

NORTH AFRICA.

THE QUARTERLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 12.

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A PIOUS NEGRO.

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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>Akbou.</i>		<i>Tunis.</i>	
Or T. G. CHURCHER	Oct., 1885	Miss L. READ ...	April, 1886	Mr. A. S. LAMB ...	Oct., 1883	Mr. J. BUREAU ...	Jan., 1884
Mr. J. PRYOR ...	Nov., 1885	„ H. D. DAY ...	„ „	Mrs. LAMB ...	„ „	Mrs. BUREAU ...	Aug., 1885
Miss J. JAY ...	„ „	„ B. VINING ...	„ „			Mr. M. H. MARSHALL	June, 1887
Mr. W. SUMMERS	April, 1887	„ I. de HAILES	Mar., 1888	<i>Djemâa Sahridj.</i>		„ G. B. MICHELL	„ „
Miss M. COPPING...	June, 1887			Mr. E. CUENDET ...	Sept., 1884	Mr. G. MERCADIER	Sept., 1884
		<i>Mascara.</i>		Mrs. CUENDET ...	„ 1885	Mrs. MERCADIER.	Sept., 1887
		Mr. F. CHEESEMAN	Jan., 1886	Miss J. COX ...	May, 1887		
<i>Larache.</i>		Mrs. CHEESEMAN...	„ „	„ K. SMITH ...	„ „	ARABIA.	
Miss E. HERDMAN	Jan., 1885					at present near	
Miss C. CALEY ...	Nov., 1885	<i>Mostaganem.</i>		<i>Constantine.</i>		<i>Beyrout.</i>	
„ S. JENNINGS...	Mar., 1887	Mr. A. V. LILEY ...	July, 1885	Miss L. COLVILLE...	April, 1886	Mr. S. VAN TASSEI	Nov., 1886
		Mrs. LILEY ...	April, 1886	„ H. GRANGER	Oct., 1886		

NORTH AFRICA MISSION.

(Formerly called MISSION TO THE KABYLES AND OTHER BERBER RACES OF NORTH AFRICA.)

OUR CHANGE OF NAME.

In future this Mission will be known as the NORTH AFRICA MISSION. When this work was begun, it aimed only to carry the Gospel to the Kabyles, who inhabit Algeria; hence it was called the Kabyle Mission. After about two years its sphere was widened to the other Berber races, as well as the Kabyles, and its name enlarged The Mission to the Kabyles and other Berber races of North Africa. In actual work it was found that we could not discriminate in many cases between Arabs and Berbers, and as both alike needed the Gospel, and were willing to listen to it, we felt unable to restrict ourselves, and so evangelised among all classes of Mohamedans, and to some extent among Jews and Europeans. Our name, therefore, did not accurately describe our work, so we have thought it well to make it shorter, more in harmony with facts, and call it the "North Africa Mission." We cannot but praise God that we have thus been compelled to lengthen our cords and strengthen our stakes, and that instead of endeavouring to evangelise one part of Algeria, we are aiming to preach the Word in all parts of North Africa; that instead of two missionaries in Kabylia, there are now more than thirty in North Africa connected with us, besides several others who have been helped out by us, or sent out by others.

"To God be the glory; great thin He hath done."

MISS JENNINGS, who had been suffering somewhat from ill-health, has joined our sisters, Miss Herdman and Miss Caley at Larache; we are glad to know the change has already been beneficial, while the hands of the dear workers have been strengthened by this fresh arrival.

MR. AND MRS. H. GRATTAN GUINNESS have, we regret to say, found it necessary to retire from the Council of the Mission, their removal to Cliff, and frequent travelling rendering it difficult for them to attend; they will, however, retain their connection with the Mission by acting as referees. We shall be able to secure their advice on special occasions.

ONE of our missionaries says: "I have been without money since Saturday, but truly the Lord never has, and never will fail; as I was saying last night when discussing the want of funds, it is sometimes good to be entirely without, as it is quite a luxury to 'stand still and see the salvation of the Lord.' Certainly I have felt less anxiety in having *no* money than in looking forward with but little."

ANOTHER in view of a difficult undertaking says: "This journey of ours is very, very difficult. I am curious to know *how* the walls are going to fall down flat. Everybody says the work is impossible, to which I readily assent, remembering Matt. xix. 26. At all events when we have succeeded there will be no doubt as to whom the honour is due."

MERTINGS.—We have had the pleasure of addressing meetings at Beckenham, Weston-super-Mare, Carshalton, Wellington (Salop), Shrewsbury, Liverpool, South Shields, Sunderland, Newcastle, Consett, Houghton-bury, Stockton-on-Tees, Woodford, Cardiff, Newport (Mon.), Wellington (Somerset), Plymouth, Clapton, Southsea, and Brixton since the beginning of the year. In some places several meetings were arranged, so that a large number of persons in various parts of the country have heard of the ignorance and spiritual needs of the Moslems of North Africa, and of the many openings there are for consecrated workers to enter. We feel, however, that just as in the preaching of the Gospel we are dependent on the Holy Ghost to prepare the hearts of hearers to receive the truth, and then apply the truth to the prepared hearts, so in this work. Unless the Spirit of God prepares the hearts and applies the facts we state with power, people may hear and be interested without being moved to go, or help those who do go.

NORTH AFRICA.



FOREST OF OLIVES.

OWNING THE LORDSHIP OF CHRIST.

If one person in ten in Great Britain and Ireland is a true Christian there must be three millions seven hundred thousand servants of Christ in the British Isles. Out of this large number only about thirty have gone to labour among the Mohammedans of North Africa, or one out of about one hundred and twenty thousand.

The income of the people of the British Isles is calculated to be about a thousand million pounds a year, or twenty-seven pounds a head; so, if the Christians are a tenth, their share would be a hundred millions. If they gave a tenth of their income to the Lord's work, and divided it equally between work at home and abroad, there would be five millions for foreign mission work, instead of one and a quarter millions as it is now. This mission has received about three thousand pounds a year during the last two years, and the Bible Society and other agencies together, perhaps, expend about two thousand pounds more on Mohammedan work in the same field. This, if our estimates are correct, would show that true Christians in the British Isles each on an average give to all agencies in North Africa at the rate of one seven-hundred-and-fortieth part of a pound a year, or rather more than a farthing.

We conclude, therefore, that there are plenty of men and plenty of money to do vastly more than is done, and that what is needed is more real devotedness to Christ.

Through the pages of NORTH AFRICA, *The Christian*, and other papers, as well as by the living voice, the spiritual needs of the Moslems of the Barbary States have been brought before a considerable number of people, and God has graciously stirred up many to take a deep and practical interest in this work for God. Some have given themselves, others have given most generously of their substance, and multitudes more have given their prayers and their sympathy. Still, we have often wondered that greater results have not attended the statements of solemn facts as to the millions of Mohammedans so near us and yet so neglected.

May not this apathy on the part of many be traced to the fact that they have not recognised the claims of Christ on all His people and their possessions?

We are Christ's.—By His choice: "I have chosen you," Jno. xv. 16. By purchase: "He gave Himself for me," Gal. ii. 20. By the sealing of the Holy Ghost: "Ye were sealed by the Holy Spirit of promise," Eph. i. 13.

How few have practically recognised this truth, and consequently yielded themselves to God (Rom. vi. 13), presenting

their bodies a living sacrifice, which after all is only a reasonable service (Rom. xii. 1). Some call this devotedness the higher Christian life; would it not be more correct to say that it is the only Christian life, and that anything lower is not Christian life at all, but only a miserable caricature, though perhaps the life of a Christian? Christ claims us and all we have as His, and it is therefore a happy privilege to have this loving Friend to direct us in all we do or think, so that even the minutest details of our life should be regulated by His unerring wisdom. He will direct where we should live, and how we should spend our time; what we should eat and when we should sleep. He, of course, will guide us as to our property, how we should use it; whether we should spend our money on ourselves, or what proportion of it should be used for this object, and what portion for that.

It should be ours, day by day, to inquire what His wishes are about us and all that concerns us, and whatever He may wish, even if it be something that others might think distasteful, yet to us it should be a delight to do it, because it will please Him we love. Will this loving Saviour, who gave Himself for us, ever wish us to do anything that in eternity we shall be sorry to have done, or that He will not now give us grace to do? Surely not. His commandments are *not* grievous. His yoke is easy; His burden is light. Perhaps some of us have thought otherwise, but was not this because of our unbelief and restlessness?

There has been of late an increased interest in foreign missions, and this has not been confined to one denomination or sect, but as far as our observations have gone it has been associated with a loving recognition of the Lordship of Christ, and a desire at all costs to obey and please Him. We feel persuaded that with a wider and *deeper* acceptance of this simple truth, both men and money will be provided in a proportionately greater degree.

TUNIS: OUT IN THE VILLAGES.

EXTRACTS FROM DIARY OF MR. G. B. MICHELL.

Monday, March 12th, 1888.—I have lately been considering a "plan of campaign" for the favourable weather, and have been seeking guidance and the direction of the Lord. There being four of us, and two ladies as well, in the city, it seemed to me, one of us can well be spared to carry the Gospel to these scattered little towns, where it has probably never been heard since the time of Augustine. About three weeks ago I bought a donkey, intending to use him in carrying my books and other things, while going from village to village. Last Friday, although I had very little money—less than two francs—the sun was shining so bright and warm that I felt I had no further excuse, so I started off. I did not intend to do more than take a preparatory exploring trip, so did not take the donkey.

I started about midday, with a light greatcoat and my sandwich box and books in my pocket. I first proceeded to Manouba, about four miles from Tunis. Here I found nothing but a few large houses belonging to Tunisian functionaries, surrounded by gardens, and to which, of course, I had no access. There are also some French barracks there, and a few French and Italian cafés and drinking-shops. In a French café I managed to get some refreshment, and seeing nothing to be done here I determined to push on to Jedeida, about thirteen or fourteen miles further, stay there for the night and return to Tunis the next day. The railway runs through Manouba and Jedeida, and the road is parallel at a little distance, but with the exception of two houses where the road crosses the line at half a mile from Manouba and seven miles from Jedeida respectively, there are no habitations whatever all the way. About half way between the latter house, however, and Jedeida is an Arab road-side

café, the keeper of which lives at the latter town. On leaving Manouba, a small boy on a big donkey joined me, and telling me he too was going to Jedeida, asked me who I was and what was my business? I told him I had a message from Sidna 'Aissa to the Arabs; did he know Sidna 'Aissa? "Oh, yes, he knew Sidi Muhammed Ben 'Aisa, the patron saint of the 'Aisawiya!" (I have explained that this sect are a kind of Howling Dervishes, whose orgies I fancy have some connection with spiritualism!) I explained to him that the 'Aisawiya were very bad indeed, and that the Lord Jesus had nothing whatever to do with them, but was the Son of God, who came to redeem the world. He soon found out that his way lay in another direction, and disappeared. Soon after I was joined by an old man with a couple of donkeys, carrying vegetables, who wished me a good day, but he talked so much, and went so slowly, that I could not get a word in, so telling him I should meet him at Jedeida, I left him behind. The sun was hot, and the ground hard, but green, and covered with the sweetest flowers, jonquils, sweet-scented thistles, etc., and, with the mountains in the distance, quite picturesque. I passed under the old Roman Aqueduct, now broken and in ruins, but still showing the solid masonry of the former masters of the world, and arrived at Jedeida at sunset, but found that my true destination was about a mile further, at "Gantra," or the "Bridge," from a splendid stone bridge built over the river Mejerda, which here makes long falling rapids, and is really a finer river; Jedeida itself consists only of a mosque and a collection of "gourbis," or tents of sticks, leaves, etc., which are the dwellings of a family of shepherd and goatherds. The men were all away getting in their flocks, so I went on to Gantra, where I found an Arab café and a "funduk" or stable. My supper consisted of some dates, an orange, and some bread I had brought with me, and I obtained leave from the café keeper to sleep in his café. I was tired, as I had been walking in thick boots, expecting mud after the long winter's rain, though I found everything quite dry and hard. The company in the café consisted of a party playing at cards, and a few others listening to the wonderful yarns of a Hadj or pilgrim, who, however, from his frequent references to a bottle of wine, certain well-known bad characters in Tunis, and divers affairs with the police in Tunis, was evidently not a very "holy man," even from their point of view. Seeing no chance of getting into conversation under these circumstances, I waited till they should be finished. Shortly afterwards, however, they all broke up, and went off, except three or four who like myself intended to sleep there. Seeing them making their preparations for the night, and knowing that the others would come back for their coffee in the morning, I also prepared to turn in; but first taking off my cap, I knelt and prayed, at which they all kept silence. While I was praying they put out the light, but one afterwards asked what was the matter with me? I told him I was praying, whereupon he exclaimed, "There is no God but God, and Muhammed is the prophet of God;" then curled himself up in his burnoose in the corner, and went to sleep. I did not sleep very well. My bed was hard, a rush mat on a stone bench (which was so narrow I kept nearly rolling off), and my pillow a tin sandwich box and a couple of books; but still I could have slept well enough, as I have had to do before, if it had not been for one of my fellow-lodgers, who had evidently either an uneasy conscience or a disordered digestion, for he kept me awake most of the night, occasionally repeating in his sleep probably part of the Koran, in such loud tone of voice that he awoke the others, who roused him, though without stopping his noise. At about half-past six next morning the café keeper lit his fire, and made coffee for us all, when the others came back, and among them a European who spoke a few words of French. He bade me "Good morning," and we got into conversation,

when he told me he was a Turk, or rather an Albanian, a Mohammedan, but he spoke and read Arabic, so I gave him a Gospel, that of Matthew, which he began to read. Then the others all collected round us, and I read a little from the Gospel of John, chap. i. Then one interrupted me and asked me who I was, and why I had learnt Arabic. I said I was an Englishman, and I was learning Arabic so as to be able to read and explain the Bible, which had a message of good news for the Arabs of Jedeida. The Albanian told them that the English were good, they were not idolaters like the "Roumi" (Catholics), or like the Muscovites. He had been in India, and the English treated the Mussulmen well. Had I ever been there? I told him I was born in India, whereupon he shook hands cordially with me. The others asked me what was the difference between the English and the Roumi? Were not all Europeans Roumi? Then I explained that it did not matter so much what a man was outwardly. God loved the Muslims, and the Roumi, and the Protestants; but they must believe on His Son Jesus Christ, of whom this Book spoke. There were good and bad of all nations, but God looks at the *heart*. The Arab who first spoke to me asked me had I read the Koran? I said yes; I had it at home. He said he wondered I read Arabic, and had not become a Muslim. Why did I not wear a fez? I said I had a fez at home, but what a man wore on his head made no difference to the religion of his heart. He then asked me why did I come only to Jedeida, where there were scarcely any people? Why did I not go to Tebourba, the next village? There are a great many Arabs there; and if I went on a Friday, when a great market is held, I should find all the Arabs from all the "douars" round, who would be very glad to hear of these new ideas. I told him that, In-sha Allah! (God willing) I would try to go as soon as possible, next Friday if I could, as that was just what I wanted to do. Then, after giving my other Gospel to the only one who could read, I had a few more dates and the rest of my bread for breakfast, while the others saw to their animals, etc., and then set out to return home. I should have been very glad to go on to Tebourba the same day, but the dates for my breakfast cost me my last sou, so I felt it would be imprudent, especially as I already had eighteen miles to walk back to Tunis. On the way home I was joined by a young fellow on a donkey, who asked me the time. I had left my watch at home, but I had a little compass with a sun-dial on the face, by which I told him within a quarter of an hour or so. He was so struck with this wonderful "sun clock" that he asked to be shown it several times, and then offered me a ride on his donkey, but as he was not going far on my road I declined. He belonged to a little place called Sa'ida, a mile or two to the south-east among the hills; but he said I had better not venture there, as there were very few people, and I might be torn in pieces by the dogs. I was glad to get home after my walk, but especially thankful to the Lord that He had enabled me to do this work for Him, and pray fervently that He will bless His own Word left in the hands of these poor villagers!

WORK IN CONSTANTINE.

By MISS COLVILLE AND MISS GRANGER.

As our sisters get greater freedom in the use of the language they find the opportunities for usefulness gradually increase, and as the people gain confidence in them open doors multiply. During the past few months these two lonely workers have both been called upon to mourn the loss of a parent; let us remember them very specially in prayer, that their hearts may be comforted by the consolations and promises of His word.

Monday.—Visited the Arabs who live in tents, and took some little dresses we had made for the children. They

brought the only mat they had and spread it on the grass. We sat down, and a number of women, two big girls, and some children sat around, while we told them of the love of God in giving Jesus to die for us. They listened very attentively, and when I asked if they understood what we were saying, they would sometimes say "No," and listen intently while we tried to explain it more simply. It was a joy to us to see them on this occasion so willing to hear, as we have several times attempted to speak to them, but after listening for a while would commence talking of other things. We then sang "Jesus loves me," and explained it to them. One of the younger women walked a little way with us, and after parting, before she had gone far, we heard her say, "Jesus loves me."

Mustapha, our Arab friend, came in to see us and asked for a piece of paper that he might write down the passages of Scripture which he could say before he commenced to eat. He said he had

HAD A DREAM

the previous night. A man appeared to him and said, "If you don't live by the Gospel you mustn't eat bread." He awoke, and lighting his candle walked about, but all was quiet, so he went to sleep again, when he dreamt the same thing again. He asked what we said before our meals, as he did desire to please Jesus. We told him we thanked our loving Father for providing all things for us, and, of course, we thanked Him for food. He was satisfied, and said he would read a portion of Scripture every night and morning.

Went in the afternoon to visit an Arab family, found one of the children very ill and the poor mother very sad; she has lost her husband and five children, and now this only one is about to be taken from her; she fears the worst, and yet hopes she may be restored to health again. Three women came in on hearing we had arrived, to whom we had an opportunity of telling of Jesus and His love for us all, especially for the little one. We heard this evening that the little girl passed away about six o'clock, her sufferings were dreadful.

Thursday morning.—The Professor's wife came to tell us the family who were mourning would be glad to see us, and asked us to go as soon as we could. We went about twelve o'clock, and on entering were asked into a room where a great many women were sitting. The little body lay in the centre of the room, and a woman was dressing it beautifully, just as though she was alive. When she had finished she kissed her, and afterwards the poor mother did the same. There were two immense candles burning, and on the charcoal fire a kind of incense was burning, the poor mother inhaling the fumes. The hired women (weepers) every little while commenced to weep, when all the others wept with them. It was the

MOST SAD SIGHT

I have ever seen. Soon after we went in some one asked who we were. The mother told them, and said how fond we were of dear little Filla, that we often visited them, and then told what we had said two days before about Jesus and the little ones. Down stairs a number were preparing cous-cous, which they send to the mosque for the poor, and each one who visited them had a dish of cous-cous sent to their home.

Sunday.—Mustapha came at nine o'clock, and we read the three last chapters of John's gospel. On Friday he spoke so nicely about the Vine, and how we abide in Jesus and He abides in us. To-day we explained as we went along, and when we told him Jesus asked each of us if we love Him, he added, "And if we do, we will go and tell others the joy we have ourselves."

After a young Arab came, one to whom we gave a gospel several months ago, but had lost sight of. As we were going

out he said he would come in at three o'clock. He returned at the time. He is a Marabout, and is frequently in the mosque. I asked him what he was doing in order to live with God as he hoped to go to be with Him. He replied, "Nothing; Mohammed will save me." I told him I was happy because Jesus had died for me and all my sins were covered by the blood. He stayed some time, and we had a nice little talk, promising to come again. Next day he came in again, and said how much he would like to learn to read French, so we have promised to give him three lessons a week in the evenings, and hope we shall be able to continue it, but find it difficult to get sufficient time for study.

Tuesday.—Mustapha came and read with us the first and second chapters of the Acts. He said,

"JESUS WILL COME AGAIN,

and will come in the same way as He went to Heaven, perhaps to-night, perhaps next year, but we don't know the time." He said Jesus did not wish us to put our *light* into a drawer, or some other place, but wishes us to be lights. I told him Jesus was *The Light*, and we were to be reflectors. He said, "Yes, in England, and Seigarasse, and here Jesus is the light." It does cheer our hearts to hear him. He says "The Arabs think Abraham is their father, but God is *my Father*." I asked him to come and have a talk with the young Marabout, and so he is coming on Friday at six o'clock.

Thursday.—An Arab woman came and stayed for about two hours; she is very poor, and seemed quite glad when we gave her some food. We had a nice talk with her, and when I spoke to her of death she looked so miserable, and said, "No, I shall not be glad." But I told her of God's love, and asked her where she would go to when she died. She replied, "I don't know, I shall be buried in the cemetery." I told her of the Christian's hope, and unfolded the Gospel story, to which she listened attentively.

Friday.—Mustapha came at nine; we read the fourth and fifth chapters of the Acts. We commented as we went along, and once I asked him if he understood. He replied he did, and would ask if he did not. When we had finished he spoke so nicely. I told him I would like to hear him speak to his brethren in this way. He said, "I often do, but

THEY WILL NOT BELIEVE."

In the afternoon visited the Arabs in tents. They are so dirty and so very ignorant it makes us quite sad to see them.

Saturday.—At seven o'clock the young Marabout came, accompanied by another from the same mosque. I gave them their lesson, and afterwards explained the Arabic texts on the walls. They listened, but did not make a reply. We were glad to see the two, and hope we may have many more.

PUBLIC PREACHING AT DJEMAA SAHRIDJ.

MR. CUENDET'S DIARY.

Friday, Dec. 9th.—To-day (market day) I have had a great many Kabyles for medicines; they have been coming nearly all day. Many of these heard something about their spiritual sickness and the great Physician of souls.

Sunday, 11th.—In the afternoon, as I was going to a village, a tall marabout from the mosque, sitting under a tree, called to me to ask whether I had any medicines to give him. This led to a conversation upon the Gospel, and soon a great number of men were gathered around us, of whom the majority were marabouts.

This great man, who has three times been on a pilgrimage to Mecca, considers himself and is considered by many as a "saint," as a proof of which a man touched me on the shoulder and said, "If thou sayest that this marabout has sinned, thou

wilt surely go to hell." Several times I have tried to read to them the words of the Gospel, but they feel it to be necessary to speak at the same time, so that they have entirely prevented me from doing so. An old man came up in a passion, took the great marabout by the beard, saying to him, "Ask him who the father-in-law of God was, if Jesus Christ is His Son." The marabout, without answering this man, took my hand and began to enumerate some of the Prophets upon my fingers; then he said to me, "The Jews have Moses, you have Jesus Christ,

WE HAVE MAHOMET,

But Mahomet is the greatest of all." This discussion lasted about two hours. When I left off, my throat was very tired. May the Lord speedily open the eyes of these "blind leaders of the blind."

14th.—I went to a village, about an hour and a half's walk from Djemâa. There I found a gathering of about twenty men, amongst whom was the great marabout of the mosque. He came and sat himself down before me, his beads in his hand, with the air of opposing all that I might say; but he was very attentive, as were all the rest. From time to time he shook his head in disapproval, and when he was satisfied he gave evidence of the fact by saying, "That is very good; go on."

Sunday, 18th.—Preached in the square of Djemâa, from James i. 14-15. Among my listeners were three native teachers from the French Kabyle Schools. As we were finishing the last hymn, the priest from Mekla came up. He was astonished to hear singing in Kabyle, and Miss Cox's little harmonium pleased him so much that he immediately wished to send for one like it for himself. I accompanied him half way to Mekla. We conversed upon missions in general, but especially upon what is done in Algeria. I found him

VERY INDIFFERENT,

the love of money and his own comfort predominating over everything. I learnt from him that the "white sisters" or nuns have left Djemâa. We have therefore no Romish missionaries near us at the present time.

22nd.—Miss Smith came to-day, in a terrible fright, asking me to go and see a wall of one of their rooms which threatened to fall. In fact, it was already leaning out about a foot from the top. We quickly set to work to empty the room entirely of everything in it, and, thank God, we finished without accident; but some minutes after, the wall fell with a crash, and covered the whole room with the *débris*.

Sunday, Christmas Day.—This morning we had twenty-two boys to our meeting. I spoke to them of the birth of Christ, after which they all received a good supply of bread, meat, fruits, bonbons, coffee, etc., which Miss Cox and Miss Smith had prepared for them. All appeared to be very well satisfied, those who had never attended our little morning worship as well as those who frequent it regularly—although the latter had what the former had not—the honour of having a *plate*, and a little larger portion. After dinner, at our usual service in the square of Djemâa, I spoke again upon the birth of the Saviour, taking as a text the words of the Apostle Paul in 1 Tim. i. 15.

Sunday, Jan. 1, 1888.—This morning, at our first Kabyle meeting for this year, we had an attendance of between twenty and thirty. Several old people, covered with rags, thinking, doubtless, that this was the day for the distribution of bread to the poor, were there to help. After midday, in the square of Djemâa, we had

A CROWD OF PEOPLE.

While we were singing, a good number of French came up, but nearly all had had more or less to drink. We sang a hymn in French. Then I read the 103rd Psalm in Kabyle, and spoke more especially upon verses 9 and 10 of the same psalm. But two men began to contradict me, and to turn my words into ridicule, trying to make all the others laugh. Then at our side a Frenchman gathered a crowd of children around him

(for what purpose I do not know), who began shouting out. Little by little such a noise was made that I had great difficulty in making myself heard by a good number, who, in spite of all, still listened attentively. At last I was obliged to leave off; the noise became intense, and my tired voice was no longer able to be heard. When we left the crowd they rushed upon us, calling out, and we were

WOUNDED WITH STONES.

Miss Smith received a cut upon the arm. Several young people and children followed us as far as the house, where they still continued to make a great noise, and threw stones upon the roof of our house and broke several tiles. Thus this first day of the year has been rather a sad one for us, but "if God be for us who can be against us?" "Be of good cheer," said Jesus; "I have overcome the world."

Monday, 2nd.—There has not been less noise to-day than yesterday, though of another kind. A crowd of Kabyles waited from early morning at the door for the distribution of bread and coffee for the men, and bonbons and toys for the children. About nine o'clock we wanted to open the door to let only the old people come in a little before the others, but so great was the crush that despite all the strength that we could muster we were not able to keep back this eager crowd from entering. The two rooms of our sisters were thrown into one (the wall having fallen down), and were quickly filled. Several young people put forth all their energy to help us to set them in order. When silence was in measure secured we sang; I read and spoke, and last of all we proceeded to the distribution. Every one in our house was needed for this business, and then we had much difficulty in maintaining order.

9th.—Yesterday, Sunday, my throat being too bad to preach in the open air I was not able to go as usual into the square of Djemâa. To-day the Misses Cox and Smith and myself went as far as the village of Mer'era, where we sang, and read, and then spoke to a group of men gathered together.

Sunday, 15th.—This afternoon, at our meeting in the old market-place at Djemâa, we had a crowd of people. But two or three marabouts, who evidently came with the intention of interrupting, soon stopped me in my reading at the 7th verse of the 63rd Psalm, "In the shadow of Thy wings," by asking me if God had wings. My explanation being given, I was quiet for a moment. Then I took my text in Ephesians ii. 8-9. Little by little an argument commenced, then one of the marabouts, a short, dark-complexioned man, with a

RATHER UNFRIENDLY

countenance, began repeating to me some verses from the Koran, with such rapidity that several men said to me, "You see this, that he knows God!" I told them that he had learnt all these verses by heart without understanding the meaning of them, and that God does not regard what comes from the lips but that which comes from the heart. The discussion becoming very heated I wanted to get away, but a man took me by the arm and said, "Stay here—go on." I then gave thanks to God for having at the close shut the mouths of all these adversaries of Jesus Christ, and was able to finish what I had to say to them amid perfect silence. During the whole discussion several Kabyles kept supporting me. Thus are we always enabled to be "more than conquerors through Him that loved us."

OUTFITS AND PASSAGES.

FOUR OTHER WORKERS are prepared to go forth as soon as the necessary arrangements can be made. Some of these are, however, only partly provided for, as we do not use money sent for the General Fund for outfits and passages, the latter being quite distinct. Will friends, therefore, who wish any portion of their gifts to be used for this, kindly state it when ending.

WITNESSING IN MOSTAGANEM.

JOURNAL OF MRS. LILEY.

January 2nd.—Arab children came this morning; in the afternoon an Arab, with his wife and little son; she said, having heard it was our new year, she wanted to wish it might be a happy one. This dear Miriam has said to me more than once that she loves the Lord Jesus very much; but I am not sure that it is with a full comprehension of all He wants to be to her.

January 6th.—I counted fifty-six Arabs waiting this morning at the Court of Justice; never a day passes but one is taken in some evil act, and yet that which alone can cleanse heart and life they desire not.

After our usual prayer-meeting, in which every member of the mission was remembered, we left the house with "our message," my husband going first to shops in the town, and I to Tidjdit; had good reception in the four houses visited; in the first entered was particularly encouraged at the attention given during the Bible reading; in the second, missed one bright young face, and found that there had been a divorce five days previously, and that Sabria had gone back to her father's house, which is a few miles away; it will be difficult to reach her now, but these are difficulties the missionary frequently meets here.

January 9th.—Started this afternoon for a quarter inhabited by Arabs, who have of late drawn upon themselves much attention by their

PROPENSITY FOR STEALING.

I particularly wished to see one young wife, whose husband is in the hospital, dying, having severely burned himself by an explosion when stealing gunpowder. I found the recent visits of the police had rendered the people distrustful, and that savage dogs were guarding their dwellings. I had, however, opportunity for a nice read and talk with one woman who was sitting by her sick son.

January 14th.—A fête to some marabout is being held; Arabs seemed more busy partaking of "the bread that perisheth" than ready to hear of "the Bread of Life"; there was no fête in the house of Fatima (so wonderfully raised from the gates of death four months ago); we had a nice talk and read together; she seems to accept with simple faith accounts of the love and power of Jesus; and spoke more freely this afternoon, her husband being away: servile fear keeps many a poor woman in bondage.

January 20th.—Zoura went with me to-day to a large court, inhabited by Jews, Spaniards, and Arabs; none of the women here can read.

January 21st.—Was able, by taking conveyance one way, to go to Mazagran, and saw the married daughter of a woman in Tidjdit, and the young girl recently divorced; she appears happier now than when working hard under the direction of a mother-in-law. Her brother says there are already two or three new offers for her hand.

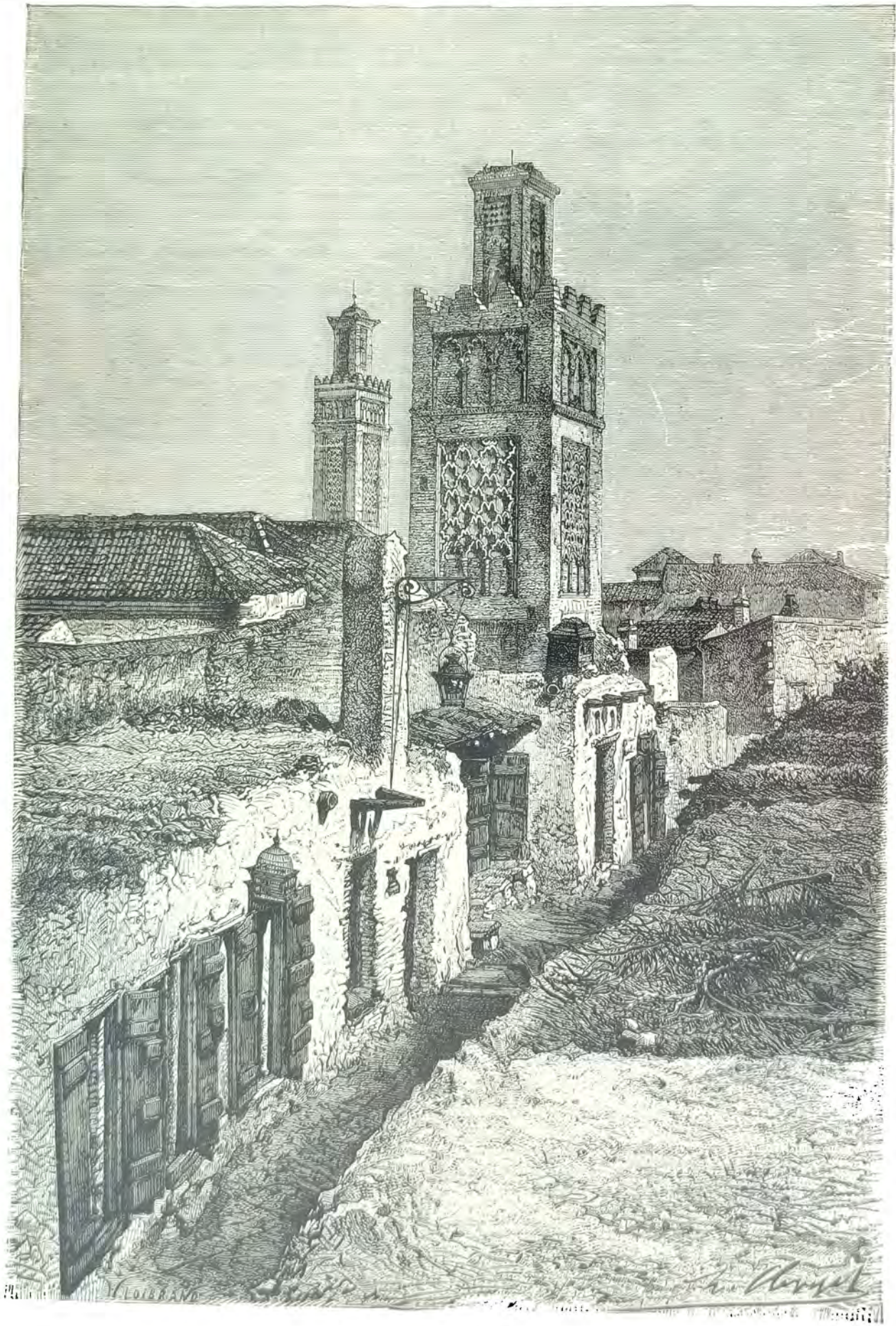
January 27th.—Feel cheered this evening; the women do seem so glad to see me, and I believe

A WORK OF GRACE

is going on in some hearts. My husband, who has been amongst the Arab shopkeepers in Tidjdit, says several of them have expressed gratification, because their wives and homes are visited.

January 29th.—The fifth anniversary of the day in which I was first led in desire towards the foreign mission field; bodily need has been for the time forgotten, as we have sought fasting to draw nearer unto God.

MISS INA DE HAILES left England on the 5th of March, in company with Miss Trotter and party, to join our sisters, the Misses Read, Vining, and Day at Tlemcen; the party reached Algiers on Friday 9th; we commend them all to the prayers of the Lord's people.



OUR ILLUSTRATIONS.

A STREET IN TLEMCEN.

Our large illustration on the opposite page shows the Rue des Orfèvres, one of the poorest streets in Tlemcen. The view is taken from the roof of one of the houses. These roofs are formed of beams, about three feet apart, across which short sticks are arranged close together, and covered with thickly-matted bushes or boughs of trees. Over this is spread a coat of thick mortar, and then comes the marl or earth, which makes the roof. The narrow street looks dismal, and were it not for the bright lamp swinging from its iron standard a visitor might find it difficult during the winter evenings to make his way. Our readers will notice the doors of the native dwellings on the further side of the street; in these dwellings, with their low, very low roofs, and their lack of windows, are to be found many a poor weary woman, bowed with a load of care, "having no hope and without God in the world," and many little children, growing up in ignorance of Him who "took young children in His arms and blessed them." It is to such as these our sisters go, with words of eternal life, "telling of Jesus, the Mighty to save," and seeking by Gospel song and Gospel story to awaken in these neglected ones some hope of a better life. This street is the approach to the mosque of Sidi l'Hassein, the square tower of which is seen over the roofs of the houses. To this mosque is attached a school, and here day by day the young Mussulmen are taught the Koran, learning by heart the lessons of the false prophet of Islam.

A PIOUS NEGRO.

(See cover.)

WHEN photographed, he was sitting in a corner of the doorway of the mosque plunged in pious meditations; around his neck a string of beads and charms, a stout staff in his hand, his snow-white turban contrasting strangely with the ebony hue of his skin. He is not a mendicant, but a kind of holy man, and as such will willingly receive the gifts of the charitable, such gifts being supposed to benefit the giver even more than the receiver.

These negroes, of whom there are many in North Africa, are probably the descendants of slaves, slavery with all its horrors having existed throughout Algeria previous to the French occupation. Their true home is in the Central and Western Soudan, an immense mountainous region covered with gigantic forests, to the south of the Sahara, the source of the Senegal, the Gambia, the Niger, and many smaller rivers. In this enormous territory are groups of negro states with vast populations numbering probably nearly fifty millions, but at present without a solitary witness for Christ, except along the coast and on the lower Niger. As we gaze then upon this poor man, blinded with superstition, let us breathe a prayer for the myriads of his countrymen sitting "in darkness and in the shadow of death, bound in affliction and iron."

FOREST OF OLIVES.

(See page 179.)

THE olive tree grows abundantly in all parts of Algeria, but only comes to perfection amongst the mountains of Kabylia, commencing at an elevation of about 2,600 feet above the sea. It rejoices most in a hard, rocky soil, or chalk marl, abounding in flint, which may probably explain the allusion of Moses, in that last song of his, to "oil out of the flinty rock." The growth of the olive is very slow, bearing no berries until its seventh year. Consequently the husbandman must have "long patience for it"; but once established, it continues to yield its load of oily berries for twenty generations, or while there is a fragment remaining. As a rule, these trees in North Africa receive very little care, consequently do not yield an

abundant harvest oftener than once in two years. They are indispensable to the comfort, and even to the existence of large numbers of people; almost every kind of dish is cooked in oil; the berry pickled is eaten with bread, and the lamp is fed continuously with the oil. The olive groves and forests are not the property of any one owner, but the trees belong to various persons, although planted on the same tract of land, without walls or fences of any kind; and here, in the shortening November days, may be seen the varied owners all busy in shaking the ripened fruit from the trees, and gathering it in bags, it is borne on the backs of mules, or, alas! oftentimes upon the backs of the poor burdened women to their mountain homes. When shall the day come that He who, under the deep shadows of the olive in Gethsemane's garden, "poured out His soul unto death," in prospect of the Cross, shall be worshipped, loved, and served by these poor deluded disciples of Mohammed?

AMONG THE POOR IN TLEMCEN, ALGERIA.

BY MISS READ.

Wednesday.—In the afternoon our class of sewing girls came as usual. We had a pleasant time, as several of them work very nicely now. We do not have quite so many calls for our help. At first Miss Day and I would have six or eight each, and all claiming our attention at once. It is very amusing to watch with what pride they will show their work to one another when well done.

Friday, 4th.—The day has returned for our weekly gathering; a good number of men and women. Miss Day spoke to the men. Had a very encouraging time; several of them appeared so eager to learn more of the Bible, although their companions mock at them. I spoke to the women; and one of them, who has long been influenced by her husband, said, "I will believe that Jesus is my Saviour." We can only help her by taking her to the Lord, and ask Him to incline the heart of that husband to the truth; until that time we can only pray she may be kept strong in the power of the Lord.

Sunday, 6th.—Service at the temple. Our gathering of poor, Miss Day taking the women. I spoke to the men; had a good time; took up confessing Christ. Sunday-school in the afternoon; the children come very regular now. Three of them had learnt an Arab text, so they took home with them the cards, which are very pretty; we hope they will be placed upon the walls of their homes, and by this means the truth carried home to the hearts of their parents.

Monday, 7th.—In the afternoon we had two Arab visitors to see us—a marabout and his wife. He is one of those who come to our Friday meetings, and one day, asking him about his home, he said he had a very young wife; so we told him to bring her to see us. This he did, and we found her to be quite a girl—about sixteen—and with a young baby of nine months. Our hearts filled with pity as we looked upon her, for her husband is very much older than herself, and blind. We thought she could not have very much enjoyment in her life; and this we found to be true, for, as her shyness wore off, she told of her home life—how her husband did not like her to go out of the house, and that she had no relations here, for he had married her from one of the tribes near Nedromah. "But," she said, "now I have baby I am happier." We had a cup of tea together, and then they left. Since that time they have paid frequent visits, she is always so delighted with the singing and music. One day I asked if she would like me to make a cotton robe, as she said she had never had one, as all tribe women wear a long strip of calico wrapped around them. Her face brightened, and she said so quickly, "Can you make an Arab robe? Will you make one for me?" And so this afternoon's

visit was the result of that promise. He left his wife with us, saying he should return in two hours.

I CUT OUT THE ROBE,

and brought out my machine, while she sat by watching in astonishment; and when I was doing a long seam I let her turn the handle; her delight was unbounded. Just as we had finished her husband returned, Fatima instantly telling her husband what it was like. The young wife was happy in her new possession, and gave us many thanks, kissing our hands. Our little gift had not cost us very much (2 fr.), and yet it had brought some joy into her heart. How we long for the time when we may see upon her face the joy of having the knowledge of Jesus as her Saviour!

Friday, 11th.—The day of our weekly gathering; rather larger number than usual. Our friend of Monday came, and Miss Day said he listened very attentively. Among the women there was one who was very much troubled about herself, and said she did not believe her prophet could do anything for her. Told her she was quite right; Jesus was the only one by whom she could be saved. She said, "Oh, tell me what to say to Him." I said, "If you wanted me to give you something which you knew I possessed, what would you do?" She said,

"ASK YOU FOR IT."

I said, "Do the same with Jesus; ask Him to take all your sins and give you a new heart—He will." She said, "I will do it now." And there, in our little room, she said words which I am sure the loving, tender Shepherd heard and answered.

Friday, 18th.—A high wind still blowing, and in the afternoon it began to rain. We feared none would come, but by two o'clock nine had gathered, and we had a very good time together. The woman who, two Sundays past, had said Jesus was her Saviour paid such eager attention, and said to the others, "See, you must believe too, or you won't go to heaven." We are quite sure it is real with her. We have promised to visit her as much as possible, because she wants to know more of the Bible.

Friday, 25th.—Afternoon meeting; not quite so many came as usual, on account of the weather, but we were able to speak personally to each one, and one man said, "he had so long believed in his prophet that if he could not enter heaven in that belief he would stay out."

Sunday, 27th.—Gathering of poor. We had specially good times. At the close of the reading one of the men said, "Yes, what you say is true; there is a great difference in the life of Jesus and Mahommed. Jesus used words of love in all that He did, and Mahommed used the sword; if people did not do as he wished he killed them." This from one who always tried to turn anything we say by repeating verses from the Koran! We felt that the light was coming to him.

WORK AMONG THE PATIENTS IN TANGIER.

By Miss Jay.

Nov. 10, 1887.—Busy morning. Twenty-seven patients; several of them most interesting. For over four hours we were all hard at work doctoring, dressing, speaking, reading; my voice nearly goes by the time the morning is over, but it is happy work thus to have the opportunity of speaking of our dear Lord Jesus to so many who know Him not. One poor wild woman with two dear wee children interested me so much—she had brought them from such a long distance for medicine, and loved them so dearly. All were unspeakably dirty and ragged; they looked very different when they left in some new garments. I wonder if any of the words spoken to her will

find a resting-place in that poor dark heart; she sat holding my hand and looking so earnestly into my face as I spoke to her of "Sidna Aisa," who had opened the gate of Heaven so wide that the most sinful and neglected could go in. His name even she had never heard before.

12th.—This afternoon I took old Ali with me, and rode to Jebel Mockra. The wind was so high I could hardly keep on my donkey; many of the people gave me a warm welcome, for we have many patients from this village. In one hut I found a dear boy about fourteen who had been ill for five months with a bad knee; he cannot walk at all, and looked very ill and pale. I had

AN INTERESTING TALK

with his grandmother and uncle about Sidna Aisa, of whom they both knew a little; two younger boys sitting close beside me also seemed ill, and on my asking if they were so the woman quickly said: "Oh, yes, they have both got small-pox." I thought it wiser to leave as soon after that as I could; it was quite dark by the time I got home.

14th.—Had a long tiring morning with the patients, but a very happy one. The little boy I saw at Jebel Mockra came on a donkey, and the doctor hopes to relieve him. One Moslem brought up his three children for medicine, and while waiting I collected all the children present, and he had a nice time with them teaching them the prayer, "Create in me a clean heart," etc., till they knew it perfectly. There were several Spaniards, to whom, alas! we could not speak, but we gave tracts to those who could read.

To-day was a most happy morning at the Medical Mission. Many came; but my heart was specially rejoiced by one dear old woman who has been here often before. I had a long quiet talk with her, and although she is very ignorant, yet I do believe a real love for Christ has begun in her heart. I thought her last words to me about Him very true and beautiful. She said: "When we take Sidna Aisa into our hearts, He takes us into His." I had

A GROUP OF SIX

well-to-do Moors in the little room to speak to at once; it was rather trying, as a man who always laughs and sneers at everything was there. Instead of speaking of Sidna Aisa, I began by saying what sinners we all were, and how God knew everything—all our words and deeds and thoughts—every bad thing we had ever done, and then went slowly over the names of a number of sins, and said how God hated them and called on all men to repent. To my great comfort the man who always mocks seemed quite sobered, and gave not the least trouble for the rest of the morning. We were so glad to hear several people say that the medicine had made their friends quite well.

28th.—Though it is the feast, we had a great many patients this morning. It is fine and cold, so the people can get out. Spent all the morning talking to different groups of men and women. The dear old woman whom I hope loves Christ was there again, looking very bright and cheerful. I kept passing and repassing, attending to the people. Presently she caught hold of my dress, saying, "Why do you walk about so much? Why don't you come and sit down beside me, and tell me more about Sidna Aisa?" As soon as ever I could get away from the men I did do so. In the afternoon

TWO SUPERIOR MEN

came up, asking to see the books about Sidna Aisa. They stayed reading the Bible for a long time, and I called in our gardener Ali to listen to them, and gave them a Gospel when they left.

8th.—Fine. Large number of patients; long, busy morning.

My Jewish friends brought me another large jar of preserved citrons. Had a most happy talk with the dear women. They seemed so really interested and anxious to hear more of Christ. With the men, too, I spent a long time talking and reading. While I was engaged with the Moors, I noticed a young Jew listening. He was on the other side of the court, but gradually drew nearer and nearer, his face full of interest, till at last he was standing close by me. Afterwards I got a word with him alone. He said he had heard a little about Sidna Aisa, and wished to know more. Seeing my Arabic Gospel, he asked what it was. I told him it was the life of Sidna Aisa. He asked if I had not one in Hebrew to give him. I had one in my bag, but it was a torn copy. However, he took it with great delight,

HIDING IT AWAY

carefully in his cloak. He does not live here, so I am not likely to see him again, and cannot help believing he will be led into the light—he seems so really in earnest. And thus they are ever coming and going, finding their way to us from long distances, and then off again, so that we can hardly hope to see results; but this sowing shall not be in vain.

22nd.—Finer. Doctor away. Saw the patients, Miss Copping dressing a number of them; so many have wounds and sores. Had a long talk with the man who had the Gospel last time, and read the account of the Crucifixion with him. He seemed impressed, and asked several questions. Later on had long talk with three talebs and some boys. A young Jew standing near, to my surprise, came forward and explained very clearly what I had been saying. I found he knew the Gospel well, though he had not accepted Christ as the Messiah. A beggar to whom I had given a text-card brought it back to-day, and repeated the words by heart. He seemed quite to prize it, so I gave him a little tract. He can read very fairly.

Jan. 5th, 1888.—We have taken in one poor beggar lad, with a bad neck, as an in-patient, as he lives far away and needs care and good feeding. Had a nice talk, and read with him in the evening. He is really intelligent, and can read pretty well himself.

7th.—In the afternoon several friends came up from the town to see the pretty quilts which the

WILLING HELPERS

have so kindly made and sent out for the hospital. They were greatly admired.

12th.—We had such a day at the medical mission to-day; were working from 10 to 3.30. Attended to fifty-three patients, and many brought friends with them. Our covered court and new rooms were indeed a comfort. The men sit in the court; I counted thirty-four there at one time. Several were reading the Bible, others listening to them, and a large group had gathered round Mr. Summers to hear him read and explain the Gospel.

LARACHE, MOROCCO.

Miss Herdman writes:—

Most married women among the Moors are allowed out to the cemetery and to pay visits to their friends every Friday, as well as to go to the bath once a fortnight; but there are certain men, poor and rich, especially the sherifs, or descendants from Mohammed's family, who never allow their wife or wives outside the door. When the house is very large, with a wide flat roof protected by high battlements, the punishment is more bearable; but there are some women shut up in one room, with a small open court and a small flat roof

UNPROTECTED,

which they dare not mount up to, and so see the world a little, for they would be seen, and the husband would either divorce them or beat them cruelly.

I was in such a home to-day. The street door opens into an open unpaved space, rather dirty, with a one-story room built at two of its sides, each room containing a family. One family poor and allowed to go about a little; the other of moderate means, consisting of father, mother, and four children. Of these, two girls of 13 and 15 (about) are not allowed out of the street door. The mother has never been outside that door since she was married (perhaps sixteen years ago), for not one knows anything of age or date. Is it not dreadful? She is a pretty, lively woman, still young. The room is about 14 ft. by 8 ft. in which she is imprisoned, as we would say. In each house the women and girls listened attentively.

Sent a few loaves to the prison. Appalling was the account our boy brought back. He said the poor men were haggard and wan, white cheeks and sunken eyes; eager hands clutched the half-loaf, which was greedily devoured.

THE CLANKING CHAINS

plainly told of many weary hands and feet, the wearers being almost too weak to drag them along. They tell us many are dying of starvation, as the Government does not provide food, and those who have no friends are in a sad and pitiable condition of hunger and distress. How true it is "the way of transgressors is hard." Many of these are murderers and highway robbers; others are imprisoned for debt, and kept there probably ten or twenty years, or until they choose to give up all their money. "The whole creation groaneth," and we ourselves often groan at the sin and sorrow, sadness and wretchedness, oppression and wickedness all around.

In the afternoon we went with the American Consul to the prison, having heard of the great distress there. In the first cell were about forty men, ten or twelve of whom have no relations or friends here to bring them food, and so are nearly starved, subsisting on the gifts of those who happen to be a little more fortunate or have money of their own. In another court, a good part of which is open to the sky, there were about thirty men, some with chains on their ankles; we went in amongst them, telling them we had come to see who were really in need, that we might send them bread. They received us kindly, but it was a sad, sad sight. Doubtless many of them are hardened criminals, others not; one man said he had been there four months because he owed 16s., and has no idea when he will be liberated. Another poor man has been in over four years, and has lost the sight of one eye from inflammation and erysipelas, and now has a most painful swelling, which requires a doctor's treatment. We longed to tell them of Jesus, the sinner's Friend, but were hurried out of the place.

Among other visitors to-day came an old woman who has made seven pilgrimages, the greater part of the way on foot, to Mecca to worship at the Prophet's tomb. She is surely seeking after God, and will be found of Him. She was delighted with all she heard here, and hopes to come again, as owing to the heavy rains and mud she cannot yet return to her home in the city of Morocco.

Miss Caley writes:—

Monday, 28th.—Saw a few patients this morning. We have an interesting variety now: a broken-arm; a rat-bitten foot; a wounded foot, the poor man having lost the nail of his great toe; a case of facial erysipelas; a scalp wound, the boy having been struck with a stone; a wounded shin, the poor woman having fallen on a piece of wood, which pierced deeply into the flesh; besides dysentery and the results of fever and malaria. Then we went to a very nice Moorish house, where we were welcomed, and shown into the best room, and had a long talk with the owner, his wife, and some neighbours. He seemed so interested in the Gospel of Matthew, specially the words, "Do good to them that hate you," and so I lent it to

him, and he seemed very pleased. We drank tea with them, and had some cakes. In the afternoon visited two houses, and found attentive listeners. We brought five

PORTUGUESE SAILORS

home with us, to whom we gave gospels, and sang some hymns. After tea, a Moor, one Spaniard, and two Jews came in, to whom we spake, and read, and sang in Arabic and Spanish.

Friday.—We have been in doors most of the day, as it has been cold and damp, and several have been to see us; amongst them three Sheriffas, also three boys, to whom I showed a Scripture picture, and then spoke about sin, especially the sin of lying. One of them (because he had not committed a murder, I suppose, said, "We are clean before God." I said, "Oh! but you all tell lies." "Yes," he said, "we are full of them." I asked, "How many do you think you tell every day—about ten?" "Oh, more," he said, "without number," and he only about ten or twelve years old.

POOR LITTLE FELLOWS,

How I long to gather them into a class, but as they know nothing about either time or hours, it is very difficult. How we do need patience, wisdom, and faith. "Brethren, pray for us."

Miss Herdman continues:—

Thursday, January 26th.—This morning, early, my visitors began coming. Some Moors from the mountains had come to Larache to bring presents to the Governor, and having heard of us, came to our house. Gladly I admitted about twenty great, strong, well-built, wild-looking men, and they all listened most quietly and attentively as I spoke of sin and repentance, and salvation through faith in *Christ*. After about an hour and a-half others came, so I asked those who had been here a long time to leave and make room for them. Again

EVERY SEAT WAS OCCUPIED,

and some sat on the floor, and again, oh! how gladly, I told of the precious blood, and pointed out the *necessity* for change of heart and life. Once or twice I stopped, and asked, "Do you understand what I am saying?" "Yes," they answered; "go on, we understand every word." So for more than three hours I had the privilege of telling, reading, and singing the gospel to many who I suppose had never heard it before. I should think there must have been nearly fifty here.

Tuesday, January 24th.—Very few people to-day, most unusual, but one poor sick man, who has been a few times before, listened most attentively, as with gladness I told the whole story of the betrayal, crucifixion, burial, resurrection, and ascension of Jesus Christ. As I repeated the words, "God hath laid on Him the iniquity of us all;" he exclaimed, "Poor man!" and marvelling that He could pray for His murderers, again and again he said, "Wonderful, wonderful!" Then I enumerated some of his sins, and he said, "Oh, how many!" and I asked, "Where are they now?" he answered, "Lord Jesus has lifted them all," and he looked so happy, and the tears filled his eyes, as he tried to join with me in singing our Arabic hymn of praise to God.

OUR ARABIAN MISSION.

THIS Mission was commenced with a view of carrying the Gospel to the Bedouins of the Hauran, a part of that numerous family of Ishmael scattered over the vast deserts of Arabia. Our brother, Mr. S. Van Tassel, has been in the neighbourhood of Beyrout about sixteen months, working hard at the language. We give a few extracts from his journal:—

November.—I often wish that I could visit some of the many

villages lying about one or two hours' ride from B'hamdoon to distribute tracts and gospels in them, and speak a word to the people. There are many of these small villages which remain almost untouched by the gospel, but without a horse it is impossible to get to them. I have been praying for one, and also that the way might be opened up, and the means provided for me to take a trip down to the Hauran in the coming month, and settle upon my future place of residence. At present funds are almost exhausted, and unless some are received shortly the trip will have to be postponed.

December.—Sufficient money has been received for my necessities at this time, but not enough to allow me to go to the Hauran. I feel rather disappointed in not getting off, for I am anxious to move on in the work. I remember, however, that God knows best, and if it had been His will that I should have gone, the money would not have been lacking. As the days are now short, and the work in the vineyards finished, I have a better chance to work among the people here; they spend their evenings in the houses now, instead of sitting about among their vines, as they do in summer-time.

Often I have my house full of men in the evening, but if no one comes I generally visit one of the houses in the village.

On going to a house I take off my shoes at the door, and leave them there, then entering I find a number of people sitting on the floor around the fire, which is built on a flat stone in the middle of the room.

As I enter they all rise, and salute me, and remain standing until I am seated on a skin or mat, on the floor also, and then resume their seats again. The room is

FULL OF SMOKE

from the fire and from the pipes of the men, and in a short time great tears are rolling down every cheek. When it becomes unbearable the door is thrown wide open to let some of the smoke out, and some fresh air in.

The blast of cold air which enters, however, fairly freezes one, and so we are subjected to alternate smokings and freezings all the evening. The conversation for a time is general, but after a while when the opportunity offers I turn it to the subject of religion, and speak to them of Christ. Before I have said much there are likely to be some dissenting voices, and one will say, "Who is Christ? Christ is nobody. Why don't you speak to us of the blessed Virgin? She is Queen of Heaven and earth, and the Mother of God."

It is not advisable to argue with them, or contradict them in any way, for some of them are Maronites, and more bigoted than any Roman Catholics I ever met with; the rest, who are Greeks, are almost as bad; Mary is their god, and before her there is no other.

I find it best to take the Bible, and say to them, "Let us read a little from the Word of God," and while they listen I read to them about Jesus. Then when I see that they are quieted down, and interested, I try to explain to them Christ's atoning work for sinners—what He has done for us, and what Mary has *not* done, and *could not* do. If they raise any question I always try to answer it by reading a passage from the Word of God, and find that that generally satisfies them.

During this month I have seen why I was not allowed to go to the Hauran in November. News has come of

DESPERATE FIGHTING

between the Druses and Bedouins in that district. The government at last sent troops, and quieted them, but not until about 200 had been killed, and many wounded. It I had gone when I wished, I should have been there just when the fighting took place, and while it is not likely that I should have suffered any bodily harm, yet without doubt I should have been robbed of all that I had, during the time of lawlessness and disorder.

CENTRAL SOUDAN MISSION.

(Hon. Secretary: Miss M. G. Brooke, Tyndale Lodge, Bromley, Kent;
Hon. Treasurer: Lieut.-Colonel R. Wilmot-Brooke, Southelms,
Shortlands, Kent.)

PIONEER JOURNEY OF MR. GRAHAM WILMOT-BROOKE AND MR.
SALIM C. WILSON.

The journey here described has been undertaken by Mr. G. Wilmot-Brooke, accompanied by a Sudanese Christian, of the Dinka tribe, with a view of entering the Central Sudan by the Congo. The primary object of the journey is to reconnoitre the country from the evangelist's point of view. In the January number of this paper we gave extracts from Mr. Brooke's journal describing their journey up the Congo as far as Stanley Pool.

THE latest letters from Graham Brooke were closed at Stanley Pool, Nov. 15th, 1887, and some further particulars of him have been brought back by two missionaries of the B.M.S., Mr. Cameron and Mr. Charters, who left the Pool Nov. 12th.

On arriving at Stanley Pool, Sept. 30th, Mr. Brooke saw the head of the recent state expedition up the Loika river, by which route he had hoped to reach the Arab settlement of Ali Kobo, but having been informed by him of wild tribes, with whom it had been impossible to treat, and trackless forests, Dr. Sims advised Mr. Brooke to consider the Loika route closed for the present, and turn his attention to the Mobangi.

Stanley Pool, Sept. 30, 1887.—A busy and eventful day. We awoke with the first streaks of dawn, packed in a few minutes, ate the rice and porridge prepared over night, and started off. I hurried on, ahead of the caravan, and arrived alone at the compound of the *Mundéle Ingleso*—the A.B.M.V. Station of Kintano. I received a kind welcome from the party, whom I found assembled at dinner. Dr. Sims gave me a great deal of information, and in the afternoon took me down to the State to interview Mr. V—, who has been up the Loika. He told me that they had found ferocious tribes, who would make no parley, and from Loubi Falls to the Welle was apparently one vast unbroken forest. Both he and Dr. Sims are very strong on the Mobangi route being the best. Meanwhile a host of questions presented themselves for immediate decision. Mr. V— was perhaps going up river in 24 hours, and another steamer might not be starting for sometime; but my caravan had not arrived, and we must have more barter articles, of the right sort, for the Mobangi trip. In the evening I heard that Mr. S— was off in the *Florida* to the Equator in four days, so the next thing was to ask for a passage to Equatorville and get barter articles.

[A passage to the Equator being offered them, in the *Florida*, it was arranged that Salim should take advantage of it, and, after a week's stay at Kintano with the missionaries of the A.B.M.V., he left for the Equator, and Mr. Brooke visited the B.M.S. Station of Kinshassa, where he was kindly entertained for some weeks, and finally left Stanley Pool in the *Henry Reid*, joining Salim at Equator Station Dec. 2nd.]

Equator Station, Dec. 5, 1887.—The difference is very striking up here between the natives of this country and those down river. Those degraded, squalid, and puny; these are warlike, proud-looking, and prompt in action. In the afternoon I got into conversation with a pilot who had been up the Mobangi, and he told me that the river is now quite safe up to the second French Station, 1° 50' N. In fact, it is much better now than it was a few months ago. There is no need to stop every day to fraternize with the natives; you need only stop for food.

Dec. 6.—Mr. Banks very kindly came with me to a neighbouring village to interview a chief whom he had never before spoken to, and who was likely to have a suitable canoe and men. He had his pockets filled with small bead necklaces, a tin trumpet, and a few other small toys. We went along a very

uneven path till we came out among some small, smoky, tumble-down huts and shelters, with a dozen or two of people sitting beneath them. The chief came forward, an extraordinary, hideous old man, but would not enter into conversation. We soon saw a fowl being chased about, a sure sign that a "dash" was about to be given, which involved another in return. Seats were now placed outside for us in the shade, and a bunch of plantains and a minute fowl having been laid at our feet, the chief was told that his "dash" was awaiting him at Wangata (Equatorville). Mr. Banks then told him our errand, one of his wives explaining each sentence more fully to the surrounding crowd. He replied briefly that to-morrow he would have a canoe, and would see about the men, who would go as far as the first French post; but we must give him a large "dash" to present to the men to induce them to enter into negotiations; these gifts are curiously regarded out here, the receiver if he accepts the "dash" considering himself bound to look out for the givers' interests. Came back to report to Salim.

Dec. 8.—Time slipping by and nothing heard from the chief. He cannot get the men, I suppose. My fear is lest unfitness on our part is causing the delay. If I can get a small canoe and five men I will go over to the first French post on the Mobangi, and try and bring back a canoe and crew for the further journey. Gave Salim a bagful of cowries to change for brass rods, the currency of the country, and soon he was engaged in a brisk trade. I have got more help every day from Brainerd's "Memoirs." After all, the *real difficulties* one has to contend with come, in three cases out of four, from within; and the fourth is generally met when we are out of God's appointed path. The great Arab settlement of Ali Kobo is the most southern known, and that is what they at present hope to reach, and then begin itinerating work. Of course, there are the two dangers of passing through savages and being ill-received by the Arabs. We ought to hear from them once more from Equatorville before plunging into the interior.

THE CENTENARY OF MISSIONS TO THE HEATHEN.

THE GENERAL CONFERENCE ON FOREIGN MISSIONS.

WE are glad to hear that the preparations for this great conference in June are being rapidly completed. We have seen the programme *in proof*, combining the topics for discussion suggested by the New York and London committees, and we have no hesitation in saying that nothing so comprehensive and exhaustive has ever been proposed for a missionary conference. To overtake it would be impossible were it not that it is proposed to hold simultaneous meetings in *sections*, like those in the meetings of the British Association, besides having committees to consider and report on such matters as may not be of sufficient importance for formal discussion at one of the meetings. No fewer than 28 *meetings of Conference* will be held, besides a large number of public meetings in Exeter Hall and other places throughout London in the evenings.

We are rejoiced to see the ardour and enthusiasm with which the meetings of Conference are being taken up in America and in Europe. We learn that already nine societies on the continent of Europe have sent intimation of the appointment of fourteen delegates, and more are promised. These are from all regions—from France and Switzerland on the south, Berlin and Rotterdam on the east and west, and Sweden and Denmark on the north, and it was only the want of a knowledge of English that made Finland regretfully decline.

The distances separating the head-quarters of the societies in America has prevented the announcement of the decision of more than eight societies in that country. But as these have

delegated twenty representatives we anticipate a large number will be sent, when all have reported. Not one society has as yet declined to send, and it is known that many which have not yet reported fully intend to send representatives. Besides these twenty, representing societies, twenty distinguished men have been directly appointed by the Committee in New York as representatives of the churches.

The secretary again calls on us to urge Christians to pray for those who have the duty of making arrangements. The more vast the prospects of the Conference become the greater the responsibility and difficulty of providing for the meetings.

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.

HOSPITAL QUILTS.—A lady friend who has long taken a warm interest in our work writes to say, she is preparing a quilt in response to our suggestion in the last number, and will be happy to supply squares, with full instructions for working, to any one who will kindly help in this good work. Please address, Mrs. Alfred T. Jay, 13, Lawn-terrace, Blackheath.

MR. SUMMERS, who has been working hard at the language, and has, we are informed, made good progress in it, left Hope House on March 7th, in company with Mr. Baldwin on a journey to Fez. Upon their return Mr. Baldwin purposes visiting Mogador.

REINFORCEMENTS.—The little company of workers in North Africa has just been reinforced by Miss J. L. Trotter and two friends, who left for Algiers on March 5th; another hopes soon to follow them. They have gone at their own charges as to maintenance, looking to God to send them what is needful for carrying on the work as it develops. They purpose settling in Algiers for the present, studying Arabic, and working meantime among the French and English, and French-speaking natives, as God may open the way. Although not formally connected with this mission they will work in closest association with it, and we shall hope to give reports of their work in the pages of NORTH AFRICA.

MR. BALDWIN and his wife and daughter are arranging to break new ground, probably in Morocco. Considerable interest has been felt in his work by friends in America, as well as some in England, to whom he thinks he can now, under God, look for support, and thus relieve this Mission of any further necessity of sending him funds. Although the Council are no longer responsible for the direction of Mr. Baldwin's work, it will be carried on in full harmony and sympathy with the North Africa Mission. We shall hope to give records of Mr. Baldwin and his labour from time to time in NORTH AFRICA.

MR. PRYOR has lately opened a school in Tangier, using part of the premises in which Dr. Churcher now carries on a dispensary work. He has at present about twelve scholars, some of whom come to him on alternate days. We regret to say his health is not yet fully restored.

MR. BUREAU has been laid aside for two or three weeks with rheumatism and feverish symptoms, but we are glad to state that our brother is again in full work. He is much encouraged by the attendance of Arabs at his French classes, the average visits for January and February being 440 each month. Not only is French taught, but the Bible is read, copies of the Bible, Testament, and portions given, and tracts and leaflets distributed. Some who come are opposed, but on the whole they listen well to the reading of the Word and prejudices seem to be losing ground. Mr. Bureau is translating the Gospels into the colloquial Arabic of Tunis, and has nearly finished Matthew. Mrs. Bureau after long waiting has been able to gain an entrance into some of the Arab homes.

MR. A. S. LAMB, while in Azeffoun, was much interested in a young Jew to whom he gave a large Arabic Bible, and who came regularly to his house in the evening, sometimes accompanied by his wife and child. Our brother and his guest were mutually helpful, he teaching his young friend English, and being in turn assisted with Kabyle; on these occasions the opportunity was taken to explain and press home the truth. Mr. Lamb has since removed from Azeffoun to Akbou to continue the work begun by Mr. POF. They are living in part of a Kabyle house, and speak of its possessing many advantages over their former one. A large market is held here weekly, and many native villages can be seen on the neighbouring hills; thus there is a vast field for service in this locality.

MR. CHEESEMAN continues to pay and receive visits in Mascara and its vicinity. Tribesmen of the various Arab races on the plains around frequently seek an interview, with whom our brother converses and reads, although there is much opposition to encounter. He says: "Visited for about three hours this morning. In one house had a long conversation concerning Mahomet and the Koran, which ended by some denouncing me as an infidel, and assuring me if I did not believe in Mahomet I should be lost.

It is sad so little impression is made on their hearts; once they gave me a good opportunity by asking what God says we must do in order to get to heaven, but stopped me when I pressed home to them faith in Christ. Oh! to have more of the Holy Spirit, our opportunities are boundless, but we need 'power from on high.'" Our brother and his wife have been lately passing through a time of trial. They had twins born to them in the month of February, both of whom have since died. We are thankful to say that Mrs. Cheeseman is now in a fair way to recovery.

REPAIRS.—The mission premises at Hope House are, we find, in need of considerable repair. Since they came into our possession about four and a-half years ago, we have been able to expend but little in the shape of repairs; it now seems imperative that something be done to them. The mission premises at Djemaa, Sahridj, also need attention.

REQUESTS BY WORKERS.—Should any of our friends possess copies of the Koran in Arabic they could spare, they would be thankfully received either by Miss L. Read, Tlemcen, Algeria, or by Mr. Liley, Mostaganem, Province d'Oran, Algeria. The postage to these places by book-post is the same as from one part of England to another. Miss Herdman would also be glad of some manuscript books, costing about 4d. each, for copying out Gospels.

HOSPITAL AND MEDICAL WORK.

THE Tulloch Memorial Hospital, commenced last year on the premises of Hope House, Tangier, will soon, we trust, be ready for the reception of patients, the Lord having graciously sent us during the past month, through one of His servants, sufficient to complete the building. For this we praise Him. Since the issue of our last number the court has been covered in, partly with iron and partly with glass, forming a convenient hall where out-patients may be gathered on cold or wet days, while waiting their turn to see the doctor. There are three in-patients already accommodated in the men's ward, and the workers are full of hope that a work of grace has begun in the heart of one of them.

The dispensary work has gone on steadily two days per week, although scarcely a day passes without some wounds requiring to be dressed or medicine given to men or women, many of the former coming from long distances. The following table, showing the number who have received advice and medicine during the past two years, may be interesting:—

1886.—Men, 953; Women, 921; Children, 381. Total, 2,255
1887.—" 1,065; " 703; " 461. " 2,229

4,484

These totals would doubtless have been larger but for the illness of Miss Copping, and afterwards the severe accident to Dr. Churcher.

A report also that was in circulation for a time, as to the presence at the dispensary of a supernatural visitor that devoured Moorish females, prevented many of these superstitious women from attending, and will explain the decrease in the number of women; this, however, will soon pass away.

As many friends have kindly inquired concerning Dr. Churcher's progress, we are thankful to report that the injured eye is very little disfigured to look at; a white mark deeply placed and a very large pupil being the only points which distinguish it from its fellow, which is as good as ever: the vision, however, is slightly impaired, as the lenses were injured. Miss Copping takes upon herself the dressing of wounds, etc., her services in this direction being very valuable.

Through the kindness of a friend, in providing the rent of a house, a dispensary has been opened in the town of Tangier two days a week, but the numbers who attend are at present small.

Our sisters, Miss Herdman and Miss Caley, carry on a medical work at Larache, which has already been greatly blessed. Our brother, Mr. Cuendet, and our sisters, Miss Cox and Miss Smith, do a little amongst the Kabyles, but with this exception, through the stringency of the French law, scarcely anything has been attempted in this way in Algeria.

FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," the sum of Pounds sterling to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my Estate with the said sum upon Trust to be applied towards the general purposes of the said Mission, and a receipt of such Treasurer

for the time being of the said Mission shall be a sufficient discharge for the said Legacy.

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

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

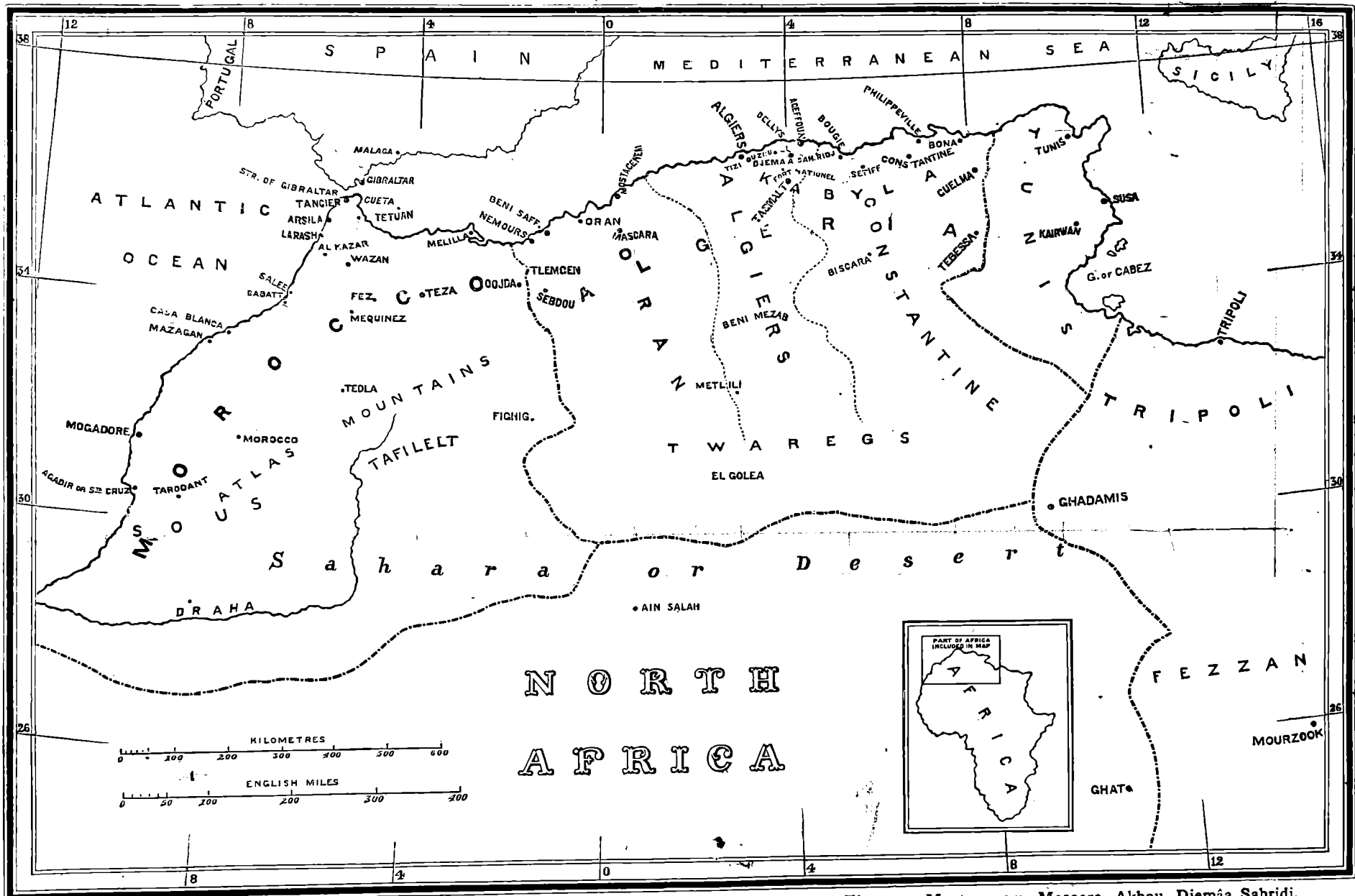
LIST OF DONATIONS FROM DECEMBER 1st, 1887, TO FEBRUARY 29th, 1888.

Table with 5 columns: Year, No. of Receipt, General Receipt (£ s. d.), and Total. Columns are split by month (Dec 1887, Jan 1888, Feb 1888). Includes a 'Total' row at the bottom right showing £816 2 4.

Gifts in kind :—Dec. 13th : (96) gold ring. 17th : (97) quantity of garments, pincushions, dolls, etc. 21st : (98) box of useful articles, clothing, etc. Jan. 2 : (99) diamond ring. 3rd : (100) wordless cards. 13th : (101) bundle of old linen. 16th : (102) mahogany half-tester bedstead with bed, mattress, and hangings. 17th : (103) garments for natives, etc. 24th : (104) trapdoor-spider's nest from S. Africa. 24th : (105) parcel of native garments and gifts for missionaries. 27th : (106) parcel miscellaneous articles. Feb. 4th : (107) 8 articles of jewellery. 17th : (108) parcel of lithographed Arabic text-cards. 19th : (109) 2 gold rings. 21st : (110) articles for missionaries. 25th : (111) parcel of garments. 27th : (112) box of bottles, with old linen.

* Tulloch Memorial Fund. † Passage and Outfit Fund. ‡ Hospital Maintenance.

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



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Missionaries of the North Africa Mission are now residing at Tangier and Arzila in Morocco; Tlemcen, Mostaganem, Mascara, Akbou, Djemaa Sahridj, Azeffoun, and Constantine in Algeria; and Tunis in the Regency of Tunis.