work, for everywhere we find open doors, and we are all keeping well; indeed, already we feel much better and stronger for being so much in the fresh air. Mr. Mackintosh had a service in Arabic at 10 a.m.; all the servants were there, and several men from the village. It was nice to watch their faces; they really listened eagerly, even though they do not approve of what is said. In the afternoon we visited the further part of the village, where we had not been before. As gentlemen cannot enter the huts or speak to the women, we find the best way is for Mrs. M. and me to go on first, make friends with the women, and tell the men that our friends are outside, with Arabic books to shew them; this generally induces them to go out and see who is there.

26th.—To-day we visited a large soke (market) among the hills, more than two miles from here, the first to which I have been. I shall never forget the impression that it made on me. During the ride the heat was intense, but the country was so lovely that it made one forget it. We went straight across a great plain, mostly by the bank of a river, the banks thick with oleander and wild roses, the ground covered with cistus, everlasting, and a hundred other flowers.

SOKE EL KHAMIS

is held on the top of a small hill, and to it from all the villages far and near come the people, bringing animals and goods of

all kinds for sale; it is a grand holiday for them all. Later on the Lord gave us an opportunity of speaking for Him, for while we were resting, to my delight an old patient came up—a woman of some influence. She nearly smothered me with caresses, said she had heard that I was coming to the soke, and had brought a sick child for me to see; would we come to her under the trees a little way off? We went, and found a large crowd of women seated, and they made a place for us in the centre. Directly the people found that we were there, they all began to collect round us; it seemed as if all the market were flocking to us, the women first, and the men in a great ring outside, but we did not mind, as the circle of women

SITTING

prevented our being crowded and secured us enough air. We stayed a long time, speaking of Christ and the forgiveness of sins, which He alone can give. They listened and were quieter than we expected, my friend, who brought us there, having introduced us by saying I was a "Tabeeba of Sidna Aissa," and that we both loved God very much. It was all so new to them, yet they listened reverently, often saying "good." These people are so kind and loving, they grow dearer to me every day.

A VISIT TO TETUAN.

MR. SUMMERS, after a residence of only two months in North Africa, left Tangier on June 28th for a solitary stay at Tetuan, in order to make quicker progress in Arabic than is possible when surrounded by English friends. The following are extracts from his diary.

June 30th.—These last two days spent in settling down and study. The people here are much more religious and Mohamedan than in Tangier. Many of them scowl at me as I pass, and

EVEN THE CHILDREN POINT AT ME

with contempt, and cry, "Oh! Nazarene." It is indeed true He (Jesus of Nazareth) is despised and rejected of men.

July 3rd (Sunday).—This is the first Sunday I ever spent actually bereft of all Christian intercourse. Yet it was far from gloomy, and I realised more than ever the grand significance of being "alone with God." When He is our dwelling-place all is well, and the fountain of blessing proves perennial.

July 4th.—I met for the first time Ali Senagee—an intelligent Moor. I have arranged with him to teach me Arabic one hour every day, except Fridays and Sundays. In return I teach him English one hour every day, the above days excepted. One hour of course will be as profitable to me as the other. I don't know how long he will continue this; I hope he won't get tired of it as soon as I expect he will. He has apparently taken a great liking to me. May he be another of the "ecclesia" from Tetuan.

July 5th.—Had another long walk and talk with my servant. I sought to quiet his troubled mind, as he is rather anxious for his personal safety. Came home tired, wearied, and languid, with the intense heat, and was soon asleep.

July 8th.—

NO TEACHER

this morning. Is he tired of me? Spent the day in study, letter-writing, and conversation. How thankful I am for these few days of quiet uninterrupted study; so much more progress can be made. I do enjoy this intense mental exercise; it is like a return to dear old Harley College, with its holy quietness and pleasurable study.

July 11th.—Found to my disappointment that the Moor who had been acting as my teacher was one of the worst characters of Tangier, and that he had come to Tetuan for a debauch. Mr. Nahon, the English Consular agent here, warns me against him. To-day he hasn't come, I wish he would, so that I may

talk to him kindly, yet firmly, about temperance, righteousness, and judgment. Spent the day as usual in study, visiting my acquaintance for the purpose of practising upon them what I have learned. It is a difficult language, yet our Father knoweth what things we have need of.

July 13th.—To-day has been

OPPRESSIVELY HOT,

not a breath of wind stirring. The evening seems to be as bad as the day. Morning and forenoon spent in study. The afternoon I drank tea with a few Moors; one of them read a part of the Gospel of Matthew; at their request I sang a few English hymns to them, and in Arabic sought to explain their meaning. I sang two Arabic hymns also to their evident great delight and interest.

July 26th.—Back at Tangier again. Mr. Baldwin having invited Captain Armstrong over from Gibraltar, had arranged a series of meetings on the deepening of the spiritual life. He very kindly sent to ask me to be present. I packed up all my goods and chattels, and on Monday morning at dawn set out for Tangier. On arriving at sunset I was very kindly welcomed by the friends at Hope House. I am very thankful for the month I spent in Tetuan. I felt myself wonderfully supported in spirit and mind by the presence and power of God, even in the study of Arabic—the comparative ease with which I studied, even in the midst of the heat, could have been nothing else than answer to the prayer of many dear friends. The few inconveniences met with are

FULLY ATONED FOR

by the delicious time I had alone, drinking deeply of the wells of salvation. Last night we had the first of our series of meetings. It was conducted by Captain Armstrong. It was specially set apart for confession, humiliation, and heart-searching. We were deeply impressed with the Lord's presence as we laid our hearts bare before Him, and pleaded for the convicting and purifying light of His Spirit. May this be a time of real spiritual quickening, and the acquisition of spiritual power. Unto Him shall be all the glory.

NOTES AND COMMENTS.

(Continued from page 146.)

Mr. CUENDET has been helping Miss Cox and Miss Smith in getting established in Djemâa Sahridj, and in learning the language, and has also visited the surrounding villages to tell of Christ.

MISS GILLARD and MISS MERRALLS have paid a visit to Djemâa Sahridj, and Miss Gillard has been a great help to our sisters there, by introducing them among the better-class women of the village, with whom she had become acquainted when residing there.

Mr. and Mrs. CHEESEMAN have had cause for encouragement in their work at Mascara. The people seem less suspicious, and some of them really interested in the truth.

MISS JENNINGS has been hindered from making the progress she could have wished by running a nail into her foot, thus laying her aside for awhile, but she is now hard at work again, helping in the dispensary, etc.

Mr. J. PRYOR, who has been at home for some months to regain strength after his prolonged illness last year, hopes to go back to Tangier in October.

MISS LAMBDEN and MISS HAILES will, we trust, be enabled to go out to North Africa shortly.

THE HON. SECRETARY is arranging to leave England about the 10th or 11th October, to visit the missionaries at the various stations, and also to make investigations in Tripoli. He desires the readers' special prayers, that the work at home

may go on prosperously during his absence, and that his journey may be helpful to the Christian workers with whom he will meet, and give an impetus to the work of evangelising North Africa. All communications should be sent to him as usual, at 21, Linton Road, Barking, and they will be attended to.

THE ANNUAL CASH STATEMENT of the Mission is now in the auditors' hands, but will not be ready in time to issue in this number of NORTH AFRICA.

MRS. BALDWIN has been itinerating with her husband, but is now on a brief visit to this country. They had the sorrow of losing their youngest child, rather more than a year old, in July.

MR. AND MRS. CUENDET had the joy of welcoming a little daughter, born on September 12th.

THE PARCEL POST is extended to Algeria and Tunis on October 1st. For particulars enquire at the Post Office.

JOTTINGS.

It is reported that in Japan a god called "Self-restraint" is or was worshipped. One of its devotees used to place his offerings to the god in what he called his *Kannin-bako* (self-restraint box). He seldom spent any money without exercising some restraint on the amount which he purposed to use. The sum thus saved he put into his "self-restraint box."

"If any man will come after me, let him deny himself, and take up his cross

DAILY,

and follow me" (Luke ix. 23). Parents, teach your children to cheerfully deny themselves for Christ's sake, DAILY.

IN OPENING NEW STATIONS, as well as in replenishing the old ones, not a little expense is incurred. Generous friends in the past have sent articles of furniture (small and large), linen, crockery, etc. Such gifts are always gratefully received, especially the more portable, like camp furniture, folding chairs, blankets, sheets, towels, etc.

THE CENTRAL SOUDAN MISSION.

IN our Occasional Paper of December, 1884, we published an account of Mr. Graham Wilmot-Brooke's visit to Algeria and the Sahara. In the following year he went up the river Senegal to a point above 500 miles from the coast. He has now gone as the pioneer missionary to the Central Soudan, *via* the Congo, accompanied by Mr. Salim Wilson, who is a Dinka from the Eastern Soudan. The latter was rescued from slavery by General Gordon, and has been for some years in this country, where he has given evidence of conversion to God and a desire to bring others to Christ. He has been at Mr. Grattan Guinness's training institute for a considerable time. We purpose, from time to time, giving reports of this work and acknowledgments of money sent for it. We are not responsible for it, but gladly give our pages to record its progress. We have every confidence in our brother and his helper, and can cordially commend them and their work to the prayerful interest of our readers. The hon. director of the work at home is the Rev. G. C. Grubb; the hon. secretary, Miss M. G. Brooke, Tyndale Lodge, Bromley, Kent; the hon. treasurer, Lt.-Col. R. Wilmot-Brooke, Southelms, Shortlands, Kent. The following are extracts from Mr. Graham Brooke's letters on his voyage out to the Congo. He expected to land there about August 16th:—

SS. *Kinsembo*, July 14th.—"Have had a glorious time since you left me. We had young S. in to our evening read; Salim is Bible-reading all day too, and is getting on splendidly.

Slight talk with the third officer. Next came a gentleman, son of Unitarians and a sceptic, who, after two talks of an hour each, has come very clearly to the point of accepting or rejecting, and has got as far as this, that his former confidence has been split and shaken in every direction. Next, an hour's talk with a lady who evidently has long desired peace, but has not got it. It is a great treat getting spells of four hours at once for reading the Bible. Oh, how I wish we could have a talk now! The Bible shines on every page!"

July 16th.—"Another day of blessing—glorious. The way is made so easy in everything. The lady I spoke of came up to me as I was writing and told me they were agitating for a service on Sunday, at which I was to give an address. I had already arranged with the crew for a Sunday afternoon talk, but this will perhaps give me an opportunity to get at the first-class passengers. . ."

Sunday, July 17th.—"Took the service in the saloon. All passengers and ship's officers present. Gave them twenty-five minutes on John iii. The cities indeed are 'great and walled up to heaven.' I felt just as powerless (!) as the Israelites before Jericho. Yesterday afternoon inveigled young steward, nothing loth, into our cabin, to talk about his soul; found he had been confirmed, but did not understand conversion. The arrow went in, but he has not got the light yet. . . Do you know 'The Patriarchs,' by J. G. Bellett? If not, read it, especially on Abraham, and it will give you some ideas on *separation* as a necessary fruit of *consecration*, which would turn much of our 'Christian life' upside down."

Between Canary Islands and Cape Verd, July 23rd.—"Our first week is over, and there has been one conversion, I believe, on board. I think another was added last night, a young fellow, the only other second-class passenger. He is quite

changed in manner and everything. We three read together every evening, but last night he talked on about conversion for an hour or more. Salim is delightful, and is wonderfully guided. I am a perfect infant at soul-winning compared to him. He does more in one day than I in a week. It is marvellous how he has the spirit of Christ.

"I have been thinking a great deal this week how few Christians have any idea of being separated unto the gospel of Christ. If Christians were only to be as completely out of touch with society as they often are with Christ, how the world would be evangelised! It was fearful at Teneriffe, with its thousands of Spaniards, to hear one say, 'Yes, I wonder no one ever comes here to preach, or give away Bibles; there would be no hindrance;' and then to know that there are hundreds of Christians at this very time leaving home for the summer, and thinking of nothing at all but their own pleasure— young Christians entering their profession with the leading thought how quickest to push and jostle themselves into eminence, or 'what is the jolliest kind of life,' and thousands of souls are dying weekly, feeling about for a Saviour and unable to find Him."

List of donations to the 31st August, 1887, thankfully acknowledged by Lt.-Col. R. Wilmot Brooke, treasurer, South-elms, Shortlands, Kent.

1887.	No. of Receipt.	£
June 16th	1	20
" 23rd	2	45
" 24th	3	5
July 12th	4	2
Aug. 2nd	5	—
		£72

} A diamond ring
and a gold chain.

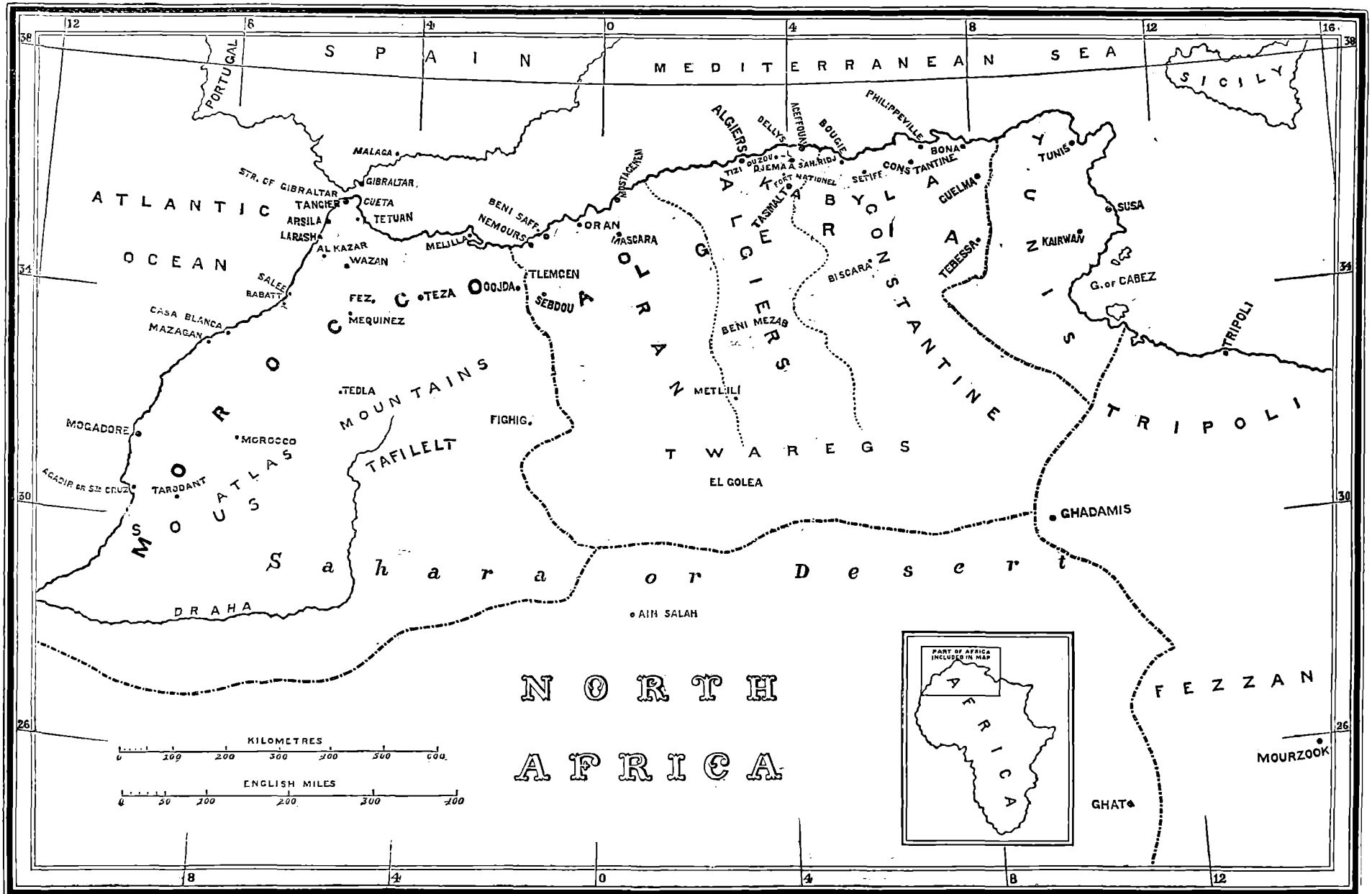
LIST OF DONATIONS FROM JUNE 1st TO AUGUST 31st, 1887.

1887.	No. of Receipt.	General.	No. of Receipt.	General.	No. of Receipt.	General.	No. of Receipt.	General.			
£	s.	d.	£	s.	£	s.	£	s.			
June	1... 1765	8 2 0	Brought forward	92 18 2	July	8... 1824	0 2 6	Brought forward	494 1 3		
	1... 1766	12 8 11	June	24... 1795	50 0 0		8... 1825	0 0 6	July	25... 1853	1 5 0
	1... 1767	1 1 0		24... 1796	1 0 0*		8... 1826	0 5 6		25... 1854	2 0 0
	1... 1768	0 5 0		25... 1797	1 0 0		9... 1827	1 0 0*		25... 1855	0 2 6*
	3... 1769	0 6 0		25... 1798	1 8 0		9... 1828	0 2 6		26... 1856	0 5 0
	3... 1770	0 11 0		25... 1799	10 0 0		9... 1829	2 0 0		28... 1857	1 0 0
	3... 1771	1 0 0	Unto Me	1800 100 0		9... 1830	20 0 0		29... 1858	1 0 0	
	2... 1772	0 10 0		25... 1801	0 15 0		9... 1831	1 0 0		29... 1859	1 0 0
	2... 1773	0 2 6		27... 1802	5 0 0*		9... 1832	0 6 7		30... 1860	1 0 0*
	6... 1774	1 0 0		29... 1803	1 0 0		9... 1833	1 0 0*		30... 1861	0 10 0
	7... 1775	35 0 0		29... 1804	1 0 0		9... 1834	0 7 0	Aug.	30... 1862	0 6 0
	8... 1776	0 10 5		29... 1805	2 0 0		11... 1835	5 0 0		30... 1863	5 0 0
	8... 1777	4 10 0		29... 1806	6 5 0		13... 1836	2 0 0		3... 1864	1 13 2
	9... 1778	0 10 0*		29... 1807	5 0 0		13... 1837	10 0 0		3... 1865	0 10 0
	10... 1779	3 0 0		30... 1808	50 0 0		13... 1838	5 0 0		4... 1866	13 0 0
	11... 1780	1 1 6		30... 1809	0 5 0		13... 1839	5 0 0		4... 1867	15 0 0
	11... 1781	1 1 0		30... 1810	10 0 0		13... 1840	5 0 0		4... 1868	5 0 0
	14... 1782	0 10 0	July	2... 1811	2 0 0		14... 1841	5 0 0		5... 1869	4 4 8
	14... 1783	0 2 0		2... 1812	1 0 0		15... 1842	0 10 0		5... 1870	10 0 0
	14... 1784	2 0 0		5... 1813	1 0 0		18... 1843	1 0 0		5... 1871	0 10 0
	16... 1785	0 2 6		5... 1814	0 8 3		18... 1844	37 0 0*		5... 1872	0 8 0
	16... 1786	0 2 6		6... 1815	0 5 0		20... 1845	1 1 0		6... 1873	0 10 0
	16... 1787	1 15 10		6... 1816	1 0 0		20... 1846	0 5 0		8... 1874	1 8 1
	18... 1788	4 10 0		7... 1817	1 1 0		20... 1847	1 2 3		9... 1875	0 5 0
	18... 1789	10 0 0		7... 1818	10 0 0		21... 1848	9 4 0		9... 1876	0 10 0
	19... 1790	2 0 0		7... 1819	5 0 0		22... 1849	0 2 6		9... 1877	2 17 8
	20... 1791	0 4 0		7... 1820	2 2 0		22... 1850	1 0 0*		9... 1878	1 0 0
	20... 1792	0 5 0		7... 1821	1 0 0		22... 1851	2 2 0		10... 1879	2 0 0
	20... 1793	0 2 0		8... 1822	0 10 0		23... 1852	9 12 6		12... 1880	1 1 0
	23... 1794	0 5 0		8... 1823	5 0 0					13... 1881	5 0 0†
Carried forward	£92	18 2	Carried forward	£367	17 5	Carried forward	£494	1 3	Carried forward	£572	7 4
									Total	£826	15 7

Gifts in kind:—June 4th: (71) Scripture diagrams; (72) hamper of bottles, etc.; (73) box of bottles and sugar. 28th: (74 MSS.) a ring, sold for £6. July 6th: (75) 44 Moorish shirts, 2 boxes of bandages, 1 box of soap, twenty-four coloured gowns, tea and sugar. 11th: (76) parcel of old linen. 19th: (77) 1 box of bottles. 25th: (78) roll of Scripture prints; (79) 1 box of bottles and old linen. 28th: (80) valuable box of school requisites. Aug. 3rd: (81) bundle of old linen. 4th: (82) jewellery, sold for £10 2s. 6d. 12th: (83) package of bottles, sugar, and linen. 24th: (84) quantity of bottles. 30th: (85) 1 bracket border, 2 pinafores, etc.; (86) box of bottles and sugar.

* Donations towards the Tulloch Memorial Hospital. † Towards a Kadeesha.

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; Tlemcen, Mostaganem, Mascara, Akbou, Djemâa Sahridj, Azeffoun, and Constantine in Algeria; and Tunis in the Regency of Tunis.