

NORTH AFRICA.

THE QUARTERLY RECORD

OF THE

MISSION TO THE KABYLES AND OTHER BERBER RACES.

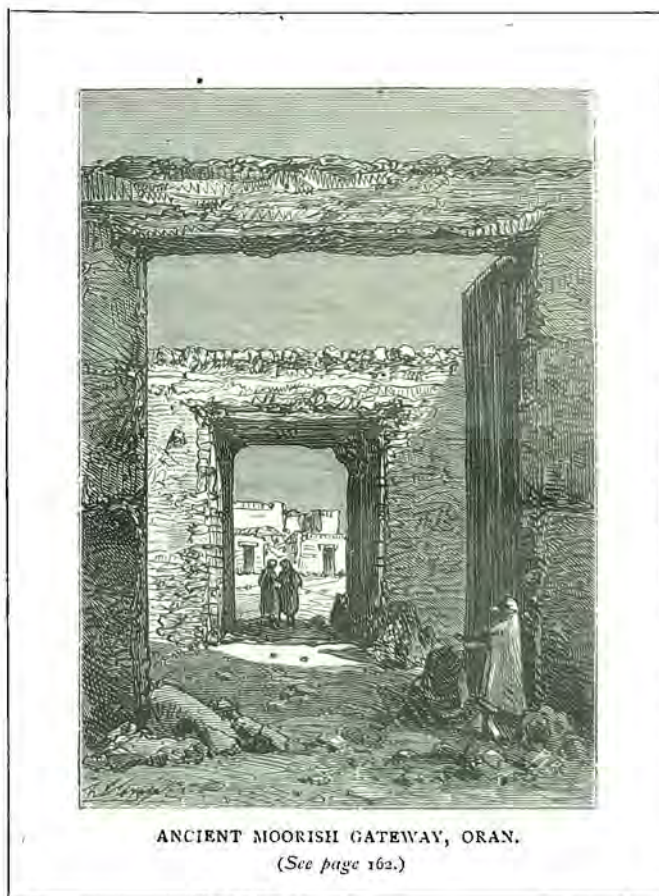
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ANCIENT MOORISH GATEWAY, ORAN.
(See page 162.)

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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			Mr. G. MERCADIER	Sept., 1884
Miss J. JAY ...	" "	Mrs. CHEESEMAN...	" "	<i>Constantine.</i>		Mrs. MERCADIER.	Sept., 1887
" S. JENNINGS...	Mar., 1887	<i>Mostaganem.</i>		Miss L. COLVILLE...	April, 1886	ARABIA.	
Mr. W. SUMMERS	April, 1887	Mr. A. V. LILEY ...	July, 1885	" H. GRANGER	Oct., 1886	at present near	
Miss M. COPPING...	June, 1887	Mrs. LILEY ...	April, 1886			<i>Beyrout.</i>	
<i>Larache.</i>		<i>Azeffoun.</i>				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.

ILLUSTRATIONS.

ANCIENT MOORISH GATEWAY, ORAN.—Oran, unlike many of the coast towns of North Africa, cannot boast of any antiquity. No traces of Roman occupation have been discovered, and it probably dates no farther back than the tenth or eleventh century. The ancient gateway of which we give an illustration was probably erected about the twelfth century, during the wars between the contending Moorish tribes. There appears to have been an outer and inner wall, about twenty-five feet in height, the large wooden gate being hung upon the solid stonework of the wall. It is now, however, but a relic of past ages, the ravages of time have crumbled the massive wall, and the gateway has now become a thing of the past. May we not look upon this as an emblem of that false religious system that through these many ages has shut out the light of God's truth, but that is destined sooner or later to crumble before the steady but sure inroads of that gospel that in China, in India, and other lands has pulled down systems and overthrown idolatries that had stood for ages. "I, the Lord, will hasten it in His time."

SETIF.—This city, situated in Northern Algeria, opposite the Gulf of Bougie and about forty miles inland, is the ancient Setifis Colonia of the Romans, and one of the most important cities that that nation possessed in Africa. Part of the old Roman walls may still be seen, but have for the most part been incorporated in the modern French ones which encompass the city and are of great solidity. Standing at an elevation of

3,500 feet above sea level, it enjoys a climate as healthy as that of the centre of France, although considerably hotter in summer. The present town is entirely modern; wide streets lined with substantial houses, many of them bordered with trees. It has a mosque for the worship of the false prophet, but at present is without a single witness for the truth among the Mohamedan population. A famous spring, which formerly flowed down into the valley has been diverted, and now not only supplies the city with water, but irrigates a promenade within the walls planted with mulberry trees. Setif is the junction of many of the most important lines of communication in the colony, a circumstance that cannot fail to secure for it a great future. It has at the present time a population of about 9,000 souls, besides which its market, held outside the city gates every Sunday during certain seasons, brings together a motley crowd to exchange their produce; amongst which are Kabyles from the mountains, Arabs from the plains, and even many from the far-distant Sahara. Here then is a fine field for the Christian worker, whenever in God's good time we are permitted to plant a mission station in this spot.

TRIPOLITAN WOMEN.—Who will have pity on these poor women? They are without Bibles, without teachers, without the Gospel, and they live less than a week's journey from us. If they perish in ignorance, shall we be free from guilt? Who will go? who will sustain those who go? who will supply Bibles for them? who will teach them to read them?

NORTH AFRICA.



SETIF, ALGERIA. (See page 162).

NORTH AFRICA REVISITED.

As announced in our last number, I left England on the 12th of October, to visit the brethren and sisters labouring in connection with this mission in North Africa.

I was accompanied by my wife and sister, which made the journey very much pleasanter. Four days and a-half after leaving London we were in the town of Oran, Western Algeria. Here we had the pleasure of meeting the Misses Read, Vining, and Day, who had come from Tlemcen for a short change. The contrast from the snow in England to the bright sunshine of North Africa was great; but the contrast between the Christian light of England and the spiritual darkness of Africa was still greater. The first group of missionaries we visited are located in the three stations in the province of Oran. The French have made such improvements in the country that travelling here is comparatively easy, and six hours by train took us seventy or eighty miles from Oran to the town of *Mascara*, where Mr. and Mrs. Cheeseman have been residing for the last twelve months. The native town is quite distinct from the French, being outside the gates. Our brother, who first resided in the French town, has now found suitable quarters in the very midst of the natives. There are certain disadvantages in Arab houses, such as the absence of windows, light and air being admitted either by doorways or holes in the wall, through which the air, often too cold, comes by night. But to a missionary it is a great advantage to be quite amongst the people. When Mr. Cheeseman lived in the French town,

he was near the market, and met with many natives from the country, by whom he was invited to visit their tribes living in tents upon the plain. In a number of these encampments he was able to put portions of the Scriptures into the hands of those who would be likely to read them. Since moving to the native town the character of his work has slightly changed, and he finds that he has as much as he can do going in and out among the people by whom he is immediately surrounded. There is great need for work among the native women, but Mrs. Cheeseman, with her two little babies, finds her hands filled. Two Christian sisters might obtain a wide sphere for work in this town. It is an important centre, as, beside a considerable native population, many tribes live on the extensive plain round it.

Our next halt was at *Mostaganem*, a very pretty town on the coast, about seventy miles to the east of Oran, with which it will soon be connected by railway. Having been in the hands of the French for about fifty years, the place is more developed than some of the towns in the interior, and has round it many beautiful gardens and vineyards. Mr. and Mrs. Liley were waiting to receive us when we alighted from the diligence, and we were very glad to sit down to a cup of English tea after a fatiguing journey. On the following day Mrs. Liley took my wife and sister to visit a number of the native homes. They were greatly pleased to find what access she had to the women, and how willingly they listened to what she had to say to them. Surely the seed thus sown cannot be in vain. Mr. Liley introduced me to some of his Arab friends, who seem to ap-

preciate the kindness shown to them, and to be interested in the missionary and his message. At first the people here were rather suspicious; they could not understand what objects our brother and sister had. Now that they know them better, their fears have been removed. The many places that had to be visited forbade us staying long at any one station; but we thought it would be helpful if all the missionaries in the province of Oran could meet together for a day or two for fellowship and conference. Sunday, the 23rd, as well as part of Monday, the 24th of October, were therefore spent in Oran. The meetings for prayer and Bible study were refreshing to all our souls, and by comparing notes about the work in various places many useful hints were obtained.

Monday night was spent in travelling by train and diligence to *Tlemcen*. Here my wife and sister were introduced into a number of native families by our workers, the Misses Read, Vining, and Day, and were regaled with figs, cous-cous, and coffee, according to Arab hospitality. In the evening we were all invited to a wedding feast, where a large number of men were assembled to listen to the native music and partake of the marriage fare. There are a number of homes open to visitation in this town, and had not the French authorities hindered the medical work, the sisters might have been overwhelmed with pressing invitations. At first the men were very pleased that their wives should be visited, but in some cases they seem to be rather afraid of them now, as they are beginning to influence the women concerning the Lord Jesus and His salvation. There is not, however, any open opposition, but the husbands tell their wives that they must not attend to what is said about the Lord Jesus. Our sisters hold weekly meetings for poor men, and a sewing-class for girls. There are several who say that they believe in the Lord Jesus Christ as their Saviour, but they are afraid to openly confess Him. Altogether, there is much to encourage here, as well as to call for continued prayer. Our sisters find the singing of Gospel hymns in Arabic a good way of making known the truth to the people.

The next group of workers in our mission is found *amongst the Kabyles*, between 300 and 400 miles further to the east, amid the rugged hills of Djur Djura. *What should we think in England of missions 300 miles apart?* Leaving Tlemcen, we travelled all night by diligence, and all the next day by train, till we came to Blida, which is a charming spot about thirty miles from Algiers. Behind it rise the mountains of the lesser Atlas, capped with snow that sparkled in the sunshine, while along the streets were avenues of orange trees, on which the green fruit was just turning yellow. The next morning we were off again by diligence, to visit the town of Medeah, which lies some 3,000 feet above the sea. The drive through the lovely gorge of the Chiffa was delightful; it was a long pull up the hill. Up and up we drove, winding our way between the steep sides of the gorge, which was generally covered with scrub or trees, with here and there a dashing torrent embowered in maidenhair and other ferns, falling into the earth-bed of the river in the valley. At last we got out of the gorge and climbed the flank of the hill, till our horses galloped through the snow on the table-land, 3,000 feet above the sea, on which Medeah stands. Away to the north stood the snow-capped peaks of the lesser Atlas, through which we had passed, looking less than their real height of 5,000 feet. South, east, and west were rolling uplands stretching far away, covered with flourishing vineyards and farms, while in the distance, a hundred miles off, Djur Djura's rocky tops glistened with snow in the bright October sunlight. It was a charming scene, such as one very seldom sees. In the town of Medeah all was activity. Hundreds of natives thronged the streets, and in the shops could be heard the ring of the blacksmith's hammer and other busy sounds—everywhere the people seemed at work. I have seen few towns in North Africa which seemed so business-like. This may be accounted for by the fact that the people

are largely of Berber origin, and that the altitude of the place gives it a more bracing climate, so that the people are less inclined to be lazy. It would seem to be a good centre for mission work.

After returning to Blida we went on to Algiers, and were glad to enjoy a few days of comparative rest.

We had a cordial welcome from Mr. Lowitz, of the Bible Society, and were pleased to meet Mr. Borel, of the MacAll Mission, and to hear his simple and interesting address, just what seemed to be needed in such a work.

From Algiers we travelled on to Djemâa Sahridj, in Kabylia. This was the place at which the mission commenced its work six years ago.

The labourers here are Mr. and Mrs. Cuendet, Miss Smith, and Miss Cox; the two latter have only been there for a few months. One of the most interesting features in the work here is the public preaching of the Gospel. On Sunday afternoon the missionaries go out into an open space formerly used for a market. They carry a small harmonium, and hymns are sung in Kabyle. Then the Scriptures are read in the native tongue, and Mr. Cuendet preaches to the people in their own language. On the afternoon that we were there about twenty-five men and as many boys gathered round, and listened attentively while Mr. Cuendet preached from the text, "If the Son shall make you free, ye shall be free indeed." He told them of the bondage of the service of Satan and the liberty of the service of Christ, and at the close some of them remarked that what he said was very good. May we not pray that those who thus assent may in their hearts receive, and by their mouths confess, the truth. Travelling in Kabylia, especially in wet weather, is rather difficult; there are few roads, and journeys must generally be made on mules. The weather had for some time been showery, but it was necessary for us to press on. Mr. Cuendet accompanied us on our journey to Azeffoun. There was drizzling rain, and the track had become soft mud; however, we toiled on, and, after a few hours, came down to and crossed the river Sebaou. Then we rode up and down until we crossed the range of hills which separates Djemâa Sahridj from the sea. After being in the saddle for nine hours, we reached the little town of Azeffoun, where Mr. Lamb has resided for a few months in order to see if it was a suitable place for a permanent station. The great objection to the place is its distance from the Kabyle villages around. This is a difficulty which we have to face everywhere in Kabylia.

Kabyle houses are scarcely as good as an ordinary English stable, and are not fit for English people to live in. For married brethren one is obliged either to build or to locate them in French towns. Building is expensive, and to live in a French town would place the worker too far from his sphere of work. *If a movable house could be got, either of wood or iron, it would seem to meet the case, but even these are expensive when they have to be carried on mules in a mountainous country.* A tent would do in the summer.

It was at this place that our dear friend, Mr. George Pearse, was taken ill last year, and from whence he was compelled to return to Europe. Here we met a young Jew who has made some profession of faith through Mr. Pearse's labours, but public confession is not easy work. After a day's stay in Azeffoun, we started again, on our mules, and travelled on over mountains and hills, where the roads were so rough that occasionally we were compelled to dismount and walk. In some places, if the animals had slipped, we should have been thrown down several hundred feet. After eight hours' travelling we reached the Kabyle village of Taoroust. Here our friends, Miss Gillard and Miss Meralls, have established themselves. They have several Kabyle children living with them in their house, and a number more who come to be taught. The position of these sisters is a very lonely one; they are several hours' journey from the next French village. Miss Gillard says that there are several

men who profess to believe in Christ, but they are afraid to confess Him on account of the persecution they might have to endure. We trust that many of these dear children who have been under Miss Gillard's care, and have learnt from her lips the glad tidings of salvation, may grow up to serve and follow Christ.

From Tàoroust we pressed on next morning to El Kesour. The country was very beautiful, and at one place we counted sixteen Kabyle villages all in view at once, but all quite without the Gospel. At El Kesour our mules were sent back to Djemâa Sahridj, and we journeyed on next day to Bougie by diligence. Here we were very kindly received by Mr. and Mrs. Hocart, who have been in the country about a year. They have a class of native boys to whom they teach French, and at the same time make known the Gospel. Mr. Hocart is encouraged in his work, and does not find the difficulties so great as he anticipated. He represents the Wesleyans of France.

Our next mission-station is at *Constantine*, and to reach this from Bougie was a little difficult. However, by starting at two in the morning and travelling by diligence till five o'clock at night, we reached Setif, and thence arrived at Constantine by train a little before midnight. The next day was Sunday, and we had a happy meeting with Miss Colville and Miss Granger, and were joined by Miss Yynström and Miss Winslow. They introduced us to an Arab, whose home is at the ancient Tagaste, where the celebrated Augustine was born; he had received a Gospel from Miss Colville in the mosque, and was so interested in it that he asked for others, and through the reading of the Scriptures professes to have been converted. How we wish that he might become as powerful a preacher and worker as Augustine was!

The sisters here have some Arab lads that they instruct, and native families amongst whom they visit. Here, as elsewhere, the doors seem wide open. Our sisters long to be more proficient in the language, that they may with greater ease make known the Gospel in the homes they enter.

From Constantine my wife and sister returned to Algiers, where they met Mr. Lamb, and took two of his sons with them to England for their education. I went on to *Tunis* by rail, but the trains were so exceedingly inconvenient that the journey of less than 300 miles occupied two days.

In this large city Mr. and Mrs. Bureau, Mr. and Mrs. Mercadier, Mr. Marshall, and Mr. Michell reside. Mr. Bureau has succeeded in gathering a number of Mohammedans to his house, where he gives them instruction in French, after which there is reading from the Scripture in Arabic, when very interesting and animated conversations take place. Some of the men are officials from a neighbouring mosque, and the young man who assists Mr. Bureau is one who has professed his faith in Christ by baptism, and, as he knows the Koran by heart from beginning to end, he is able to help our brother when questions arise. It is most interesting to notice how willing many of the Mohammedans are to converse about Christ and the Scriptures, but the Holy Ghost alone can change their hearts. We had here an interesting meeting for prayer, and also a conference on the subject of the language and the work.

As I was anxious to see *Tripoli*, I took the steambot from Tunis, and, calling in at Susa, Sfax, Gabes, and Djerba, arrived there in three and a half days. Tripoli is a province of the Turkish Empire, which also includes Fezzan and Barca; it is very extensive, its area being roughly estimated at 340,000 square miles, and its population at from one to two millions. Like many other countries, it is suffering from depression of trade, arising principally from two causes—first, Turkish misrule, which does not encourage industry; and, secondly, the failure of the caravan trade. In former years a large trade was done with the Soudan in ostrich feathers, which do not now pay, as so many are sent from South Africa. Commercially, therefore, and politically, Tripoli is not prosperous.

Religiously, it is one of the few countries still without a Protestant missionary or Bible agent.

It does seem strange that, within six or seven days' journey of London, there should still be a country that not one of the mission societies has entered! We trust that this may not be permitted any longer, but that soon some servant of Christ may be found to go there to witness for His Master. There would perhaps be more difficulty in working under the Turkish Government than under many others, but I don't think, from the investigations I made, that it would be attended with any insurmountable difficulty. The climate of the city of Tripoli is, strange to say, more temperate than Tunis or Algiers, though so much further south. It is surrounded by thousands of date-palms, which give a refreshing shade, and the breeze from the sea keeps the thermometer from rising very high. Outside the city I visited a large market, attended by thousands of natives from all parts of the surrounding country. A little to the south of the town is an immense graveyard, where repose the human remains of many generations of Moslems to whom the Gospel was never preached. Inside the walls live another generation, who also are totally unevangelised. Oh Lord! How long?

The route from Tripoli to the Soudan is at present closed, and the Turkish authorities turn any European back whom they find attempting to travel thereon. The truth is the Turkish power is decaying, and they are not strong enough to keep the tribes in order. Though the distance to the Soudan is so great, the road is considered easier than some others, because the number of tribes to whom a sort of tax must be paid is less. Some day this road will be opened again, when we trust the Gospel may be carried over it to Central Soudan. Quarantine regulations compelled me to return to Tunis, and, finding I could not get to Tangier in less than ten days, I returned to England, hoping to visit Tangier later on.

E. H. GLENNY.

OUR ARABIAN MISSION.

FROM MR. S. VAN TASSEL'S JOURNAL.

MR. S. VAN TASSEL has been staying, during the summer months, at the village of B'hamdoon, a few miles from Beyrout, as there he is brought more directly in contact with the people, and is able to pursue his studies of Arabic with fewer interruptions than was possible in the busy seaport. He occasionally makes excursions to some of the neighbouring Lebanon villages, and although not yet able to speak with facility, he seizes every opportunity of scattering the word of God amongst the people. We give one or two extracts from his diary:—

Near Beyrout, Syria.

"While coming from Beyrout to-day I stopped at a khan to rest my horse, and found there a number of muleteers gathered round the khan-keeper's son, who was reading to them from a large Bible. The father, while attending to his duties, would now and then correct his son in his reading, and offer some word of explanation to the listeners. They, too, would often stop the lad while they talked over the passage just read. The people here seem to have a great respect for the word of God and like to listen to it. I find that they would much rather have a Gospel given to them than any other book or tract, and often when I give a tract they will ask for a Gospel instead. Knowing this, I now make it a rule to distribute Gospels, believing that God will bless His own word.

Every day this week I have been besieged in my house by scores of children from this and the neighbouring villages, seeking for picture tracts I brought from Beyrout. Many of the children are from the Druse villages, and thus I am enabled to get some portions of the Scriptures into their houses.

A Druse called to-day, and wished to buy a Testament for his son to read. I was much surprised at this, and let him have the last I had by me.

Visited the Greek priest this evening. He is a quiet, pleasant man, but having only been educated in the mountain schools, he has very little learning; as near as I could ascertain it was limited to being able to read and write.

He never preaches—simply reads the service and Scriptures. He seems to have no idea of the duties or responsibilities of his position. To hold the service on Sunday morning and attend any christening, marriage, or funeral during the week is all that he thinks is necessary. The remainder of his time is spent in talking and smoking. Like the rest of the people, he is too indifferent to think or care anything about salvation. Are there not thousands of so-called priests throughout the world like this man?

Started yesterday morning to Zakleh, to see one of Mr. Conner's teachers from the Hauran, but when I arrived I found that he had left for Damascus a week ago. After leaving B'hamdoon, I rode for about one hour-and-a-half to the top of one of the Lebanon mountains. Here I got my first sight of Mt. Hermon. At my feet lay the valley of the Bú-Ká, about five miles wide, and very level. Through it ran the river Leontes, which waters its highly cultivated fields. On the opposite side rose the Anti-Lebanon. Zakleh lies about one-and-a-half hours' ride off the Damascus road, toward Baalbec. It is a large place, of about 25,000 inhabitants. Most of the people are Roman Catholics, or Maronites, as they are called; but lately quite a number have been converted to Christ. I spent the night at the mission station, and returned to-day to B'hamdoon. I meet many people on these trips, but very few of them can read. Those who can, gladly take the tracts and Gospels offered them.

THE DRIVERS

of the Damascus Road Company's vans are especially glad to receive a book or paper."

We are still praying earnestly, that God will be pleased to raise up and thrust forth an earnest fellow-labourer for our brother, one whom He Himself has qualified to carry the message of His grace to the myriads of Arabia. This vast field waits for the Gospel; let each reader or hearer of this paper at once, silently or audibly, beseech the Lord of the Harvest to supply not only a companion for our brother Van Tassel, but workers in sufficient numbers for the proclamation of the Gospel to all the tribes of Ishmael, and other descendants of Abraham throughout Arabia.

WORKERS IN TUNIS.

DIARY OF MR. G. B. MICHELL.

A YOUNG Arab wished me to teach him English; I could not see my way to do this, but we have agreed to carry on the lessons together; I fancy it will be help to myself, too, in learning Arabic, but I am reluctant just at present to undertake teaching of a secular kind, though I believe Mr. Bureau finds it often provides an opening for preaching the Gospel.

10th.—The young fellow has been again these last three days for his English lessons. He has something the matter with one of his eyes, which makes it difficult to read, etc. This afternoon I showed him a piece of paper Tijani had written for me in large characters, being the Tunisian-Arabic version of Acts ii., verses 14 to 24 and 32 to 36, and which I am thinking of transcribing in Hebrew characters, and posting on a wall in the Jewish quarter. But when he came to the words, "Ilim

ye have taken, and by wicked hands have crucified and slain," he pretended he could not see, and then said they were "very bad words." He left shortly afterwards. Had a heavy shower in the evening, which was exceedingly welcome.

15th.—My English scholar has not been to get his lessons since the last entry, but Tijani met him to-day and asked him why he did not come; he said he could not come any more, for ours was a bad house, where one was *made to read untruths* which are not lawful for a good Moslem to utter, even in reading, whether he believed them or not.

23rd.—Tahar has been to see us several times lately. He called while we were drinking tea this evening, so he stayed with us. We discussed the truths of the Gospel, with Tijani's help. He is, I fear, a rather dissipated young man, but we feel all the more the necessity of faithfully taking advantage of every opportunity. He acknowledged that the "Injil" (Gospel) was good—indeed, the Word of God—and that Jesus was a great prophet—N'bi Alláh—he said most expressively, but that He could not be the Son of God, as if he were he would be Divine himself, and that God could not die or be put to death, but would blast with a word those who would raise a finger against Him. We, therefore, read to him the whole account of the taking, judgment, crucifixion, and resurrection of the Lord Jesus in the last three chapters of Matthew's Gospel. He listened most attentively and respectfully while we drew his attention to the *marvellous grace* that led Him who could command "more than twelve legions of angels" to submit to all the indignities and the shameful death by the Jews, but made no answer, and went away almost immediately after.

24th.—Tahar told Mr. Mercadier that "the Englishmen" had shown him wonderful things in the "Injil," and that he now believed that Jesus Christ was the Son of God, and was put to death by the Jews—a tremendous confession for a Mohamedan; but we cannot help remembering that a mere *mental acquiescence* is of little use where the heart is untouched. And, unhappily, we can see that this young man is sadly given to drunkenness and the other forms of dissipation.

Diary of Mr. H. Marshall.

MR. MARSHALL after writing an interesting account of the "Feast of the Lamb," held annually in commemoration of Abraham's offering up the ram instead of Isaac (most Mohamedans say instead of Ishmael), says:—

I accompanied Mr. and Mrs. Bureau in the afternoon of the first day of the feast to the Place el Halfaouine to give away some tracts. This large square, one side of which is occupied by a handsome mosque, presented a scene even more than usually animated. The ground, at other times unoccupied, was now covered with booths, stalls, offering various attractions and amusements to passers-by, while full provision was made for the children by swings, merry-go-rounds, etc. Crowds of gaily-dressed people thronged the square, and we gave away our tracts as fast as we could, none refusing to accept them. On the contrary, it was we who had to draw back, as so many who came pressing round and stretching out eager hands for books, were evidently ignorant and unable to read, and we make it a rule to give tracts only to those who can read. As I looked around me on that crowded square, I realised more than ever before what a grand and open field Tunis was for sowing the seed of the Word, and a thrill of joy passed through my mind as I thought of the

UNSPEAKABLE PRIVILEGE

accorded me of making a beginning, and of the glorious prospect of ere long being able to supplement the tract by kindly words of explanation.

While distributing our tracts, Mr. Bureau was asked by a

man suffering from disease of the eyes for some remedy, and our brother told him to come and see him at his house next day. It seems that such applications are often made by people suffering from various complaints, and from what I have seen I should think Tunis a splendid place in which to open a *medical* mission, especially as *anyone* may practise medicine here without having a French diploma, which is not the case in France or Algeria.

On leaving the square we proceeded to visit a sick negress (a Moslem) known to Mrs. Bureau. Contrary to custom, Mr. Bureau and I were invited to enter the house with Mrs. Bureau. We found it occupied by several Arab families, as well as by the woman we had come to see, and they all received us most warmly, kissing our hands in token of welcome. In one room we found an old Arab suffering from most acute rheumatism, and we promised to send him a lotion on the morrow. The courtyard, and rooms surrounding it, were clean and pleasant. After a stay of about half-an-hour (I having made the most of my

SLENDER STOCK OF ARABIC

words), we took our leave amid frequent and smiling utterances of "Bi-salaam," accompanied by hand-kissing. We then went to a large Moorish café, outside which were many Arabs sitting or reclining on mats and forms, sipping the really delicious Arab coffee. We sat down and ordered a cup each (less than ½d. per cup), and while distributing some tracts among those around us, Mr. Bureau got into conversation with a little group of men, who had accepted his books. We finished our afternoon's work by offering our last two tracts to two men standing in the open door of a large mosque, and they readily accepted them.

We have had visits from Arabs on different occasions, mostly brought to us by Tijani, and have succeeded in cultivating a friendly acquaintance with one or two of them. Their visits generally last for an hour or more, and we spend the time in trying to carry on a little conversation, Tijani acting as interpreter when needful, and in getting them to read the Bible, we explaining the reading by means of our interpreter. Thus, those who come at least read God's word for themselves, although we cannot as yet do much in talking to them, and if they come often, and

"THE BOOK"

is always produced ere they leave, they will surely think there must be something real in it. May the Light of God's Spirit open these blind eyes to see in Jesus, not merely a great prophet, which they readily admit He was, but One whom God will have all men to honour, *even as* they honour the Father.

Nov. 10th, 11th, and 12th.—I am finding the public course of Arabic very helpful. The professor has an excellent way of smoothing difficulties and leading one on almost unconsciously.

9th.—In a few more weeks I am hoping to be sufficiently advanced to be able to devote a few hours daily to visiting with tracts some of the

BUSY MARKETS

and streets, and thus to sow the seed of the Word broadcast throughout this city. I am sure I shall find this a real blessing to my own soul, and a spiritual reviving once more to engage in direct and aggressive service for the truth.

30th.—How strange it seems that this beautiful fertile country, so near to Christian England, should have been left until quite recently without any witnesses for Christ to its Mahomedan population. Oh! for the time when, instead of half a dozen, there shall be half a hundred servants of Christ seeking to win men throughout this regency to a knowledge of Himself, and when the language shall be to us like our own tongue.

TLEMEN, ALGERIA.

DIARY OF MISS DAY.

October 1st, 1887.—Work to-day rather different from usual, for all three of us plucked the dried leaves from maize stalks, and made a mattress for a poor man who had left the hospital and had no home. Then Miss Read contrived, with her sewing machine, to make a case for the leaves from an old skirt, while we picked wool for a pillow, and prepared a quilt from some more of our wearing apparel which we felt we could spare. At four o'clock we had all ready, mattress, pillow, and quilt, and went down to see the old man. He was lying in a kitchen, looking very miserable and neglected. He brightened up at our approach, and, after our making arrangements with the Arab who had charge of the place where he was lying, he was removed to a room, and an old native woman was put in charge of him. He was suffering great pain from his ulcerated legs after the move, and, being too exhausted to talk, we left him, and at night we had special prayer for him.

Sunday, 2nd.—At our morning meeting we had a very good attendance. Miss Read, with the women in the room, read and explained to them the Lord's Prayer, and I took up with the men our Arabic translation of

"CHRIST RECEIVETH SINFUL MEN."

In the afternoon visited, among others, our sick friend. We asked him should we sing and read. He said, "I should like it so much. I wanted to hear you yesterday, but I was too weak." We sang again and again—our theme, the old, old story of the love of Jesus, and now and then as he remembered the words his quivering voice would join in a line or two. We left him something to eat, and promised to go again next day.

Monday, 3rd.—Study in the morning; afternoon, visiting. Our sick Arab was our first thought. We had much prayer regarding him, that he might have the grace to confess Christ openly. I read and talked with him, but he was weary with pain and groaned very much. The woman was about, and he would not speak before her, except to plead in a heartrending way that Miss Read would give him medicine and doctor his leg. She does need grace, for this is one of her greatest trials, to see people suffering and unable to obtain French aid; yet she, according to French authority, is forbidden to administer even the simplest remedy. We often leave a house with aching hearts through having to give such a refusal. Arabs cannot understand, and, when told it is forbidden, they say, "For the love of God, for the sake of Jesus, give us a little; we will not tell; no one will know, and God will protect you." But we must respect the laws of the country in which we live, and not bring down punishment on others as well as ourselves.

Friday, 7th.—At two o'clock our people came up. I had a very good time with the men, reading to them "Loved much;" but I had not to wait to read Simon's answer as to which of the forgiven debtors loved most, for the men answered for me, "The one to whom most was forgiven." Miss Read read to the women that ever

INTERESTING INCIDENT,

"The Widow of Nain," and their attention was fixed. At four o'clock went visiting.

Saturday, 8th.—We visited our sick man, who remains very, very ill; but our Father remains the same, and we still keep on praying. In the evening we had our weekly prayer-meeting, Miss Vining taking as a Bible-reading, "What is and what is not God's pleasure." We spent a very profitable time over God's Word.

Sunday, 9th.—Our usual Sunday morning gathering. Miss Vining reading to the women, I took the children, and Miss Read addressed the men, taking for her subject, "The man

without a wedding garment." As the people left, one of the men said to her, "There are not many people who know Jesus." It appears he had been talking in a fundouk about Jesus and what he heard here, and many of the men said they had not heard of Him. Another man whom she had asked me to keep back for her, had seemed much impressed with what she had said. She then took him alone and asked him if he believed that Jesus was the only Saviour? He said, "I believe it, all is true that you say." Then she said, "Why not say you believe it?" But he answered, "I do believe, but if I followed your religion all men would be against me." He hurried off,

AFRAID TO SAY MORE.

Oh, this fear of man. How I long for the time when the keeping power of God will be so felt in their hearts that they will cry, "We will not fear what man can do unto us." The afternoon we spent in visiting, and the evening in Bible study.

Wednesday, 12th.—In the afternoon our class for sewing girls. We were encouraged to see a few new faces, and among our old members there was great delight shown, as some had finished pocket-handkerchiefs and were taking them home. We felt rewarded, too, by the progress they had made, and the nice fine hemming; but we hoped the reward would be different to that of a few weeks ago, when one of our little girls (eight years old) absented herself from the class, and on going to see the reason we were told by her mother that she could work so nicely now that she sent her to the houses of the richer Arabs to help make their dresses. By this means she brought a little money home to her. We were glad to hear her mother valued her work, but sorry to lose our bright-eyed little Fatima from the class.

MOSTAGANEM, ALGERIA.

DIARY OF MRS. LILEY.

Sept. 1st.—We had occasion this morning specially to tell our Heavenly Father of our temporal need, as we were obliged to take 50 francs put by to pay for medical attendance, in order to pay the rent. This afternoon found the children of the last two families I visited suffering with very bad eyes. I could not but respond to their entreaty for help, and went again to their houses in the evening to relieve the little sufferers as far as possible.

2nd.—Our God has been inclining those around to minister to our necessities; this morning a French neighbour sent us a plate of figs, and this afternoon the Arabs offered coffee, while one dear woman brought out a large dish of fish, and would have me take them home, so that my husband might taste her cookery. How often in ways unexpected to us

THE LORD DOETH PROVIDE.

3rd.—This morning we were early awakened by the clatter of many horses passing the house; their riders were Arabs who had come into Mostaganem from different tribes in order to be present at the yearly horse races; the caids, distinguished by large scarlet cloaks, were each followed by their clansmen. The morning and afternoon passed in usual work and visiting among the Arab women; returned to partake with my husband our simple evening meal at 5.30, and exchange with him the day's experience; he had for me an invitation to a marriage on Monday, and had discovered the place of the Arab encampment; so about 6 p.m. we started for the spot, with tracts, gospels, etc. It was a pretty sight to look down from above on the groups of men, horses, and tents, many of the latter being variously and curiously patched. A group of men on the outskirts of the company were spoken with; then leaving tracts

with them, we went further into the assembly. Presently observing one tent larger and more

GAILY ORNAMENTED

than others, we approached, and were invited by the caid to enter; coffee was brought, and my husband was soon in conversation with the men sitting there. On leaving, two Arab brothers who live in Tidjdit rose to accompany us, and invited us to enter their house. They were so friendly, and did not mind in the least my husband meeting their wives, saying they could see he was a good man, and married. We were pressed to partake with them the evening meal, and while it was preparing, my husband took out a gospel and spoke to them with greater freedom than I ever before remember; the listeners were most attentive, and I trust lasting good was done. I was asked to go and see their wives very often, and find my list of visitable houses increasing rapidly.

4th.—My old blind Arab came as usual this morning, accompanied by a friend quite shut away also from sights without; they were almost

OVERWHELMED WITH JOY

when given two shirts made by friends of poor Arabs in England; they would have felt amply repaid for their labour of love at sight of the satisfaction of those two old men. While taking tea, remembered a promise made to visit a sick woman. My husband, who accompanied me, was also invited by her husband to enter the house; and he promised when we left to come here at an early date to see us.

8th.—In the afternoon visited some who are sick.

9th.—Find that God is blessing the few simple remedies I am using, and that kindness in times of sickness opens wonderfully the hearts of these people.

10th.—Was reminded to-day that I had not seen the caid's wife for some time; the children were at home, but said their mother was visiting some neighbours, and offered to show me the house, which proved to be at no great distance. Several women in one room were busy picking the little stones from a heap of corn; by sitting down among them, and helping them, I was enabled to learn particulars about each, and thus make new friends.

11th.—These women are very ignorant, and I felt rather depressed after seeing them this afternoon. In the evening was accompanied by my husband to the house of a sick Arab woman; found her much worse, and the husband in great distress. We could do little, but promised to go home and pray to God for her in

THE NAME OF JESUS.

Half an hour afterwards we were kneeling together in our own house, and felt sure, if it could be for the glory of God, He would raise her.

12th.—As soon after café as possible this morning, I started for Tidjdit, and found the sick woman much better, and able to speak to relatives gathered round her. The husband said that about half an hour after our departure the preceding evening she sat up, said she felt much better, and asked for something to eat. Thus while we called upon the Lord the answer came. Was able to read and speak with three women not seen before in this house.

15th.—This morning my husband met with an Arab, who said he had just been to get a French doctor for his wife, who was very ill, but that he refused to go to her. On hearing of it, I readily promised to go, and was able this afternoon to discover cause of malady and give some aid.

19th.—After daily visits, I find the sick one almost well. She said to-day, as I kissed her on leaving, "Why, you are like a sister to me." I told her that, because I loved the Lord Jesus Christ very much, it made me love every one. She could not understand this, and my faulty Arabic would not let



WOMEN OF TRIPOLI. (See page 162.)

me explain very well; but, thanks be unto God, she has been

SPARED TO HEAR MORE

in the days to come. Two women have been to the house, and a man also to-day, to have his injured foot dressed.

20th.—The evils of polygamy often stare the missionary in the face here. This afternoon, had a further glimpse of domestic life thus poisoned. One of the woman asked many questions about my own husband, and said at last, "Does he ever strike you? Look what mine has done," showing three or four long scars. "Our husband has no love for his wives."

DISPENSARY WORK AT TANGIER.

BY MISS JAY.

12th.—Such a hot day! Was sent for at dinner time to visit a poor woman in a village near here who had hurt her foot with a stone walking home in the dark, and was in great pain. I took what was needed to dress it, and accompanied by Miss Copping, went to the hut. The woman was lying on a mat, the foot very swollen, and though it was several days since she injured it, they had never even washed out the dust and earth. After we arrived, quite a large number of neighbours came in and filled up the little hut. While dressing it they watched us most attentively. We were amused by the remark one girl made. The patient said something about my hands being white. "Oh, that is nothing," said the girl; "hers would be like ours, only

THE NAZARENES USE SOAP."

I strongly advised them all to try it; how I wish they would! Having finished the dressing, I sat down for a chat. The woman's brother had come in—a fine, intelligent young man—and when I began to speak of sin and death, and then of Christ and heaven, he seemed truly interested, and asked many questions. I found he could read a little, and promised him a book. The women and girls, though very grateful for the help received, were very inattentive when I began to speak of Christ, constantly interrupting with foolish remarks. Poor things, I greatly pity them; their minds are

PERFECTLY DARK

through neglect. They brought us eggs as a present, but I persuaded them to take back most of them, for they are so poor, and the husband has for a long time had no work to do. From there we went to the Kasba to visit a dear old woman who had been very ill. Her brother had asked me to call. This home was a great contrast to the last, so beautifully clean and neat, all newly whitewashed. They, too, are very poor, but so respectable. The family consists of a brother and two sisters, all quite old, with white hair, and none of them have ever married—a most unusual thing in this part of the world. They are deeply attached to one another, and the sister's illness is a heavy trial. The brother is a fokee, and was seated on a mat when we entered, teaching

TWO BRIGHT LITTLE BOYS

to read; he looked quite venerable; he has a fine face and long white beard. I spoke and sang to them, and have never yet seen people so pleased and interested to hear about Christ. Then they began to tell me their trials, which have indeed been many. One sister is too old and weak ever to go out, the other does a little work, and friends help them; so they manage to live. Poor as they are, they made us take some of their cakes before we left. A neighbour came in, and they made me repeat the "good words" to her, telling her much themselves, and when at last I said we must really go, they

HELD MY CLOTHES

to try and keep me.

12th.—A man with a bad leg came in two days ago, and insisted on staying with us. We feed and attend to him every day, and feel much interested in him, he is so gentle and patient. In the afternoon the man called again for me to go to his wife. Miss Copping and I went; the foot is wonderfully better, the swelling reduced, and the pain nearly gone. It is nothing serious, only needed to be properly attended to. They were all very glad about it. Twelve people were in the hut, so I had a good opportunity of speaking of Christ. I explained the "wordless book," and sang some of our hymns. The brother was again there, very quiet and interested; he walked all the way home with us. On the way back some women called me to see a very sick child, and I promised them medicine for it. Again to this group of poor ignorant people I spoke of Christ, but it is so difficult for these neglected women to realise that any one in heaven can love and care for them.

14th.—Doctor still away. Great number came. Treated twenty-seven cases. Mr. Baldwin gave an address. Many were from the village of Beni Wassine, which I visited on my trip. Others were pilgrims

GOING TO MECCA,

numbers of whom are now in the town waiting for the steamer. Such a long, busy morning, and the heat helping to tire one. The husband called again this afternoon from the village, full of gratitude, and praising the medicine. He brought back some of the lotion, saying his wife's foot was almost well and she was able to walk again. It was pleasant to hear his thanks and to know he feels we are true friends. I had a long talk to-day with our in-patient. He is making good progress, and best of all, seems interested in what he has heard of Christ. He said the words spoken the day before had

ENTERED HIS HEART,

and that he had thought of them so much, he had not slept; that he had no father or mother and few friends, and he should like to know more about the Lord Jesus, so I took him in the garden when we had our Arabic lesson, and our good Maarem, a Christian from Syria, spoke to him of Christ as the only way of salvation.

25th.—Medical Mission—Miss Herdman spoke to the people. I had an interesting time with the women; they lead such sad heart-broken lives, I long to help and cheer them. Christ can brighten the darkest lot. Oh, to lead many of them to Him!

AN OLD NEGRESS

offered me money when I gave her the medicine to-day; they very seldom do so, and I was glad to tell them we gave as Christ gave, "without money and without price."

26th.—An interesting rich Moor spent over an hour here to-day; he is in consumption, and has been for medicine several times, when I have spoken to him of Christ. He can read, and is interested in the Gospel, though a decided Moslem. To-day Miss Herdman had a long reading and talk with him.

28th.—Miss Herdman spoke to the patients at the Medical Mission this morning. There were a large number. She concluded with prayer. I heard them afterwards repeating to one another her words about the Lord Jesus, and remarking on our eyes being closed, etc., while we prayed. Afterwards I had a long chat with some country women. If only they could read and take God's Word back with them to their distant homes!

THOUSANDS OF WOMEN

here must be *told* individually of Christ, or they will never hear of Him.

27th, *Saturday*.—Such a number of Jews came up

BEGGING FOR MEDICINE.

We almost feel we shall have to make it a Jews' Mission day;

it is the same now every Saturday. We were giving them medicine most of the morning, and Hebrew tracts to all who could read. They were all poor and depressed, and with the exception of one man, made no objection to my speaking about the Lord Jesus.

6th.—Had a good time at the Medical Mission yesterday; so many, both Moors and Spaniards, could read; several were reading the Bible at the same time, and I gave them all tracts before leaving. Had long readings in John with two men; we always find this gospel specially suitable to Moors.

8th.—One man I feel much interested in; to-day is the third time he has

ASKED FOR THE BIBLE.

He can read well, and directly he arrives, before asking for the doctor or for medicine, he asks for our "Book." He was reading it nearly all the morning, sitting in the garden quite away from the consulting-room, and when I told him he might lose his turn if he did not come nearer, he said he had plenty of time, and could wait.

Diary of Miss Jennings.

Hope House, Tangier, Sept. 15th, 1887.—To-day we had thirty-four patients, and were hard at work from ten to past two. There was a large party of country people who had come in to Tangier from ten days' distance, and all wanted medicine. Some of them seemed very wild, and also dull of intellect. Probably, being from the provinces, they found it difficult to understand our Arabic. One poor blind man was brought by his old mother, trusting to receive his sight; but it was a hopeless case, and his disappointment was great. We are so glad to be able to keep the work going all through this bewildering time, though it has been hard work some days to continue amongst all the mess and noise of falling dust and dried mortar. The confusion, however, has not kept away the very poor, and every Monday and Thursday we received them gladly, with continued prayer for God's blessing to rest specially on the Gospel message as given occasionally so faithfully by the Doctor and Miss Jay and Mr. Baldwin.

Sept. 16th.—Dressed a terribly bad wound in a baby's head this morning. The mother, though very poor, seemed a superior woman, and has a most

INTERESTING FACE;

she comes almost daily to have her child's head dressed, and great was her delight at receiving a pretty coloured print frock for her babe. Miss Copping has most energetically taken up all the dressing of wounds, etc., among the patients, and gives constant practical lessons to men, women, and children in the beneficial use of soap and water! We thank God for her energy and skill in this direction.

It is delightful to see the gratitude of some of these poor Moors; now and again they will come from long distances just to express their gratitude for bodily relief, and to

RETURN THE EMPTY BOTTLES,

which they justly deem great treasures. We have frequent presents of eggs and ripe fruit given us; and one woman gave Miss Jay a small rabbit.

At this country hut the women were delighted with some pins we distributed among them—only four or five to each—but they valued them greatly. None of them could work, or we should have given them needles; seldom can these poor women sew.

Oct. 3rd, 1887.—The doctor is at Gibraltar, and so Miss Jay saw the patients who came to-day. We had twenty-two, who collected in the consulting-room for a little service, and Miss Herdman spoke beautifully to them. It is a treat to listen to

her, and we are all so thankful she is so much better, and able to assist in the work. She afterwards spoke to the men, and read to them from the Bible. One patient came on a mule;

A VERY SWEET, SAD FACE

she had. Her father carried her from the mule to the room, for she could not walk, one leg being diseased. We do pray that the words she heard of the Lord Jesus, the two hours she was with us, may find a resting place in her heart as well as her head.

LARACHE, MOROCCO.

MISS HERDMAN'S DIARY.

Larache, Monday, Oct. 17th, 1887.—The Sultan was reported dead a few days ago. The Jews were full of consternation, as during an interregnum anarchy reigns, and no one is accountable to the next sovereign. So the hated Jews on such occasions have a bad time of it. More than a hundred Moors rose up in arms in Larache, but were quieted by the judge of the town.

Yesterday we had our own English service early—two met together with Jesus—then we went to invite our congregation at the port. There are only five vessels in at present. From this time forward Portuguese vessels preponderate. The Spaniards do not care to run the great risk of the bar in winter for small returns. We watched a Portuguese vessel come in on the top of the tide on Saturday—the sea was very rough on the bar—it was a grand sight.

We had sailors in at 4 p.m., brought by a Roman Catholic, and a Jew of Larache, all Portuguese. Miss C. and I had studied some hymns and sang out of our new Portuguese books for the first time. We had reading and prayer, and explained the pictures on our walls; they are of large size, and were kindly sent us by the Rev. J. E. Dalton, of Seagrave. They form

QUITE AN ATTRACTION

to all who come to our house. They ask about them, and thus the way is opened to read the Bible.

After tea two Spaniards came for the first time, and we had another service. An hour later Spanish women and girls assembled; eight or nine were regular attendants.

Tuesday.—Miss Caley visited Moorish houses, and we also had several visitors. Spanish service as usual in the evening. Thank God, I am beginning slowly to regain strength, and feel better to-day than since my illness.

Some big Moorish boys and three men came to read. One of the men was delighted with a book of Bible pictures, and wanted to take it home and show it to his wife. We began the gospel of Matthew yesterday in Arabic for evening prayers, intending to read straight through the New Testament. In the morning we read with Mr. Richardson's Bible Union, in English at present.

Oct. 20.—Well enough to walk uphill, so we went together to the market-place and gave papers and lent books to Jews and Moors who gathered around us, and conversed with them. Miss Caley, and Miss Copping, who is staying with us, had interesting visits, morning and afternoon, in Moorish houses. In one to which she had promised to go at a certain hour the neighbours had already

GATHERED TO RECEIVE HER,

and listened attentively to the gospel.

I see all those who call, as I am not yet strong enough to walk much. However, I expect soon to resume my accustomed duties.

In the evening, and also the evening before, Jews came, and remained an hour while we searched the Scriptures. Some

Roman Catholics left the house, as they did not like to mix with the Jews. To-day a poor man we know came with his two little boys to beg for money to buy cotton-cloth to wind round the body of his dead wife. Finding he was from Tangier and had no friends here, we helped him. The poor woman had died from neglect. We did not know until last night she was ill, and had begged him to come early to show us the house. We had sent her nourishment last night, but it was too late.

Nov. 1st.—Miss Caley and Miss Copping visited morning and afternoon in Moorish houses, and I went to those of Jews and Roman Catholics. The latter, as it was All Saints' Day, were not at work, and the men were at leisure to sit down and listen. A woman

BEGGED HARD FOR A BIBLE.

She had learned much of it in a Protestant school in Spain, and thanks to the Association for the Free Distribution of the Scriptures, she got a New Testament at once, and after a while will have it changed for a Bible. We like them to read the New Testament first.

Every evening girls and women, and occasionally men, come to sing, be instructed in the Bible, and join with us in prayer, in Spanish. To-night it is raining, so we have only had the people of the house. Two of these have fine voices and are learning thoroughly many gospel hymns and teaching them to others. We praise God for the rain. The sunny October we have had has been glorious, but the cattle were beginning to die for want of pasture, owing to the lack of the usual October rains. Shade temperature, 65°, most enjoyable. Larache has a beautiful climate—not being exposed to the east winds.

Nov. 3rd.—Had a busy day yesterday, Wednesday being our principal market day, when we combine purchasing for the week and speaking to as many as we can without attracting too large crowds of the country people who

THROUGH THE MARKET.

We went after an early breakfast, and shortly after our return were much pleased by the entrance of one of the educated men of this place to whom we had given Scripture leaflets in the market-place. He came wishing to buy a book. We read and explained to him something of the gospel, and he took away a book containing Genesis and Matthew's gospel. During the day both men and women and also boys came in at intervals and read with us. We are beginning to know the people, and they to know our house. Miss Caley and Miss Copping visited various houses, some new ones, and in all had attentive audiences. It is very good for Miss Copping to be here among the people, where she hears Arabic, and will soon learn to speak.

Saturday, Nov. 5th.—To-day, among others, came the well-educated Moor, who had read through Genesis and Matthew, and was much pleased by the loan of a New Testament. Eventually I hope he will read the whole Bible, as he reads more quickly than most of the fokees. I read with him about the crucifixion and resurrection of our Lord. A Jew who understands the gospel a little and is not bigoted came in and read an hour in the Old and New Testaments. Unceasingly we pray for Israel. We who live in the Jewish quarter feel very

MUCH LIKE JEREMIAH.

As we have opportunity we warn and plead with them, speaking much of their Messiah, the only Saviour—whether they will hear or whether they forbear. Miss Copping assists Miss Caley both in visiting the sick abroad and dressing their wounds at home. As I write, 9 p.m., she has gone to help soothe a dying Jewess, whose family are in too much distress to nurse her well.

Diary of Miss C. Caley and Miss Herdman.

Larache, Thursday, Oct. 13th.—In afternoon went to a Moorish house, and had quite a little "class" of boys and girls, to whom I spoke of the "Children's Friend," and taught them to sing

"JESUS LOVES ME."

Then for a little exercise I went on to a hill overlooking the sea, and stood gazing at a most beautiful sunset. How I love these sunsets over the sea. They always remind me of the Golden City. Presently three most respectable Moors approached, so addressing them I spoke of the sunset and of heaven, its beauty and purity. Words and wisdom were given me, as for more than half an hour I told of that wonderful redemption, God's remedy for sin." One and another gathered, until, I suppose, a dozen or so were listening, oh, so quietly and earnestly, only now and again asking a question or expressing their appreciation.

Saturday, Oct. 15th.—After reading with a Moor for some time this morning, Miss Herdman and I went down to the port. We spoke to some Spanish sailors, inviting them to our house. They came with us, and we gladly gave them gospels and tracts, with which they were very pleased, and after singing a few hymns they begged for a hymn-book. We told them they must come again and learn some of the tunes ere we gave them one. In the afternoon I went into the Soke, and as some Talebs (reading men) noticed the books I had with me, I spoke to them and invited them to our rooms. Then went

OUTSIDE THE CITY GATES

and had some interesting conversation with some men and boys. In the evening our Spanish girls and a Jewess came for our usual little service. May the sunshine and showers of God's grace descend and give an abundant harvest to the seed sown this week. "The glory shall be all Thine own, the blessing, Lord, be ours."

Oct. 23rd.—In the afternoon went to a well outside the city gates, where there is always an opportunity to speak of Christ. On the way home a little incident happened which I would rather some one else recorded than myself. Seeing a poor woman bent with age carrying a large pitcher of water on her back and a pail in her hand,

I TOOK THE PAIL

and walked with her to her house. Her gratitude was unbounded, and all along the road she kept saying to those we met, "Look at the believer! Look at the believer!" I wanted her to listen as I told how the Lord Jesus had borne our burdens, but she would not. However, in the house I was able to tell what a tender heart our Saviour had, and we wanted to be like Him. The poor old woman asked where we lived that she might come to our house to hear more words like that. Praise God for another open door!

Oct. 24th.—Miss Herdman much better to-day, thank God, and able to go out a little, and embraced many opportunities of speaking for Christ to both Moors and Spaniards. I went visiting both morning and afternoon, and was invited into many Moorish houses. In one where I have often been a woman said, "Now we are

GOING TO ENJOY OURSELVES,

listening to the good words;" and she is really learning a little. This morning received the sad news that Dr. Churcher had met with an accident, severely injuring his left eye. Thank God for the assurance of Rom. viii. 28!

Oct. 25th.—Visited several new houses to-day, and God gave me the joy of seeing some listening with rapt attention to the story of the cross.

THE CENTRAL SOUDAN MISSION.

DIARY OF MR. G. WILMOT-BROOKE.

Cameroons, August 11th, 1887.—Steamed up the great estuary early this morning. I went on shore in the first boat, and found myself in the midst of King Bell's Town. The huts are very neatly built, of a kind of mat made by sewing together the fronds of the palm leaves. Many of the huts have a little opening like a window; but I have never seen a chimney. Having hired a little boy to show me the way to the station of the Basel Mission, we crossed through some high grass and struck into the jungle, through which the red river seemed to flow in a hundred channels. We went on till the depth of water turned me back, the little boy losing his way completely, and I only guided by my compass. I can imagine nothing more depressing to animal spirits than an African jungle swamp in pouring rain. Dark and gloomy, with each step stirring up the dreadful mud; no sound but the pattering of the rain on the leaves; no place where it is possible to rest, while each step must be taken carefully. After two unsuccessful efforts, I fell back to the long grass, and offered the boy one shilling to take me round by the inland route. We arrived at the mission house about twelve p.m. Having exchanged "Good mornings" with a score or so of natives, a German gentleman with a very kind face met me at the door and gave me a warm welcome. I looked round the room, and the sight gladdened my heart. Everything scrupulously neat, but so very simple. I got so much valuable information from Pastor Munz that I wished I could write it all down. The Basel Mission has lately taken over the work of the Baptists here, as the Germans have decided to exclude foreign influence from their territory. Their main principles of work are—to escape from the influence of the white man as soon as possible, leaving merely a forwarding station at the coast, and then to work from the centre outwards. Continual itineration by the head-pastors, and continual assembling of the native teachers for instruction and conference, keeps them from getting cold. Pastor Munz says, "That a great cause of spiritual declension in Africa is idleness, and that perpetual activity for all, especially for natives, is the grand thing." They use native agency to a great extent, reserving the very few Europeans for purely spiritual work. They have (a) *Pastors, i.e.,* Europeans who have had six years at the training college of the Society; (b) *Catechists*, or instructed natives, who have been taught the Greek Testament, and have, in fact, a fair European education; (c) *Evangelists*, or native Christians, who have not had a full education. Itineration by every class is carried on to an immense extent; everybody is kept in close touch with everyone else. Wherever there are forty native converts, they are called upon to build a meeting-house; the hinges and bolts being supplied by the Mission, so that a new church costs fully 40s. They find that the stability and influence of the Christians is greatly increased by their all living together in one part of the town. After lunch, Mr. Fuller, of the Baptist Missionary Society, looked in, and from him I got much information about the interior—up the river Mungo and the Cameroon. The natives are quiet and peaceable; armed with spears and some guns. The Bayong and Banin inland tribes are warlike, using bows and arrows. They have frequent wars with a light-coloured race of horsemen from Adamaura, who evidently waste all the upper part of the Cross River, to about 9°30' E. lat. They are greatly dreaded by the natives, who on seeing Europeans for the first time, at once take them for Arabs. I find that the natives here believe in a Supreme Being, and in the immortality of the soul. When a great man dies, the relations catch a man from some neighbouring tribe, bring him up to, but not within the frontier, then murder him, and cutting off his limbs, parade the town. This does not go on near the coast, but is found in the interior.

Banana, Saturday, August 20th, 1887.—Awoke at 8.30 to find the steamer running towards the mouth of the Congo. Steaming past Shark Point, we turned north and ran behind the sandy spit of Banana, covered with very clean, well-built factories flying the Dutch, French, English, and Free State flags. It is a trade place with no native village, so I found there was no place whence food could be got but the hotel, an extremely comfortable, well kept Portuguese establishment, but very dear. Salim and I economised, of course, by occupying one room.

Sunday, August 21st.—Bright, sunny day, but cool. The splash of the waves very delightful last night. After breakfast, Salim and I had a very delightful morning service, a charming opening to our entrance into Africa. We read Psalms iii., iv., and cv. (by alternate verses), with a prayer after each, taking iii. 2-6, iv. 7, 8, and cv. 11-15, as promises to ourselves. They came home wonderfully. We then committed to God every step in our journey.

[Their route was by steamer to Matadda, from whence they obtained porters, and began the march to Stanley Pool.]

September 3rd, 1887.—R. Ndwizi. Moved off about 6.30 a.m., for Salim and I now breakfast with kroo biscuits to save the delay of a morning fire. We began to toil up the steep mountain side leading to the wooded plateau of Kongodalemba. After a long ascent we found ourselves on a cultivated level, and met several other caravans camping. After an hour's halt we went on, down to another valley through which winds a small stream. Another halt for dinner, and then we moved on, up, up, and up some 800 feet, over a hill and down a precipitous path through a lovely wood (like one in England), still descending till we saw from the edge the valley of the Lufu, 600 feet below. I hurried on, and got half-an-hour ahead of the men, and had a delicious bathe. This was so refreshing that a sudden desire seized me to push on to Banza Manteka, to spend the whole Sunday there. There were still at least 12 miles to go. Salim came up, too tired for any more walking, and the porters were quite done up, so leaving them I started off at a long swinging pace. About sunset I saw ahead the fires of a large camp, and going up to the nearest, I sat down confidingly and said, "Mboté" (Healths), to which they responded, and piling on the fire, took a good look at me, one little boy running up and staring into my face. In a moment or two they brought me water in a gourd, and put a head of maize and some plantain in the fire to roast. Such wonderful hospitality is probably to be explained by their being Banza Manteka people, who were carrying up iron for the church. In return for their kindness I drew some little sketches for them, always a source of delight, and then read a chapter in Hebrews. Feeling much refreshed, as the moon was rising, I started off again at a tremendous pace, making a great noise in passing through the bits of jungle at the bottom of each valley, for leopards, buffaloes, and elephants are very numerous here. About 9 p.m. I reached the mission station of Banza Manteka, very tired, and must have looked a very disreputable object when Mr. Richards opened the door and drew me in. Everyone else was asleep; but in a few minutes he had got out some food, and we talked over Ephesians (which he was engaged in translating) while I ate vigorously. Meanwhile, the boys prepared a bed for me in one of the shimbees, or huts, and closing the door, as leopards now and then take off a goat, I was soon fast asleep.

Sunday, September 4th.—Salem arrived early, and after service had a talk about the work here. Mr. Richards said it all began in himself getting clearer light, and being led to pray very earnestly for the power of the Spirit. The conviction of sin was very remarkable, the N'ganga or magic men sitting like little children to know how they might be saved, enquirers coming in such numbers that Mr. Richards had to go without his meals; his house was falling in from white ants,

so he shut it up, and day after day, and week after week, worked all day among the anxious.

Lukungu, September 9-18th.—Here we have spent some happy days with Mr. and Mrs. Harvey, and Mr. Hoste. Our prolonged stay was originally caused by our being unable to get porters at once, and Salim and I each had an attack of fever, which afterwards delayed us. It is a pleasure, almost, to be ill at this delightful place. Since last autumn there has been a wonderful awakening, and many converts have come in. Mr. Hoste says that the natives, whose one desire is a religion to save them from physical death, will listen readily enough to preaching about the resurrection, heaven and the like, but are roused to fierce hatred by preaching against sin, at least their sins. He says that when, on his first arrival at a place, he is addressed as "Mfumu" (Sir), he knows it will not last long, for the white man who does not carry a gun is not the least respected, and the man who tells them that wilful sin is hateful in God's sight is cordially hated.

Stanley Pool, October 2nd.—Our final plan, after much conflicting information, and by the advice of the best authorities, is (D.V.) to proceed up the Mobangi to the Zongo rapids (which may be traversed except at the dry season), and thence by canoe to the great Arab settlement of Ali Kobo, which once reached, we could begin evangelisation at once. The difficulties are great, our journey is thrice and four times impossible, but it is not the first time that the two-leaved gates have been opened.—Acts xii. 10.

Donation received by the treasurer, Lt.-Col. R. Wilmot Brooke, Southelms, Shortlands, Kent.

Sept. 30th No. 6 £5.

THE RECEIPTS OF THE LAST QUARTER.

SELDOM, if ever, has our faith been more sorely tried than during the last few months. From our "Principles and Practice" the missionaries understand that no guarantee of a stated salary is given, and that it is possible that the Council may be unable to help them. God, however, will never fail those who trust in Him, but if He stops one channel of supply He can open another, just as when Elijah drank of Cherith, and at last it dried up, God provided another source of supply through the poor widow of Sarepta. Some of the missionaries have found that God has permitted supplies through the Council to run very low, and at times to fail, so that, unless God had some other way of helping them, they must have been without the necessities of life. We have recently heard of one devoted servant of God in Central Africa having to sell his clothes to provide food for himself and his "boys." All honour to this "gallant" brother; but would this sale have been necessary if all the Lord's stewards had been faithful?

At periods such as these there has been great exercise of mind, to see whether there is anything in us that is displeasing to the Lord, or anything in the work which is not in harmony with His mind. It brings us face to face with God and His promises. Donors and friends have either forgotten, or are unable to help. Has God forgotten His servants, or is He unable to help His children in their need? No—

"Though all things change, He changes not;
He ne'er forgets, though oft forgot."

He is deliberately trying His children. He is seeing whether, like their Master, they are willing to preach in poverty, whether their love to Him and to perishing souls is strong enough to keep them at their work when their food is scanty and plain and their clothing shabby—whether, when to the eye of an unbeliever they are forgotten and forsaken, they can still trust on, assured that heaven and earth shall pass away, but God's word cannot pass away. Do you wonder, dear friends, if sometimes they

are tempted to doubt, and have recourse to some expedients to meet their needs? The Lord has His eye upon them; He knows how much they can bear, and with the temptation He can make a way of escape that they may be able to bear it. He who was tempted in all points like as we are is now seated on the right hand of the Majesty of the heavens, and from thence He ministers to His tried ones in their hours of perplexity, reminding them that those who suffer shall also reign, those who have fellowship in their Master's sorrows here will have fellowship in His glory very soon. It may seem rather strange that, while the labourers in the mission-field are so often and so sorely tried, we are hearing of larger numbers who desire to go forth to help in this work for God. Surely God will send the means both to sustain those who have gone, and to send out such others as He has called. We have asked most of the workers who are thus enduring hardness, "Do you think more labourers should be sent out while you are so meagrely supplied and so often greatly tried?" Their answer has been, "Let them come; if God has called them He will sustain them and us also. There is much to be done, and we want many helpers."

Ought not those of us who live in comfort and luxury to be put to shame by these dear labourers, and to ask ourselves if we cannot emulate them in self-denial and self-sacrifice, so that Mohamedans and pagans may know the Gospel? Three donations lately received have been very cheering. They were sent when but few gifts were coming in. "Five pounds from an orphan servant girl, who had had a little money left her;" "Two shillings from a servant converted not long since;" "Ten shillings from a servant brought up in the Union, and who has no father or mother, but who loves the Lord Jesus." Surely if the wealthy stewards of the Lord's treasures were to give in proportion to these we should have to say that what we received was enough, and too much, and to restrain the people from giving.

"To do good and to communicate, forget not, for with such sacrifices God is well pleased"

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. We should be much encouraged if friends could sometimes make it convenient to attend. A train leaves Fenchurch Street at 3.28, in time for the meeting. Tea is provided for those from a distance.

WE are grieved to record that shortly after the issue of our last number an accident of a serious nature befel our esteemed missionary, Dr. Churcher; returning from visiting a patient, he was riding up the narrow street at Tangier, when his head coming violently in contact with an iron rod projecting from one of the low-roofed shops, his eye-glass was broken into the eye, which was terribly injured. After having it attended to by Miss Jay, it was deemed advisable for him to proceed at once to Gibraltar, as it was feared some portions of the glass might still be in the wound. Here he received every care and attention from Dr. Turner, in whose house he stayed, and although at one time it was thought he might have to come to England for an operation, we are thankful to add, in answer, as we believe, to much prayer, he has since returned to Tangier, and the latest advices give the most cheering account of continued progress.

WE are thankful to inform our many friends that the Tulloch Memorial Hospital at Tangier is approaching completion. It has, however, been found necessary to do more than was at first intended; the labour, materials, and freightage have also exceeded the estimate we formed, so that the amount in hand will not be sufficient to cover the entire cost. We shall, therefore, be glad to receive further funds for this purpose. As

our Medical Mission work extends, the value of such a building for the reception of in-patients cannot be over-estimated. We are glad that during the process of rebuilding, the medical work has been carried on as usual, though often amid considerable difficulties, and we should rejoice to see the undertaking completed as soon as possible.

Mr. S. VAN TASSEL has decided upon spending the winter at B'hamdoon; although not so comfortable, it is less expensive, and he can also make better progress with the language.

We noticed in our last number that Mr. Pos, having been compelled to leave the field, in consequence of repeated attacks of malarial fever, had gone to Switzerland for change. We are sorry to add, that as his medical men have forbidden his return to Africa under three years, he has felt it necessary to resign his connection with the Mission. We trust that our brother's health may soon be re-established, and that a sphere of usefulness may be opened to him in some more temperate climate, where he may be able to plead for Africa, if not to work in it.

Mr. CHEESEMAN has been suffering from an attack of ophthalmia in the left eye, arising from a cold, which confined him to his house; for some days he suffered great pain, with slight feverish symptoms: we are happy to state he is now much better and trusts soon to resume work.

Mr. J. PRYOR has returned to his post at Tangier, where he hopes to commence a school for Arab boys. His health is still far from good.

MEETINGS.—The Hon. Secretary having just returned from his visit to Algeria, Tunis, and Tripoli will be glad to hold meetings in drawing-rooms, or to give lectures in halls or

school-rooms, illustrated by maps, costumes, etc. Interesting meetings of this kind were lately held at Market Harborough and Norwich, attended in the former by several hundreds, and in the latter case by over 1,000 persons. Early application should be made.

THE PARCEL POST was extended to Algeria and Tunis on October 1st. Parcels under seven pounds will be delivered to the nearest railway station for 2s. 2d. The charges for delivery from the station will be in addition.

Our special thanks are due to Captain and Mrs. Clay and their friends for the profitable sale of work, held at Upper Norwood, in October. Through it, more than £70 were added to the mission funds. Probably other friends might like to help the mission or hospital funds in this way.

SOME months ago we inserted a notice in NORTH AFRICA to the effect that some friends were helping the hospital at Tangier by making quilts for it of squares worked with the initials or monogram of those who contributed a shilling for the square. Miss Stewart, of 51, Rathbone Place, now writes to say that two quilts were sent to Tangier in November, that 432 squares were sold, thus realising £21 12s., of which £10 has been placed to the building fund, £10 for the support of one bed in the hospital, and the remaining £1 12s. has been sent to Miss Jay for Bibles and Gospels for the hospital patients. We thank most sincerely all the kind friends who have thus helped in this Christ-like work. As the hospital, when completed, will contain ten or twelve beds, we would commend this method of helping to others who would like to assist either the general or hospital funds of the mission.

LIST OF DONATIONS FROM SEPTEMBER 1st TO NOVEMBER 30th, 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.
Sept. 2...	1909	100 0 0	Brought forward	362 10 11	Brought forward	455 0 1	Brought forward	572 11 3
3...	1910	2 2 0	Sept. 30...	1942 1 0 0	Oct. 7...	1974 1 0 0	Oct. 18...	2036 2 5 8
3...	1911	0 10 0	30...	1943 0 9 3	7...	1975 6 5 0	20...	2007 43 0 0
3...	1912	0 2 6	30...	1944 1 0 6	10...	1976 68 10 9	20...	2008 5 0 0
7...	1913	0 0 6	30...	1945 0 4 2	10...	1977 0 10 0	21...	2009 1 0 0
8...	1914	0 3 10	30...	1946 0 4 2	10...	1978 0 10 0	21...	2010 0 10 0
9...	1915	5 0 0	30...	1947 1 8 8	10...	1979 1 0 0	22...	2011 10 10 0
9...	1916	2 0 0	30...	1948 0 12 4	11...	1980 0 10 0	24...	2012 0 12 0
10...	1917	0 5 0	Oct. 1...	1949 0 2 6	11...	1981 0 10 0	24...	2013 1 11 6
12...	1918	0 10 0	1...	1950 2 12 0	11...	1982 1 0 0	24...	2014 0 5 0
12...	1919	0 5 0	1...	1951 25 0 0	11...	1983 5 0 0	24...	2015 0 5 0
14...	1920	1 0 0	1...	1952 0 3 0	12...	1984 0 5 0	24...	2016 3 0 0
14...	1921	0 15 6	3...	1953 1 10 0	12...	1985 0 5 0	24...	2017 4 1 6
14...	1922	0 10 0	3...	1954 2 10 0	12...	1986 0 5 0	25...	2018 0 10 0
14...	1923	0 11 0*	4...	1955 0 5 0	12...	1987 0 2 6	25...	2019 1 8 10
14...	1924	1 0 0	4...	1956 5 0 0	12...	1988 0 2 6	25...	2020 1 10 0
14...	1925	1 0 0	4...A.M.B.	10 0 0	12...	1989 1 0 0	26...	2021 0 11 8
16...	1926	1 0 0	5...	1958 5 5 0	12...	1990 0 9 0	26...	2022 0 1 0
16...	1927	0 4 10	5...	1959 1 0 0	12...	1991 0 5 0	27...	2023 2 0 0
16...	1928	0 5 0	5...	1960 1 0 0	13...	1992 0 6 11	27...	2024 1 0 0*
16...	1929	0 2 0	5...	1961 1 0 0	13...	1993 1 16 0	27...	2025 0 10 0
16...	1930	5 0 0*	5...	1962 20 0 0	14...	1994 0 5 0	29...	2026 1 0 0*
21...	1931	5 0 0	6...	1963 7 13 7	15...	1995 0 2 6	29...	2027 1 0 0*
22...	1932	200 0 0	6...	1964 1 0 0	15...	1996 0 11 0	31...	2028 5 0 0
23...	1933	0 17 0	6...	1965 0 5 0	15...	1997 0 5 0*	31...	2029 0 10 6
23...	1934	0 2 6	6...	1966 0 5 0	15...	1998 0 15 0	Nov. 1...	2030 7 10 0
23...	1935	0 10 0	6...	1967 0 3 0	15...	Y. Z. 5 0 0	2...	2031 1 0 0
26...	1936	30 0 0	7...	1968 1 0 0	15...	2000 3 0 0	2...	2032 0 10 0
28...	1937	0 15 0*	7...	1969 0 4 0	15...	2001 1 0 0	2...	2033 5 0 0
28...	1938	1 15 0*	7...	1970 0 2 0	17...	2002 1 0 0	3...	2034 1 10 0
29...	1939	0 7 6	7...	1971 0 10 0	18...	2003 8 10 0	4...	2035 0 3 0
30...	1940	0 10 0	7...	1972 0 10 0	18...	2004 2 10 0	4...	2036 1 0 0
30...	1941	0 6 0	7...	1973 0 10 0	18...	2005 5 0 0	5...	2037 0 2 6
Carried forward	£362	10 11	Carried forward	£455	0 1	Carried forward	£572	11 3
						Carried forward	£676	9 5
						Total	...	£743 16 5

Gifts in kind:—Sept. 3rd: (87) a brooch. 9th: (88) bottles and sugar. 12th: (89) American organ. 13th: (90) filter and old linen; (91) box of bottles, linen, etc. Oct. 7th: (92) basket of bottles. 12th: (93) "Willing Helpers," parcel of garments, toys, and various useful articles for native children. 14th: (94) box of seeds. Nov. 25th: (95) box of bottles and sugar.

* Donations towards the Tulloch Memorial Hospital, Tangier.

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

THE ANNUAL CASH ACCOUNT.

WHEN there are so many good works needing help we feel thankful to God that during the period to which our accounts refer we were not only able to maintain, but also to extend, our mission. Our Heavenly Father is very rich. He cares for oxen; much more for men, and, above all, for His blood-bought children, whom as His servants He sends forth into the dark places of the earth to shine for Him, and tell of His salvation through Christ. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn" (1 Cor. ix. 9). And yet are there not moments when unbelief enters the heart, when our needs seem great and His care small, our difficulties great, His presence wanting? How sad and how foolish that it ever should be so. But surely to tell out one's failures is more honouring to God and more helpful to one's brethren than to assume a position not in accordance with facts. There have been times in the experience of those who conduct this mission at home and those who carry it on abroad when faith has been sorely tried, and when perhaps unbelieving fears have clouded the sunshine of the soul, and yet God has not forsaken us. He has been better to us than our fears—yea, better than our faith, so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. xiii. 6).

The receipts have been nearly £500 more than last year,

but as there are more workers to be sustained this was all needed, and for the year now current considerably more will be required.

The expenses for outfits and passages come to £222 19s. 7d. This was provided for by amounts distinctly given for that purpose, but acknowledged on the receipt side in the general fund. In future we propose to keep them distinct. We therefore request those donors who wish their gifts to be used for "passages and outfits" to kindly state it when sending.

The cost of printing and posting NORTH AFRICA is still very much greater than the amounts received for it, but we look upon this as a necessary ministry, in order to make known the needs of the peoples of North Africa and the work of God among them. We shall be glad if readers will show the paper to their friends, and induce them to subscribe, or if they will take parcels to sell at their prayer-meetings, etc., and thus both extend the interest in North Africa and help to make the paper self-supporting.

The balance in hand is larger than usual, but this is almost entirely on account of the Tulloch Memorial Hospital, and has now all been spent. *We shall probably need another hundred pounds or more to complete it, beside a considerable sum to sustain it week by week.* For the efficient carrying on of the Mission, we ask the Lord to send us, by His servants, £350 a month, or £4,200 for the year.

CASH ACCOUNT.

From May 1st, 1886, to April 30th, 1887.

Dr.					Cr.	
To Balance in hand May 1st, 1886	£	s.	d.	£	s.	d.
„ Donations to General Fund	2708	17	9	71	13	8
„ „ „ Tulloch Memorial Hospital...	207	10	10			
„ Sale of Gifts in Kind				2916	8	7
„ Sale of Publications	24	15	5	28	3	3
„ Refunds	20	9	4			
„ Profits on Exchange...				45	4	9
				7	6	1
	<hr/>					
	£3,068	16	4			
	<hr/>					
By Repairs and Alterations						
„ Building Expenses at Tangier of Tulloch Memorial Hospital						41 5 0
„ Furniture						36 4 7
„ Outfits, Passages, and Freights						57 12 7
„ Postages, Telegrams, and Bank Charges						222 19 7
„ Stationery						72 19 4
„ Printing NORTH AFRICA						22 10 8
„ Other Printing						117 11 10
„ Paper for Printing Tracts				14	19	6
„ Translation Work				20	0	0
				5	17	0
						40 16 6
„ Medicine and Instruments						41 0 7
„ Missionaries' Allowances				1505	10	4
„ Rent and House Expenses at Home and Abroad				180	17	0
„ Interest—Hope House						27 0 0
„ Payments to Teachers of Languages, etc.						92 12 7
„ Books for Missionaries						19 3 8
„ Clerks' and other Salaries						82 14 3
„ Travelling Expenses at Home and Abroad						193 10 2
„ Expenses in connection with Candidates						56 6 0
						2157 14 0
„ Sundries						25 11 2
„ Balances in hand at Home				216	10	0
„ „ „ Abroad £18 12s. 10d.						
„ „ „ Less Petty Cash overdrawn, £2 12s. 4d....						16 0 6
						232 10 6
	<hr/>					
	£3,068	16	4			
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				£3,068	16	4
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We have examined the above Account, with the books and vouchers, and with the statements received from the missionaries, and find it correct.

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

THEODORE JONES, HILL & VELLACOTT,
Chartered Accountants,
1, Finsbury Circus, E.C.,
10th October, 1887.