

NORTH AFRICA.

THE QUARTERLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 18.

OCTOBER, 1889.

PRICE ONE PENNY.



GROUP OF KABYLE GIRLS. (See page 289.)

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NORTH AFRICA.



TETUAN, MOROCCO. (See page 289.)

NOTES ON ANNUAL CASH STATEMENT.

THE Apostle Paul gave not a little of his time to financial business in connection with the early church. He organised a weekly laying by among the Corinthians and Achaians for the poor saints at Jerusalem, and after more than a year's store had accumulated went up thither with the treasurers they had chosen to convey this gift to those who should there distribute it, thus practically showing that Jew and Gentile were one in Christ, and manifesting that unity of the body which he so often insists upon in his letters.

If then the Apostle did not consider it beneath his spirituality to think, talk, write, and travel about money, we need not apologise for calling attention to our annual cash statement.

Through God's mercy the total receipts for the year are rather larger than in any twelve months previous. The donations being about £350 more than in 1888, £1,000 more than in 1887, and £1,450 more than in 1886. This is a great encouragement to continue in prayer to whom all silver and gold belongs, for since He has inclined His servants to have fellowship in the work in the past, is it not reasonable to suppose that He will in the future. Ebenezer, Jehovah Jireh.

The expenses for repairs and alterations to Mission premises have been heavy this year, and we still want to do further work to the buildings in Morocco and Algeria, as for several years but little have been done to them, and the great heat and heavy rains try them severely.

The expenses of the Hospital are included in the general statement this year. We should like to explain that the £10 which some friends have kindly given us for a bed, only pays for the *food* of the patient. The total expenses per bed, with the hospital moderately full, would probably be, including medical and nursing attendance, medicine, food, etc., about £30.

Outfits and passages are generally specially provided without general funds being used. The excess of the amount this year over what is received is mainly accounted for by expenses for missionaries returning to England, etc., being included, which in future will be put under travelling, as these are not *initial* expenses.

The cost of printing NORTH AFRICA is less than last year, only three instead of four numbers fell into the year. Next year we propose to issue it monthly, but in a way that will not be a great additional expense.

The last £300 in Hope House has been paid off, and we have valuable buildings for receiving those who go out, and preparing them in some measure for their future work. By spending some few hundred pounds a new roof could be put on so as to accommodate a dozen more labourers while they learnt Arabic, gained a slight knowledge of medicine, and became familiar with the country and people.

Statements are sometimes made of missionaries living in luxury, but if the two items for missionaries' allowance and rent, etc., are put together and divided among the brethren and sisters and their families, it will be evident that it has not been so in their case, though *having had* food and raiment they have been therewith content.

The expenses in connection with the testing of candidates who apply is just over £40. It is, we feel, most important that no mistake should be made in sending out unsuitable persons, and we feel that even a more thorough testing than we now are able to give would be an advantage in some cases but this could scarcely be done without more accommodation and at greater expense.

Candidates are able, while staying with the secretary, to engage in visiting, speaking in factories, in the open-air, and halls; to take classes of boys, girls, or young women, in con-

nection with established work and experienced workers, and also to attempt new work in neglected districts; this enables us to see whether they are likely to be successful in similar work abroad. If God clears the way, we should like to extend this testing time. The remainder of the items do not call for comment, but we ask for prayer that in the year we are now passing through we may increasingly experience the grace of our God.

GOSPEL WORK AMONG SPANIARDS IN TANGIERS.

THE work of grace begun among the Spaniards continues to prosper, and Mr. H. N. Patrick is now giving his whole time to it, assisted by a Spanish brother from Gibraltar. The success which God granted at the beginning soon roused opposition and persecution, and for a time the meetings were not so well attended, as those who came were in danger of being turned out of their houses, and losing their means of gaining a living. This, however, was a wholesome test to make plain who were true. It is very interesting to see how God has provided a place of meeting in which the Spaniards can be gathered. A larger room was needed, and in Tangier large rooms or halls are difficult to find, and expensive to rent when found. A low theatre, however, was found, a most infamous place, and as the tenant was behind with his rent, the proprietor was glad to let it to a reliable person for a lower sum than that formerly paid, namely, £72 a year. That sum has now been provided for the first year, and meetings have commenced there with encouraging success. We expect, with God's blessing, to see a glorious work done there. Besides two large rooms for meetings, there is accommodation for a family to live there, and Mr. and Mrs. Barnard have gone in to take charge.

IN THE ARAB CAFES.

EXTRACTS FROM MR. MARSHALL'S DIARY IN TLEMCEM.

June 11th.—This morning I entered a large café, one I had not previously visited, but whose proprietor I knew and who has asked me to come to his café. Here I had a most friendly reception, and made the acquaintance of several young men, two of whom I find live close by me, and with one of whom I have since been able to read a few verses from the Gospel in this café and say a few words. As I was doing so a taleb came in, to whom I gave a Gospel, and he went off into another corner to read it and sip coffee. I don't think I ever got so many new words in Arabic in one morning's conversation as I did in this café; my note-book and pencil were in use all the time. I invited the two living in my street to visit me, and having ascertained the whereabouts of the man to whom I gave the Gospel, so that I might look him up again, I left.

June 12th.—Café-visiting again in the morning. I read nearly the whole of John xi. to

ONE LITTLE GROUP

and explained the reading that they might really follow the story. I am on capital terms with the proprietor of this café, who can read a little. He said to me this morning, "You profess to be a follower of Jesus?" "Yes," I replied, "I am a disciple of Jesus the Messiah." "Do you think Jesus drank wine, and played cards, and smoked tobacco, etc.?" "No, certainly He did not." "Then why do you, if you believe in Him and profess to follow Him?"

Of course I soon enlightened my questioner as to my position with regard to these three particular points. He was surprised and pleased to find that I abstain from them all entirely. Our difficulties in working among these Arabs are

already immense on account of their false belief, which makes them far more

HOSTILE TO THE TRUTH

than the ignorant heathen; but these difficulties are greatly increased by the irreligious example (to use a mild term) of almost all the Europeans here. I have often heard Arabs say with reference to the latter, "The Rounis (Romanists) don't know God."

In the evening the Mustapha ben Kahonadjé, referred to yesterday, came to see me. I sang and played to him some Gospel hymns in Arabic, and also told him the Gospel message. He listened attentively and made no objections. Our conversation lasted about an hour. He is blind in one eye, I asked him how he lost his sight in this eye, and he simply said, "El jinn" (the demons). It is almost ridiculous how they attribute even slight ailments to direct Satanic agency.

June 13th.—Visited two cafés this morning, in one a large group of men were playing cards and took little notice of me; in the other, however, I was able to deliver my message to an attentive group. Among them was a tall fine Moor, from Rabat. They said he was a great taleb, so I gave him my book to read, but he declined, and said he could only read a very little, but

ASKED ME TO READ,

so I began with the opening chapter of John's Gospel and read right through it. He listened so attentively and responded intelligently to my remarks on the reading; when I stopped he said, "Go on; read some more." Nothing loth, I turned to chap. iii., and read a part of that. Then in simple words I told the "Story of the Cross," lifting up before them Christ as the only Saviour.

In the afternoon a man named Habut came to see me (previously mentioned in NORTH AFRICA, for October, 1888, p. 220). It was the first time I had seen him. After a few preliminaries, the Lord enabled me to turn the conversation on to the subject of sin and salvation, and I preached unto him Jesus. When I insisted on our meriting eternal death as the punishment of our sin, *he* urged that if he committed nine sins and then did one good act the latter would make atonement for his sins. I spoke of the sinfulness of all the prophets save Jesus, in order to show him that none of them can save a sinner, but themselves need

THE MERCY OF GOD.

He said he dare not say the prophets sinned, they were not sinners like ordinary men, so I told him in proof of my position the story of David's sin and the words David used in prayer in the 51st Psalm.

He then disputed the truth of my story about David, so I had to appeal to the Koran, which relates the parable of the rich man, and the poor man possessing one little ewe lamb only. The Koran version of course differs from the true Biblical account, but it accuses David of his sin, and represents him as seeking pardon from God. He did not quite like this argument; however, I was able to proceed and fully explain how that *Jesus* being free from sin is able to save sinners. I never found any Arab more ready to talk and listen to the Gospel, although he did not by any means assent to all I said. He came at three o'clock and did not leave until six. Before he went I read him from the closing words of the Gospel "my commission," and he quite understood, saying, "Yes, I see you want us to believe as you do."

Monday, July 1st.—This morning I had a nice talk with a man who was sitting in his shop reading from

A THIN SLAB OF WOOD

covered with writing. He told me they were verses from the Koran which he had written, although he did not know enough to read my Arabic books. I put the truth before him. He denied the death of Jesus as do almost all Moslems, adding that Jesus was a prophet and very dear to God, who would not allow unbelievers to slay His messenger, but would protect

him. He said, "Don't you know the story of Pharaoh and Moses?" I said I did, "Well, then" he replied, "see how God protected His prophet and destroyed the unbelievers who wanted to take him, drowning them all in the sea." This argument my Arab evidently thought had quite shut me up, for his tone was quite triumphant. However, I went on to explain that Jesus was not slain because God had not the power to deliver Him, but because He laid down his life of Himself, in order to atone for our sins. I added that

HE ALONE CAN SAVE US

and intercede for us with God. To this he replied that that was all very well for me, but that God had made him a Moslem and me a Christian, and some Jews, and that God would take to heaven whom He liked, and send to hell whom He liked. I told him *God* would have all men to be saved and know the truth, and that *God sent* no man to hell, but his unbelief takes him there. He admitted "I might be right, but we could not be sure." "But," said I, "I am sure that I know the truth, because I have the Book of God. If I am in the true way, then you are not, for we cannot both be right." Here I was obliged to leave him as his business called him away. From here I went into the shop of another man who sells earthenware, saucepans, etc. I sat talking to him and three other men in his shop for about an hour. They also denied the death of Jesus, but asserted His coming again to earth; to this I heartily agreed, but when they went on to say that He would then die a natural death I, of course, objected. They then produced a MS. book, and made me read a passage in which it was stated that

JESUS WOULD YET DIE,

and be buried in a certain spot appointed by God, but not known to man. This I have found out since, is in reference to a saying, which tradition attributes to Mohammed, to the effect that Jesus will again come down to the earth, will marry, die, and be buried in the place of burial of Mohammed, and that he and Jesus shall be raised up together from one place.

Captain Burton in his sketch plan of the apartment at Medina, containing Mohammed's grave, shows a space reserved for the tomb of Jesus.

Dear brethren and sisters in Christ, who live at home in the full blaze of Gospel light, as you read some of our experiences out here do you not *feel* the dreadful darkness which surrounds us on every hand? Truly we can say who live as witnesses for the Lord Jesus in Moslem lands: "We wrestle not against flesh and blood, but against the rulers of the *darkness of this world*, against *spiritual wickedness*." Islam is indeed a masterpiece of Satan, founded and built up on lies, for he is a liar from the beginning. At times I seem so to realize

THIS SATANIC POWER,

that I feel I could go about the town crying out aloud. "Islam is a deceit and your prophet a deceiver. Jesus Christ alone can intercede for us with God. His name is above every name." But, alas! this would only injure the cause of Christ in the end; we *must* be patient and prudent. Dear friends, we entreat of you to pray earnestly and fervently that the Light and the Truth may go forth and prevail here where Satan's seat is. The Spirit of God *alone* can take away the scales from these blinded eyes, and remove the fetters from these minds and hearts held in the bondage of the devil. And pray for us that in our desire to be prudent we may not forget that God and truth are on our side, and that we *ought* to be full of courage and good hope, knowing that "the counsel of the Lord that shall stand."

MISS COLVILLE and Miss Granger are now living in an Arab house in Constantine, which is much better for the work than a European one, being more among the people. The heat has been very trying this summer, and seems to have prevented much active work. They have, however, visited some of the native villages, where they have been most kindly received.

THE MISSES GRISSELL, HARDING, AND HARRIS IN TUNIS.

THE following interesting extracts from the journal of Miss Harding will give our friends some idea of the work being carried on by our sisters amongst French and Arabs in the large city of Tunis. They have for some time been seeking for a house in the Arab quarter, in order to get more amongst the people, and we have just heard they have at last succeeded in finding one.

July 3rd.—In one of the Arab houses we have lately begun to visit we had this evening an attentive little group round us, listening to the story of the raising of Lazarus, all women (one man only among them). As is generally the case, we had several interruptions in the way of coming and going, occasional questions rather wide of the subject, as, "Had I a husband?" "Where was my dress made?" "How much did my gloves cost?" and sick ones coming to ask for relief; but in spite of all, real interest was shown. To be told their hearts were sinful and needed cleansing was something so new to them, and that God could possibly give His only Son to die for sin in their stead so wonderful, so incredible. We felt in giving them the message

FOR THE FIRST TIME

what a glorious yet solemn privilege it was He was giving us, and He can open these dark hearts to receive it. One poor old woman came in to show me her face, which was swollen with a large abscess. I made her a poultice before I left, boiling the water at the tiny charcoal brazier which stood in the middle of the court. Another had a cataract in one eye; another was totally blind; another brought an infant with water on the brain. It is so sad when one has to say one cannot even relieve, but we are so glad to be able to bring them better tidings than the healing of bodily disease, tidings of eternal joys, which are being prepared for all who love Him. How sad are the faces of some of these

POOR WOMEN,

who day after day go through the same routine; so little of earthly joy to brighten their daily task, and no ray of hope in the future; all one dark, blank uncertainty. We long to lead them to Jesus who would give them rest. We were invited to this house first by a little lad, who meeting us in the street ran on in front, and then appeared at the door to bring us in.

July 5th.—After our charcoal-man had deposited our load of charcoal this morning, we had him in our room for another talk with him. There was the same worn, anxious look on his face, as if life were indeed a real burden to him; but it brightened as we spoke to him again of Jesus, who could be an ever-present Helper and Friend to him, and who had chosen the poor of this world to be rich in faith and heirs of a kingdom which never passeth away. He told us that the tidings of a Saviour's love had not come to him for the first time, as some years ago, when a famine prevailed in Tunis, he had lived with a Christian, a Maltese, in Malta for four years, when at the latter's death he returned to Tunis. Since then until now he had

HEARD NOTHING MORE

of the Saviour. He said at the mosque he had spoken of what he had heard from us, but they only ridiculed him, and said it was infidelity. He seemed fully persuaded that Jesus was the Way, the Truth, but not yet to have a real desire to know Him Himself.

July 7th.—Last evening, at Mohammed B. Jaffa's request, we went to his house to visit his mother-in-law, who is staying with them a few days before going into the country for the usual yearly summer outing, which nearly every well-to-do Arab family has at this time. They gave us, as always, such a kind welcome. Whilst Miss Grissell and Miss Harris seated themselves on the balcony amongst the women and talked to them,

I attended to Jaffa's wife, who had been suffering from inflammation of the eyes for some time, dressing blister, applying lotion, etc. I also prescribed for the brother who lives in the same house. Two or three of the women asked for a blister to be applied to them, thinking it would work some wonderful cure in their case. Here they use cupping and cauterising continually for all kinds of ills, small and great. Nearly all the children, as well as the women, wear amulets, and the fingertips and also the toes are

DYED WITH HENNA,

as a preservative against the evil eye, a practice which is followed by the Jews as well as Mohammedans. When the doctoring was all over, and quiet established, we all sat round in a group on the balcony in the lovely cool evening air, we three being accommodated with chairs, the others on a piece of matting. Before singing to them "Jesus loves me," we spoke to them of that wonderful love which caused the Father to send His Son to die, and which led Jesus to lay down His life, and what that death purchased for us. The poor women listened so eagerly, Jaffa, who was seated between his mother and mother-in-law, turning from one to the other to explain our words more fully. His mother when first we visited her was so indifferent; now she attends as gladly as his wife, although repeating her beads all the time, "Allah, Allah," over and over again, as if to form a kind of antidote to what we were saying. We read a few verses from John xiv. The mother-in-law, to whom the message of a Saviour's love came

FOR THE FIRST TIME,

entered so intelligently into the meaning of the words, containing so much, "I am the Way, the Truth, and the Life." We felt she had clearly grasped their import. Being able to read a little, which is so exceptional among the Arab women, we gave her a Gospel of John, which she placed in her pocket, saying she would read it to her sick daughter, to whom she is going in the country, and would study it well.

July 19th.—To-day a strong wind has been blowing from the west, bringing a hot breath from the desert. For the few hours it lasted we felt like one standing by an oven-door, the hot air at every turn fanning our faces and causing a feeling of oppression and faintness. In some places the walls cracked with the heat, causing the plaster to fall and the paper to peel. In the afternoon a thunderstorm, though not a very violent one, came on. As the first rain fell the dust arose in thick heavy clouds, obscuring the air. The city was enveloped, not in a smoke fog, but a dust fog, for a few minutes. How refreshing this shower was! the hot wind dropped; the air was cool and sweet; once more

WE COULD BREATHE FREELY,

and were relieved of the oppressive heat. I stood by my window and drank in the cool breeze which had sprung up, and those words of David came to my mind with fuller meaning than before, "Thou didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary." How often we are weary in His service because the ground of hearts around us, where the seed has been sown and nurtured, remains hard and unyielding, and but little life appears from the tiny seedling sown. He then sends His plentiful showers to confirm us, making that life to grow abundantly, and the wilderness to become pools of water. We are looking for this in Tunis, for the refreshing, life-giving showers of the Spirit, which shall make "the desert blossom." Just now our faith is being tried by the holding back of those who are now truly the Lord's, and others who seemed to be really inquiring after truth, who keep away from us. Still He is just testing us to see if we can trust Him in the dark. As dear Miss Trotter says, in writing of their work in Algiers, which the enemy has been seeking to overthrow, we also "feel that all this stripping and emptying means the recoil of the wave before a fresh tide of blessing."

AMONGST THE MOUNTAINS SOUTH OF FEZ.

AN EXTRACT FROM MISS HERDMAN'S DIARY.

We left Fez on Monday morning 5.40, and had an almost unbearably hot journey over about fifteen miles of a plain at a level of about 1,000 feet; not *one* tree, shrub, or rock, and the sun very powerful—a wilderness for the most part. Just outside Fez the crops had been gathered, and the harvesters were now cutting the ripe fennel and other herbs that had grown among the wheat and barley; the rest of the land was not even occupied by cattle or tents. Only one small village of tents was sighted. Then we rode up hill for about five miles more, the air growing fresher, leaving a very large village on the mountain side with large fruit gardens on our right, and reached the top of a pass at 2,000 feet, descending 300 to a mountain valley very wide and lovely. Riding on the level through a park of large olives, we gained a wide road between gardens, the foliage fresh and green beyond description; pomegranates in blossom of exquisite red; flowers, forming a hedge about 20 feet high, mixed with wild roses; immense white convolvulus, honeysuckle, and blackberry bushes, while above cherry, mulberry, walnut, and plum trees rose to a height most unusual in these countries, more like forest than garden trees, vines hanging on them in blossom at a height of 30 to 40 feet. Then we came to this

WALLED CITY.

Opposite its west gate where we entered are the nearer peaks of the mountain on whose slopes Sifroo is built, rising 500 or 600 feet above the city, rocky and broken and very picturesque. To the south, a very bare, desert-looking range not far off, bounds the view, probably 3,500 feet high. To the south-east a high range, occupied by the Beni Magill (whom the Emperor subdued last summer while we were in Mequinez), blocks the way to Tafilet, and have to be crossed with an escort of the people of the mountains.

August 1st.—We have been here three weeks, and now feel quite at home with the people. We have just returned this evening from visiting the household of one of the Berber chiefs. He is also a judge. We are not afraid to visit these people, and we sat in one of the large courts of their rude palace on a carpet and sang hymns in Arabic, and explained them to men, women and children. Our man sat in the street, and as we delayed, became greatly alarmed lest any mischief had befallen us, for these people being mountaineers, are accustomed to shed innocent blood, and no one trusts them. That chief and another Berber kaid of Sifroo are both away with the Emperor. We had news to-day that he had subdued all the tribes through or near whose country he has passed. One tribe gave him 500 mules. Were the whole country subdued it would become

SAFE TO TRAVEL IN.

As things are at present the inhabitants of Sifroo are sometimes robbed and murdered in their gardens just outside the city. However, since Muley Hassan subdued the most powerful tribe of Berbers, the Beni Magill, last summer, who live one day's journey from here, things are improving. On that occasion they paid a very large sum as an indemnity. Upwards of fifty people of the Arabs of Sifroo and Berbers from all around had medicine to-day. We open to them once a week, and once to the Jews. They know they are sinners, and the Berbers have not much confidence in Mohammed, as he only saves people who pray and fast and give alms, and they are not much given to any of the three. They all listened and understood, while we explained their need of a Saviour and the Saviour provided for their need. Only a few do not understand Arabic, and the others translate for them. We are studying Shelluh (pronounced Shloo), the language of the Berbers, hoping in time to

PENETRATE THEIR MOUNTAINS.

They invite us often, but as yet the Moorish Government will not let us go.

Even here it is hot, but we look forward next year, "if God will," as the Moors say, to get up higher. Sifroo is about 1,700 feet above the sea. Fez is now like an oven. We are so very thankful to be out of it. Miss Reed and Miss Copping went to Fez on Tuesday, and returned yesterday; they found the heat very trying. Here it is 84° in the shade.

From Miss J. L. REED (Sifroo).

July 18th, 1889.—The gardens of Sifroo are its principal feature, and immense quantities of cherries are sent to the Fez market.

The town is very prettily situated, and is really an important little place, being on the main road to Ouj'da, Tafilelt, and the Sahara. By far the greater part of the population are Jews, by whom nearly all the business of the place is carried on, while most of the Moors are employed in cultivating the land. These Jews have a much less down-trodden appearance than those in Fez and some of the coast towns, and we hope to be able to do some work amongst them.

The lower Atlas Mountains surrounding us are inhabited by Shelluhs, a section of the Berbers. They are a fine, tall race, but, we are told, those of the mountains have little respect for the property or lives of their fellow-men. Thursday was

MARKET DAY,

when a great many of these country people come in, and we naturally wanted to see it, but the soldier in charge of us said, "No; you might be attacked by them even in the town." We do not fear for ourselves in the least; but the Governor of the town and his soldiers seem to consider us a great responsibility, and take what we think unnecessary precautions for our safety.

Many of these Shelluhs have been to us for medicine, and those who understand Arabic are inclined to hear the Gospel. Unfortunately, many of them do not understand Arabic; they have an unwritten language of their own, and we hope to spend part of our time here in studying it. We shall find it useful for work in Fez, as many come to us there.

We have been fortunate in getting a nice little place of abode, although not without some difficulty. The brother of the Sultan (who acts for him in his absence), and the Governor of Fez, have each sent a letter ordering the Jews of Sifroo to give us an empty house. The place is

VERY MUCH OVERCROWDED;

but all we asked was another room, in which to see the numerous sick people, in the house where we already had two rooms. After much discussion among themselves six of the heads of the Synagogue—a kind of local Sanhedrim—waited upon us with the owner of the house, to talk over matters and try to get as much as possible out of us. It was an amusing sight; these worthies, their heads draped in blue cotton handkerchiefs, while our man and a kind Moorish friend here did their best to fight our battle.

At last matters were arranged, and we have a little garden and three ground-floor rooms, entirely to ourselves, and are living in a sort of camp fashion, furniture consisting of mattresses and two or three boxes, which take the place of chairs and table.

Twice a week—Mondays and Thursdays—we open the house for medical mission work. Yesterday Miss Copping treated about sixty. We have already found

MANY WARM-HEARTED FRIENDS

among the people here, and many are the invitations to visit them in their homes. This we do as we have opportunity. We have had some pleasant, quiet, resting times in the gardens here.

We spent the greater part of Sunday in one of the gardens, having morning service together under a mulberry tree (a reminder of Mildmay). Afterwards I had a nice little Sunday class of five boys, while the others were teaching several men who had gathered.

Miss Herdman intends to devote Saturdays to

TEACHING THE JEWS.

Last Saturday morning I went with her to visit one of the better-class Jewish houses. They had quite a large company of friends and relations gathered, and the men listened attentively. The women are sweet-looking, but ignorant in the extreme. Two pretty little girls of eight and ten were sitting dressed as married women. On our remarking, "How young they were to be married," we were told "Oh no; we marry our girls at six years old." The afternoon in a Jew's garden gave us further opportunities for work, and afterwards Miss H. had a congregation of more than forty Jews and Jewesses on our roof.

We ask your prayers for great blessing on our visit here.

REINFORCEMENTS FOR NORTH AFRICA.

MISS EMMA GRITTON, of Red Hill, left Southampton on the 20th of September, in the P. and O. steamer *Shannon* for Tangier, where she is to be united in marriage to Mr. Patrick. They will reside in Tangier, and work amongst the Spaniards and Spanish-speaking Jews.

Mr. and Mrs. Hamilton, Mr. and Mrs. Lamb, and Miss Jay are at present in England for a little rest and change, and will shortly be returning to their respective fields of labour. In addition to these the following accepted candidates are preparing to go forth as soon as arrangements are complete.

1. Miss Rosa Johnson, of Macclesfield, who has had training at Doric Lodge, and has already proved herself a valuable worker in connection with the night schools in Bow and Bromley, will be leaving in a few days for Tunis to join the Misses Grissell, Harris, and Harding in their work amongst the Arabs and Europeans of that large city.

2. Miss A. H. Gill, of Highgate, a member of Pastor Jas. Stephens' Church, will be leaving in the early part of October for Tlemcen, Algeria, as a companion for Miss Hodges.

3. Miss Robertson, of Glasgow, a member of Dr. Andrew Bonar's Church, and who, as a trained nurse, has had experience both in hospital and private nursing, will on her arrival at Tangier assist Miss Banks, who has charge of the hospital patients.

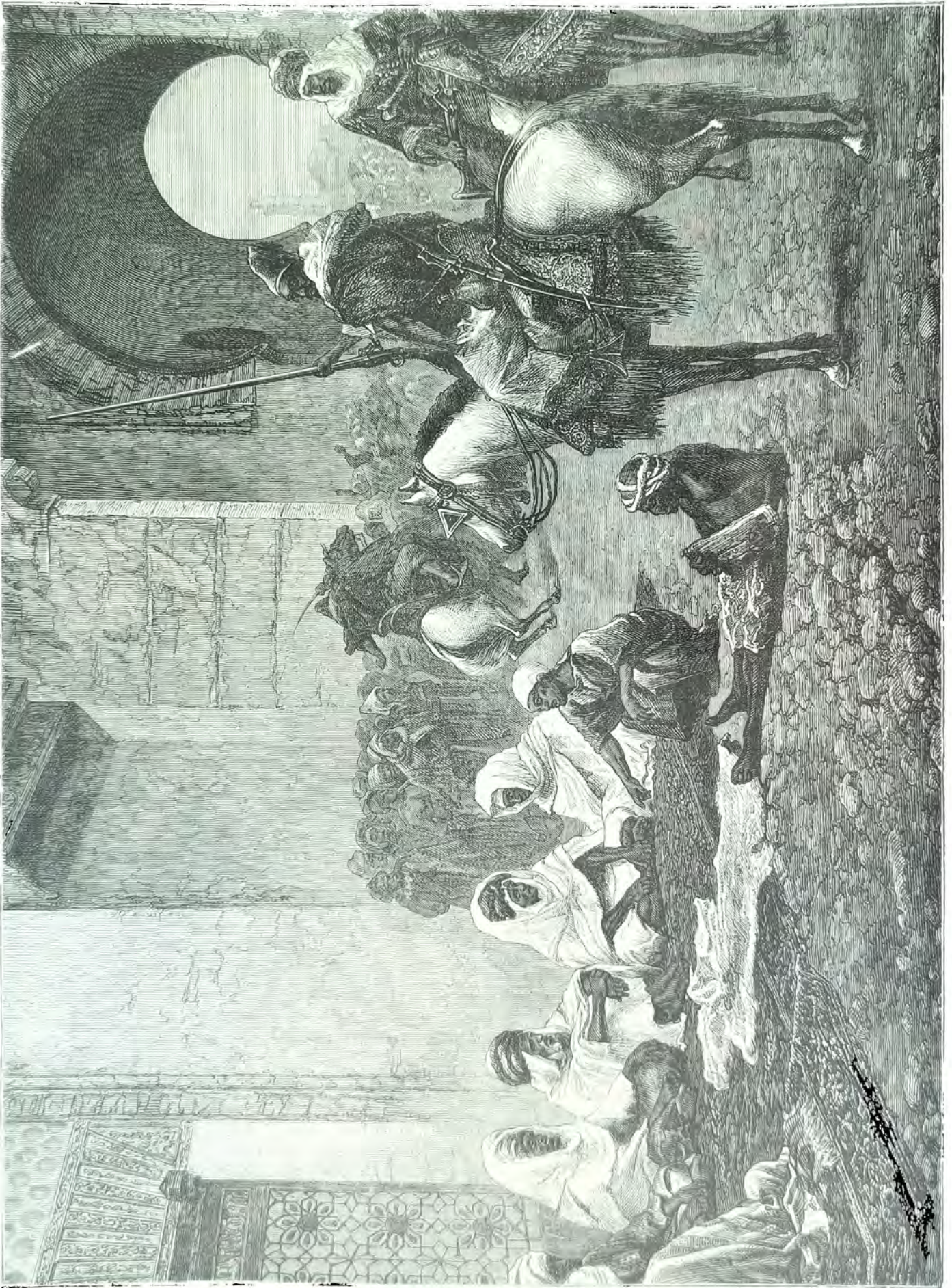
4. Mrs. Helen Mathieson, of Aberdeen, who has had considerable experience in mission work in that northern city, will, we trust, go out in a few weeks to join our sister Miss Vining in her work in Oran. She is, however, needing further help towards her outfit and passage.

5. Miss Frances R. Brown, of Burton-on-Trent, is accepted for work amongst the Europeans of North Africa, and will probably be located at Tangier to assist in the Spanish work which our brother Mr. Patrick has undertaken.

MISS JAY has been to England to recruit her health, and during part of the time has been giving interesting accounts of work among the women of Morocco. She expects to return to Tangier on October 19th, with two other Christian sisters.

MR. AND MRS. LAMB, while home for change and rest, have been holding meetings in Glasgow and Aberdeen, etc. They hope to return before long to Kabylia. A little help has been given them towards building a mission-house among the Kabyles in one of their villages, but not enough to warrant any steps being taken at present.

A SALE of work is arranged for at the residence of Captain Clay, Highfield, Upper Beulah Hill, Upper Norwood, on Thursday and Friday, October 10th and 11th. The proceeds will be devoted to the support of the Hospital and Medical Mission work at Tangier. Contributions of useful and fancy articles will be thankfully received at the above address.



OUR ILLUSTRATIONS.

GROUP OF KABYLE GIRLS.

A FRIEND who lately spent a summer amongst the mountains of Kabylia has kindly sent us a photograph of some Kabyle girls, taken by him, as they were returning from the spring with their water bottles cleverly poised upon their heads. How many thousands of these dear children are there amongst the valleys and mountains of this beautiful land, growing up in all the errors and superstitions of Mohammedanism, with its attendant vices and cruelty! How many more generations are to pass away before these thousands of children have the Gospel carried to their mountain homes!

INTERIOR OF MOORISH GATEWAY.

ALMOST every Eastern city and town of any size has its walls and gates, and these were formerly places of considerable importance. Many Bible allusions to them are exceedingly interesting, and although customs have somewhat changed in this respect, they serve as interesting reminders of olden times when all matters of importance took place under the shaded arch.

Here some went to witness the departure of friends, or to meet those returning; it formed a sort of rendezvous for the chief men of the city, who assembled like Lot at the gate of Sodom in the cool of the day. It was at the gate of Hebron that Abraham completed the purchase of the cave of Machpelah "in the presence of the children of Heth, before all that went in at the gate of the city," and the lament of Jeremiah as he wept over the ruins of Jerusalem was, "The elders have ceased from the gate."

The Arabic word for gate is "Bab," and this is always followed by another word in memory, it may be, of some important personage who has entered it, or some saint whose name it is desired to retain.

In some instances these arched entrances are very extensive, affording shelter for hundreds of men in times of war. It was also the court of justice where the chief men of the city assembled to adjudicate upon the various matters brought before them. Such a scene is depicted in our illustration on the opposite page. Seated in a half circle, upon mats spread on the ground, is the Kaid and his court, while armed horsemen keep guard over a number of prisoners, one of whom, evidently of negro type, lies on the ground in front of the august assemblage, his hands fast in the huge wooden handcuffs, in universal use by the Arabs as fetters for slaves.

Not only was it a place of justice, but it would seem of execution also, for the law of Moses required that the man or woman counted worthy of death were to be brought forth to the gate of the city and there stoned (Deut. xvii. 5).

TETUAN.

Tetuan (see page 283) is situated a good day's journey to the S. E. of Tangier, on a river a few miles from the Mediterranean. It is surrounded by lofty mountains, and has a very picturesque appearance in the distance, though, like most Moslem cities, on closer inspection it is found to be dilapidated and dirty, a type of the moral condition of its inhabitants.

The city is an important one, for besides its 30,000 inhabitants it is a centre for trade and politics. At one time it was the diplomatic capital of northern Morocco. We have always felt it to be an important place for a mission centre, as from it some of the Angera villages between it and Tangier can be reached; it is the terminus of some of the main routes from the interior, and is the gate of the Riff country, which

extends to the borders of Algeria, and is supposed to have a population of about 200,000. These people are Berbers like the Kabyles of Algeria, and only yield a nominal obedience to the Sultan. He has just been visiting Tetuan with his army, and the adjacent Riffs have thought it well to submit. Nothing, we feel sure, will save these wild mountaineers but the Gospel received and believed. Mr. Summers, with Mr. Mensink and Mr. Edwards are stationed in the city, and we hope our brother Mr. Summers will be able to penetrate among them.

OUR WORKERS IN ORAN, ALGERIA.

From Miss B. VINING.

MISS VINING having been invited by a French family to stay in their villa, in another part of the town, during the temporary absence of the family, has removed to her new abode; she still carries on her work amongst both Arabs, French, and Spanish as time and opportunity permit. We give some extracts from her journal.

July 25th.—A bad cold kept me indoors, spent the time in arranging my things in my room, and study, writing, and reading. In the evening I read a few verses in French, and offered prayer. Philomene, the French maid left in the house, seemed well pleased with this arrangement, and the Lord may be pleased to bless it.

26th.—Study. Went up to my old room and met there Marina, Mohamed, and their nephew, and had a nice time with them.

29th.—Out in the morning, the heat was very great, it increases every day now. Arab village in the afternoon. Sang three hymns and spoke a little in the first house. Before leaving had a little talk with a poor young man who came in with his arm bound up in what the Arabs call "splints," rough split pieces of wood bound round the arm with rags and string. He had severed an artery and looked ill and weak; he did not second the proposal that I should read to him, but looked at my book and asked a few questions. Went afterwards to a shoemaker's shop to see an old acquaintance who, through Marina, had expressed a wish to see me. He started up and

WELCOMED ME WARMLY,

and said (having set a box for me to sit on) he would fetch me some tea. He brought a glass of steaming concoction made of "verbane" (lemon verbena), half the glass was full of leaves, the rest being a sweet sickly beverage which I swallowed by degrees with difficulty. However, I had a nice talk with the man and his two companions, and was asked to go again and visit them.

August 4th.—French and Spanish services as usual. Visited Yamina, and to my surprise and pleasure she asked me to sing them some hymns, which I gladly did and took it as an answer to prayer. Perhaps finding I do not force my message upon them they are getting less rigid, and in time I may be free to read and talk, so I hope and wait.

12th.—Violent sirocco yesterday and to-day, every one panting for breath; I was obliged to put weights on my books to keep the covers from curling up with the heat.

From Mr. CHEESEMAN (Oran).

I have had much to encourage as to the circulation of God's Word among the Spaniards. I think I may safely say that some thirty or forty Testaments have been called for at my house, chiefly through one person whom I met in the street, and to whom I offered a French Testament. I gave her my address, and she came to the house first alone; the next day she brought three of her neighbours with her, and the day after one of them came twice, bringing fresh neighbours for Scriptures, and that continued for some time until all who

were curious in her neighbourhood were supplied. Then again, many who were leaving here for Spain have taken copies back with them. Some Arabs, too, who were leaving on pilgrimage, have taken the Gospel back with them. To a few Arabs I have even sold Gospels. One to whom I tried to sell a Gospel comes to see me every day, though he would not at first hear or read anything of religion; now he often questions me, and I trust his heart may yet be won for Christ. I have also distributed many French Testaments and Gospels, but the work amongst them has been very difficult; they are so opposed to the truth, although the Jews are still more so. One day I had both a Jew and an Arab in my room; the former, a good Arabic scholar, read and explained some prophecies concerning the fall of Jerusalem and the condition of the Arabs, proving the Word of God to be true. The truth seemed to lay hold of their minds, and both exclaimed "How true!" with such a deep sigh.

I have also corresponded with a few Arabs by post, sending in some cases tracts and Scriptures.

A JOURNEY THROUGH THE DAHRA.

By MR. A. V. LILEY.

THE short journey undertaken by our brother Mr. Liley, through the Dahra, a large district to the east of Mostaganem, has revealed to him more clearly than ever the deep need there is for increased effort in these Arab villages. We should be thankful for our brother to spend part of his time thus, and will gladly forward to him any sums that may be sent us towards the cost of a horse.

Leaving Mostaganem early Friday morning, it was my intention to visit two large douars near Pont de Cheliff, then continue my journey on foot to Bosquet. It was a disappointment for me to have to pass them in the "diligence" which now meets the trains at Ain Tideles, and instead of passing these douars at 9 a.m. as formerly, it now passes them about mid-day.

The heat was intense, 97° in the shade. It would have been great folly for me to have visited the "douars" at this hour and in such heat. Arriving at Ain Ouillis, I visited the Protestants there; they are very poor, but sincere Christians. While in the house of one, an Arab entered who I afterwards found to be the

CHIEF OF A "DOUAR."

As I spoke to him of Jesus Christ, he looked at me in astonishment, repeating often, "These words are good."

As he could read, a New Testament was given him. He would have me write my name in Arabic, so that he could remember me better. He said, "Come and see me at my 'douar'; I will have a lot of men ready to hear you."

Continuing my journey on foot, I arrived at Bosquet about 4.30 p.m. I was constrained to visit a Frenchman who had on my first visit looked upon me as a spy. To-day he seemed very pleased to see me. Taking me into his house, he gave me grapes and biscuits to eat; he also invited me to dine with him.

Saturday evening I arrived at Cassaigne; here another man gave me refreshments, who had sought to do me harm, saying I was a spy, but is now very friendly. In the evening had a meeting with the Protestants, after which I left for Bosquet, arriving there at 11 p.m., so as to avoid Sunday travelling. At

OULLIS

the Protestants showed me no little kindness. The meeting at this place is generally held in the school-room. The school-mistress was absent to-day, and had the key with her; however, we descended into the ravine, and in the shade of fig and pomegranate trees had a very happy time over the Word, in prayer and with hymns.

Time did not allow me to visit the Arabs on Sunday. Early

on Monday morning I was taken on horseback by the son of one of the Protestants to several "douars." The first was that of the chief seen on Friday. Unfortunately most of the men were away at Bosquet, to bury a "marabout" that had died on Saturday. However, those present brought out mats and invited us to sit down.

For a long time the men and a few women listened with great attention as I read from the New Testament, and spoke to them of our need of a new birth. "Come again, and you will have all our people to hear these good words," said the Arabs as we rode away.

Riding in another direction, we visited another "douar." At first it seemed as though all the men were absent,

THRESHING THEIR WHEAT.

However, a shepherd lad gave a shout, and soon we had a nice congregation. One man who I had noticed listening in great astonishment said, when I had done speaking, "Never have I heard such things as these that you have been telling us." Two Gospels were left with one very old "taleb," and a young marabout took me in his arms and embraced me when I promised to send him a Bible.

Altogether I had a most encouraging time in the Dahra. I cannot go further into details, but this visit to the "douars" has increased my desire to be set more free from town work; but this country work cannot be done without a horse. Offers of help to purchase one have already reached me.

HOLDING THE FORT IN ALGIERS.

MISS TROTTER, in a circular letter dated Algiers, July 16th, speaks of faith having been somewhat tried in their valued work for God.

On one occasion all their helpers were scattered suddenly by a variety of circumstances, and on other occasions the roughs have visited their meetings and caused disturbances, but through it all the presence of the Lord has been very apparent, controlling the power of the enemy.

We rejoice to know that there are several, both among the Arabs and French, who seem to be coming out into the light. We give some extracts from the letter referred to:—

"Since we came back we have had our faith tried hard. We began having the evening meeting again, and at first all went quietly, but by degrees the roughs gathered again at the door and were troublesome; then with a 'clear sweep' in the course of two or three days every helper was taken away, so that instead of having a little band around us we were left to ourselves, or rather to God! Then the meetings came to a dead block again, the door got more and more troublesome to keep, owing to the gang of rough lads, of sixteen or seventeen, headed by the little cripple of whom I have written before. Finally, last Thursday things reached a crisis; they forced the door *en masse*, while it was being cautiously opened to let in a quiet listener, and a crowd of them got in before it could be shut. In perfect helplessness as to what to do with them we knelt together on the platform and prayed aloud that God would undertake the matter and make them go.

THEIR SHOUTING STOPPED

and they got perfectly quiet. Suddenly one got up, saying, 'Madame, je regrette que la pendule nous empeche de rester' (Madam, I regret that time forbids us to remain), and quietly they rose and walked down the aisle in single file. If only the lad at the door had kept his head they would have all gone quietly out, but he had lost the handle in the scuffle, and our going down to help broke the prayer, and the power that was on them was lost, and it was long before the last one was out. We went home feeling rather low, but suddenly next morning the cloud lifted, and we feel more sure than ever that

VICTORY IS COMING.

"Ahmed has twice asked us to have a meeting in his little

room; it is true he finds his congregation difficult to collect; but it is nice that he should want it, and he does pray about it. It gets us access to two fresh houses in the Arab town. Then Maurice and his band of lads are taking our side again, and there is one of them who seems really near the Kingdom. Maurice says that when the meetings first began he quite meant to head the 'tapageurs,' but that he *could* not. Now he never misses a meeting, and is quiet and miserable-looking. He *must* be saved soon.

"Then on Sunday night, 'La Fête de la Revolution,' we all four went down to the Boulevards to give tracts ('to spoil the sport' we hear the newspaper has remarked—so be it). An Arab spoke to us and drew out of his pocket one of the typographed papers which we had given in the Arab town some weeks ago. We gave him our address, and he came yesterday and again this morning. We hope he will come regularly to read with Ahmed; there is evidently a real hunger in his soul."

IN THE KABYLE VILLAGES.

FROM THE DIARY OF MR. CUENDET.

July 2nd, 1889.—Visited the village of Misloub, where I found four men and ten women, who were seated before a house, to whom I spoke of sin by Adam and justification by Jesus Christ. To make them understand the results of possessing a sinful nature I took for an illustration the wild olive, shewing them that it will never produce anything but wild olives and that they could only bear bad fruit unless they were grafted. In short, that in Jesus Christ sinful men became new creatures and bore good fruit. All understood well. Afterwards I visited the house of the "Sheikh," where I again read and explained to two men and several women the parable of "The lost Sheep."

4th.—To-day I ought to have gone to Taourirth-Adén with some medicines, but the day was so hot that I could not start till 5 p.m.; it was then too late to reach this village. I stopped at the little

VILLAGE OF TIGRIN,

almost on the same road as the preceding; but I did not find a single man, all were in their fields. I spoke and sang to some women only, but the greater part had so much to say to each other that I am afraid they profited little by my words.

6th.—Visited two houses at Djemma; one was that of Si Ali, a young man much attached to us; his father is ill from a fall he had nearly a year ago. He listened to the Gospel with much interest as I read to him Luke xv. He is a Marabout; a man of great stature, and always appears calm and majestic, in fact his presence inspires respect. The other house that I visited was that of

AN OLD MAN

attacked by a nervous malady. For several years he has made his home in front of our house, passing all his days and the greater part of his nights there. Often during the night we heard him cry "Allah!" He has heard the Gospel more than any other Kabyle, but he has always shewn himself rebellious, and has often turned away the attention of those who would listen. He has dismissed his wife for some time, and he lives in a little house with one of his sons. I repeated to him again some words from the Gospel, but he soon cut my speech short by saying "Send me some bread."

7th.—Had a long conversation with three men under a "thadgemath." One of the two has never been willing to acknowledge himself a sinner. He denied that the sin of Adam was described in the Koran. This is like a large number of Kabyles, who hold firmly to

SOME SHREDS OF THEIR RELIGION,

and by their very ignorance contradict a part of their Koran.

9th.—Went to see a sick man in the village. After having

rubbed his leg and arm, which were nearly paralysed, I read him a part of John iii., and explained the "new birth." He listened with much attention, as well as some women who were there.

12th.—I have assisted in the interment of a little child at Mekla. Going to the cemetery I had an opportunity of talking of the Gospel to several men, but they mocked at it saying that "when one is dead all is dead." On the return from the cemetery I entered the house of the father of the deceased child, and exhorted him and his wife to seek their consolation from Him who had come to try them; lastly I showed them the way of salvation by Jesus Christ. They listened with much attention, and thanked me. There was also the governess and another woman present. These people are Catholics.

From the 24th to the 30th July I visited several times in the houses of

DJEMAA,

and spoke under the "thadgemath." During the great heat it is hardly possible to make regular visits in the villages far off. I had commenced to visit regularly several villages, but was obliged to abandon this work on account of the great heat, which has tried us all more or less. As soon as the heat diminishes I propose to take up this work again.

For some months funds have been with us a subject of continued trial, but by this means the Lord can strengthen our faith, and we learn always to look to Him. But we do ask Him also that He will awaken a fresh interest in the hearts of His children for these poor Mussulmen people, that by their gifts and prayers they may contribute largely to the pursuit of this work.

AN INTERESTING WORK IN TRIPOLI.

WE have received, both from Mr. Michell and Mr. Harding, interesting details of a greater part of two nights spent with those who are known by Christians as "Howling Dervishes." They were introduced to the Sheikh of the Society by an Englishman, formerly a Romanist, who became a pervert to Mohammedanism about nine years ago. Our brethren were seated in the midst of a group of twenty-five to thirty Dervishes, preaching and discussing the Gospel in Arabic till three o'clock in the morning. They have had repeated invitations since, but have not, for various reasons, felt led to repeat their visits. We can only pray that the Holy Spirit may make use of our brethren's words to these poor misguided souls who are content with a system that rejects all sacrifice and atonement as unnecessary, and relies on good deeds as sufficient to condone for sin.

Mr. Harding has been encouraged with his small beginning in medical work. We append some extracts from his diary *Tripoli, 8th July*.—I cannot describe how weak and powerless I feel among these people. In England I have felt that my message was one which would commend itself to and be recognized as true by those who heard it; here, on the contrary, we come to a people with an ancient religion in which they have been well instructed from their childhood, and which, although full of fatal error, contains enough truth to commend itself to their biassed minds. The Holy Spirit of God must do the work, and to the promise of the Father one clings as to a life-buoy. We preach Christ crucified—to the Mohammedans worse than foolishness, but to us the power of God and the wisdom of God.

I went to the café, and met an old gentleman who has installed me as his family physician, and who had quite a list of ailments for me to attend to. He was very much afraid I should get tired of him and his family who are so often ill.

July 9th.—Our fame has spread to one of the baths, and no less than five bath attendants turned up for treatment. We have also

AN OLD SHEIKH

from the country, who came under the impression that I was a doctor sent out by the British Government. He is a great man in the country, and I should much like to cure him; but am afraid nothing is to be done except by operation; however, the Lord has blessed the means I have used in the various cases I have hitherto had; in many, far beyond my most sanguine expectation, and it may be He may permit me to do good in this case.

11th.—We had no less than eight women patients to-day, two were brought by their husbands, the rest came by themselves; it is the women's day at the bath, and as the great bath is almost next door to us they can easily slip in here for medicine. We had also a foolish fellow who had stabbed himself in a fit of jealousy; he was very much afraid I should cut his leg off.

16th.—We still get a good many patients, sometimes we will have a dozen in a morning, sometimes none at all; but generally there are some every day. However, many still hesitate about coming to the house. They like best to get me to their own houses after dark. To-night I was taken to see

EIGHT PATIENTS,

most of them women. One of the men whose house I visited was one of the seven judges of the supreme court here. It is very difficult to deal with these higher-class women, and especially those who wish to appear more "genteel" than they really are, and who consequently are more particular about etiquette, etc., than those whose quality is beyond suspicion. We have such people in England. Sometimes I am only allowed to see a hand and feel the pulse, so naturally diagnosis is often difficult. To-night I had a bad case of intermittent fever, but I was not permitted to take the temperature.

19th.—About six this evening, an old patient, a shereef, came to take us to see his son who had some ailment. He lives about three-quarters of an hour's ride from the city, close to the desert, so we got donkeys and went. When we got to his house we found the boy had gone to the mosque, so we waited for him. The shereef had a fine large garden, and he brought mats out for us, and we

SAT UNDER THE TREES

and ate plums and figs which he brought in abundance. After showing us over his own gardens, he took us to some splendid gardens belonging to the Pacha which were close by. It was then getting quite dark, but the patient had not arrived; however a large dish of cous-cous was served, during which Mr. Michell told the shereef several incidents in the life of our Lord which he seemed to understand perfectly. After all the patient did not come, but it mattered not; for the object of our medical work is simply to find an entrance to the hearts and homes of the people. I give an account of this visit in detail as I feel it is encouraging to be thus received when absolute failure had been predicted. We may truly say we are experiencing Isa. xl. 4.

20th.—To-day one of our Arab friends, Mahmoud, sent his servant with a dinner for us, far more than we could eat. This Mahmoud is one of

OUR BEST FRIENDS

among the natives. He is a gunmaker and very well educated; we are told he is looked upon in the city as a "good" man, and he seems indeed well up in his religion. We have given him a Bible, and he must be reading it very diligently and carefully, for he seems to know much of its teaching already. I believe the Lord will bless it to him.

MISS JENNINGS, Miss Banks, Miss Lambden, Mrs. Boulton, and Miss Bolton find their hands fully occupied with study, medical mission work, and town and country visiting.

MR. AND MRS. MERCADIER have lost their only child of thirteen months old, it was a sore trial to them, but God has graciously sustained them in it. We are happy to know that they are having a brief change by the sea, a few miles from Tunis; they were much in need of it.

EXTRACTS FROM WORKERS' LETTERS.

From Miss COPPING (Sifro).

Last Saturday after dinner Miss Herdman and Miss Reed went into the fundak with books for the Jews, and I went to the Moorish part of the town to visit several sick women. Of course I had to take the soldier with me. My first visit was to a large house occupied by a man who has been very kind to us here, viz., Si Ali. The women were very shy, and only looked at me as if I had been some wonderful creature, but at last a merry black slave came in, and we all made friends and talked and sang. The Gospel was quite new to them. I spent an hour with them, and left promising to go again soon. We had not gone far when I saw that the people were bringing out their sick friends for me to cure as I passed. Poor people, they were so disappointed, for the soldier would not let them come near me. I gave them a warm invitation to our home on Thursday. My best visit was to a sick girl in a dirty little hut, without furniture. She was lying on a little skin on the stone floor, and she has been ill for two years. I am glad to find she is curable. They tried hard to get me to share the evening meal. We have met with such kindness from these Sifro people. We are welcome everywhere. When we were nearly through the town, a man standing at an open door caught my dress, and said, "You must not pass until you have cured my son." So I went in with him to see the sick boy. It was another case of intermittent fever.

The Lord is good to us, giving us such opportunities of working and speaking for Him. This is indeed the life I used to dream of when I was young.

From Miss BANKS (Tangier).

The hospital work goes steadily on. At present we have seven men in it, and always a fair number of out-patients each day. One man, who knew Miss Herdman and Miss Caley, is now here. He came in to our morning Bible reading to-day, and knelt when we did. Of course he could understand nothing.

The town work amongst the Spaniards is very satisfactory. It is so refreshing to see conversions amongst them and blessing. I only wish they were Moors. I am helping twice a week at the Jewish dispensary in the Caf  Oriental.

Miss Banks has been anxious for some time to take up the work at Larache, and will probably do so later on, in company with Miss Bolton.

From Mr. EDWARDS (Tetuan).

This morning I was reading the fifth chapter of St. Matthew with our teacher. We went through it very slowly and carefully. After we had finished, he exclaimed in Arabic, in a very reverent manner, "That is very good, indeed!" and immediately asked me if he might be allowed to take the book, as he wanted to read it privately in his shop. Of course, I was only too pleased to hear such a request, and gave him the book, with the injunction that he should bring it with him daily when he came to teach us. This is the first time that he has manifested so keen an interest in the reading. May those priceless sentences germinate in his soul, and bring forth fruit unto life eternal.

From Mr. LILEY (Mostaganem).

My class diminishes with the hot weather. Some of the boys have found work among the vines, others have gone down to the sea. However, quite as many came as could be kept in order. More newcomers this afternoon. This class of boys is one of the things that gives me the most pleasure in our work out here. Though they try my patience much, and do not always pay the attention desirable, yet their general attendance and interest give me much joy. The Word of God is always

read to them, which, sooner or later, must bring forth fruit in their souls.

Four years to-day I arrived in Algeria. How time passes? And souls are also passing into eternity. How many Arabs have gone down into the grave unsaved in these four years? If we knew only those in this district we should be appalled. Oh for renewed real consecration, renewed zeal, renewed outpourings of the Holy Ghost! I am exceedingly happy in the work, except for the fact that no soul has yet taken a stand from among these people for the Lord Jesus Christ.

From Mrs. LILEY (Mostaganem).

Workers abroad like those at home have their seasons of discouragement as well as of success, and it is well our friends should know both sides, in order that they may pray more intelligently for those who are enduring the heat and burden of the day. Mrs. Liley says:—

Sickness has called me to several better-class Arab houses not before entered, and given opportunity to speak of the "Great Physician." In some cases God has much blessed the means used for restoration to health. Seven patients have been my greatest number for one day, which is not much when compared with the aid given in Morocco, but when perhaps only two can come to the house it takes more time. Since the death of my dearly-loved pupil, Fatama, who, I believe, fell asleep in Jesus, I have been waiting on the Lord with respect to my Tidjdit sewing class, which used to be held in her mother's house; now the poor soul is full of grief, and says she could not bear again to see the others. It is such a pity, for about twelve used to assemble so regularly. It is hard to understand our Father's purposes, for discouragement has also come with my sewing class at home on Thursday. Until about two weeks ago the attendance continued good, but one day when the hymn began an elder girl whispered to another, "You are not to sing." All remained silent, and upon my asking the reason the girl who had at first spoken said, "We are not Kafirs, and we are not going to learn Kafir hymns." The following Thursday only two came, one bringing the news that a report had been taken to the parents that I was teaching them the Christian religion, and some children were forbidden to come.

In poor health one is more easily cast down and discouraged, and were it not that His grace is sufficient, it would be almost too much for me.

We continue to have a nice little "réunion" of poor Arabs on Sunday. They appear very receptive apparently of Gospel truth, and are decidedly so of bread and coffee. How much wisdom one needs in going among Arabs I feel it increasingly.

Thursday.—More children came this afternoon, but in the middle of class a father came in great rage for his two children, threatening to beat them for coming, as he had done last time, and forbidding them ever again to enter our house. I think he is the cause of the recent troubles. Pray for us that we may be delivered from unreasonable and wicked men, and that the Word of God may have free course and be glorified.

If I get discouraged or disheartened in the work during the week, my class of boys always raises my "drooping spirits." To-day they came in very good numbers, and their attention and interest were greater than I have ever noticed before. The account of the Philippian jailor was read to them; afterwards they replied to my questions with great correctness.

Have heard from two distant places and two different people little incidents in connection with the work of distributing God's word, that have encouraged me much. A Protestant was sitting in front of his house reading his Bible. An Arab kept walking to and fro, looking at him with some timidity. After a while he stopped in front of the Protestant, and asked him what he was reading. He replied, "The Word of God." "I thought so," said the Arab. "In my tribe there are fifty of us

who meet secretly, for fear of the Kaid, and one of our number reads to us from a Bible given to him by an Englishman."

The other incident comes from the Dahra. A friend of mine saw a group of Arabs sitting closely together in a circle. As he approached he saw one of the Arabs was reading to the others, who were listening with the greatest attention. After a little time the reader stopped and looked up. My friend asked them what was the book. "It is my *ingel*" (Gospel) given to me by an 'Englise'; we find it is very good, so from time to time we meet to read it." Ah! how often have I gone about "my Father's business" with a heavy heart, thinking I was doing but little good, feeling discouraged if a Gospel was refused, but here are two cheering instances.

From Miss M. F. HARRIS (Tunis).

I write to ask your united prayers for Tunis on Sunday next, September 1st, when we hope to have the first meeting in a little room in the town. It is what we have been praying about ever since we came here, and we do so thank God for giving it to us. Mr. Mercadier very kindly found it for us about a fortnight ago, and we are now busy putting up texts. We have them cut out in coloured paper, and they look so fine on the whitewashed walls in red, blue, and black: Rom. vi. 23, 1 John i. 7, and "Où allez-vous passer l'Eternité?" We trust that these alone may be used of God to the awakening of some slumbering ones.

It is so terrible to think of no effort being made to reach these Europeans while the McAll Hall is closed. The longer I live in Tunis the more I see and hear of its awful wickedness, and the burden of souls is very real to us. Satan seems to have it all his own way undisturbed, but the Lord of Hosts is with us; so, though we do feel we have no might against this great company, our eyes are unto HIM, and HE says, "Be not afraid nor dismayed, for the battle is not yours, but God's."

Mr. HARDING (Tripoli).

September 3rd.—You will see by my diary, which I forward by this post, what sort of a month we have had; we may say now, as always, "He hath dealt bountifully" with us. The medical work has been the most striking feature. For the first week or so it was very little, only two or three a day; then the number of patients suddenly rose, so that in ten days I had 106 patients, and this increase appears to be permanent, and, indeed, growing. All prejudice and fear seems to have been broken down, even the women seem to come freely; one old countryman from Gouk-el-Djemâa brought his whole family, wife and daughters, to be doctored. I have promised to take some drugs and have a day at Gouk-el-Djemâa one of these days.

Of course, the work now interferes greatly with my study of Arabic; but it is noticeable that the sudden increase of work came just after I had completely finished off the Arabic grammar, and had taken to simply reading and translation. I believe that continual contact with the people, such as I have now, is more useful to me than time spent over books, for thus I get hold of the language actually spoken here, which is not to be found in books. I was so convinced of my need in this respect that I was looking out for an Arab whom I could get to come and talk with me every day, and so teach me to speak properly, when this increase in the work took place. Do we not see the Lord's hand in this? Now, our great desire is for more help. One hears a great deal in England about a large class comprised largely of ladies who are struggling to live and keep up appearances on £50 or £60 a year; surely there are many such who would gladly serve the Lord here, where one is rich with £1 a week, and can live comfortably on 10s., board, lodging, and dress, with no appearance to keep up, and a beautiful climate to boot. There is scarcely any sacrifice in the matter; it is only giving one's time to the

Lord's service, which many are ready enough to do in England.

Our own health continues good; this climate is splendid, not at all hot, temperature only once or twice above 87 degs., never above 90 degs., now 82 degs.

WITH THE BEDOUINS AT HOMS, NORTHERN ARABIA.

NOTES FROM MR. S. VAN TASSEL.

May 31st, 1889.—It was no doubt all for the best that I came back to Homs, for I find plenty of work here to be done among the many Arabs near by.

I don't think that I have visited the same encampment twice during the month, but every time I go out a new one is found. Of all that I have visited I have found no one who could read or write, and only a very few who had been taught the Moslem form of prayer, or knew anything of the Koran. Although they are ignorant they are not stupid; on the contrary, I find them very intelligent, and they readily understand all that I say to them. Most of them keep the present fast (Ramadan), or rather make a show of keeping it, but many will break it by drinking coffee on the slightest excuse.

Have just moved into another house where I have more room, and can better receive those who come to me, as many of them now do.

I do not have many cases of sickness to treat among them, as they never seem to get sick, but enjoy the best of health.

June 29th, 1889.—I have still continued to work among the numerous tribes near Homs, generally spending some hours with them, or a day or two. On the 10th inst. we took our tent and beds and visited

AN ENCAMPMENT OF THE SCHKEIYEF,

one day from Homs, and remained with them a week. We pitched our tent just before the Sheik's tent, and took our food from him. Sometimes we ate in his tent and sometimes he brought the food to us. Found that we could get along very well and quite comfortably so—much better than when we went without our tent and slept with them in theirs. They provided us with abundance of food such as they ate, and which we found very good. They eat twice a day—at about 11 a.m. and at sunset. In the early morning they sip coffee and smoke. The Sheik, however, always brought us something to eat just after sunrise, so that we did not have to wait till noon to break our fast. The Sheik, Abdullah, knows a little about the Koran, but not much. Sometimes when reading or speaking to them he would differ with me because I did not agree with the Koran. His opposition was very weak however, and he and the others were quite

READY TO LISTEN TO REASON

about it. They generally show an interest in the Word, and ask many questions about it. I have partly made arrangements with this tribe to accompany them in the fall when they move off. They are very willing that I should go with them. It is getting almost too hot to move about much in the desert now, but I hope in the early fall to get away among them to stay some months.

The number of those who come to my house keeps increasing, and as they generally come singly I have an opportunity of speaking with them privately. None have given me any cause to think that their conversion would soon take place, but I know that the work of the Holy Spirit is not always visible, so hope and trust that He is watering the seed sown, and that in due time the fruit will appear.

DONORS are specially desired to communicate with the Hon. Sec., 21, Linton Road, should they not receive from him an acknowledgment of their gifts within a week of their despatch.

FELLOWSHIP WITH GOD.

Whosoever shall call upon the name of the Lord shall be saved.—Rom. x. 13.

How wonderously free is God's offer of salvation; but what a wonderful sacrifice was necessary that it might be so! In this epistle the truth that He was delivered for our offences (Rom. iv.) precedes the free offer of salvation, just as in Isaiah, He was wounded for our transgressions, in chapter lxiii., precedes He every one that thirsteth come ye to the waters, in chapter lv.

Justice is satisfied, and mercy has its own way now, and bids whosoever will drink of the water of life freely.

What a glorious message to carry to those who sit in darkness; and even though, through their strange infatuation, many turn away carelessly from the offer, yet our own souls exult in a God who can have mercy like this—

“Who is a pardoning God like Thee,
Or who has grace so rich and free?”

God delights in mercy, it is, as it were, most agreeable to Him, and He would have us enter into fellowship with Him in it. “Come with me,” He seems to say, “and help Me to dispense My mercy to My enemies, My salvation to the lost. I am rich in mercy, and through you will I deal it out.” Mercy, pardon, salvation for Moslems who practically have chosen Mohamed *instead* of Christ. But they spurn it in their ignorance and pride; then He magnifies His mercy, and *inclines* some of them to receive it, that all may know how good He is. We have hardly patience with them when they so blindly reject. Then He teaches us that He is the God of patience as well as mercy, and He wants us to have fellowship with Him in patience also. May the Lord draw all His servants more and more into fellowship with Himself.

A SCHOOL TREAT IN ALGERIA.

SINCE the hot weather set in, Miss Reed has been very poorly. She has now gone with Miss Day to Mers-el-Kebir, a small quiet place on the coast in the neighbourhood of Oran, where we trust she will regain her strength.

Miss Day, of Tlemcen, sends us the following interesting account of a treat given to the Arab boys who attend their classes:—

Monday, 29th.—Miss Reed, taking Miss Hodges with her, made her round of visiting the homes of the boys of our Bible class to tell their mothers that the treat would be on Thursday, and find out if they would be allowed to come. Her experience was very different to the one of last year, for only one mother said her boy could not come, and that because he is rather young, and having lost four other boys already about his age, she was afraid to let him go. She said, “I have him and my eyes, and I would rather lose my eyes than my boy.” We do praise the Lord that during this past year we have gained the confidence of the people more; last year so many said, “No, you only want the children to take them to England and sell them.” This year it is, “We must give our children into your hands, and they will be yours for the day.”

The time from Monday to Thursday was well taken up. In addition to our usual work we were preparing for the treat, which, although it was only for twenty-six children, yet their food and habits being so different to our own gave us much to think about.

The eventful morning at length arrived. Some of the boys coming an hour or two early, one even at half-past five, but we found him very useful, and by eight o'clock all had met in our courtyard looking a very happy little party. We went to the same place as last year, and strange to relate found the same man there who put up the swing last year, and remembering its success we commissioned him to erect it again. Soon

swing, ball, and a donkey had the full attention of the children while we prepared the place for their dinner. What a queer dinner it would have seemed to English children; bread and eggs, and then a number of semolina cakes mixed and cooked with oil, one kind made so thin they looked like sheets of paper, others having the appearance of muffins, but both smelling, oh! so strong with oil. These cakes are the specialty of the Arab children's great feast, so they knew well how to appreciate them. After dinner it seemed too hot to play, so most of them rolled themselves up in some of their outer garments and tried to sleep, those most venturesome keeping to the donkey and ball. After a rest we were all fresh for games; one of the most amusing being that of jumping for bags of sweets, or, as the occasion fell, of nut-shells. The bags were all fastened to a cord and filled, some with sweets and nuts, some containing, alas! nothing but shells, and these the boys jumped for and caught in their mouths. Time passed very quickly, and just as we had finished a last meal of coffee and bread, the vehicles arrived to take us back to town again. Driving through the streets, the boys attracted the attention of their less fortunate friends by their singing; as we neared home, where everybody knew us, the Arabs came out of the shops and cafés to give us a wave of the hand, and when we stopped at the top of our little street some came forward and helped the boys out and hoped we had had a pleasant day. We had had a pleasant day, though a very hot one; we were told afterwards it was the hottest day there had been, and two men working in the fields died of sunstroke but the Lord graciously preserved us from the consequences of the heat. We all entered our house to have a word of praise and thanks to our loving Father who had given us this good day, and I think what one of the boys said was very true, "I am full of happiness."

AMONGST MEDICAL MISSION PATIENTS.

By Miss LAMBDEN.

Saturday, June 29th, 1889.—There are now in the town numbers of pilgrims on the road to Mecca; some are encamped near the port, and others in the Sôke. Some of these have found their way here for medicine, and have heard, perhaps, what they did not expect to hear, of the Great Physician and the medicine for their souls. This morning among the people waiting to see the doctor were two especially interesting men, who could both read. We read together, in the 9th chapter of John, about Jesus being the Light of the world, etc. May the light shine into their hearts. This afternoon we had a Spanish meeting in the Sôke, and I had the opportunity of speaking to several of the pilgrims; and they were

DREADFULLY FRIGHTENED,

and repeatedly asked me to witness to Mohammed. One woman was greatly excited when I mentioned the Lord Jesus, but I was thankful I had been able to witness to the one true Saviour.

Sunday, June 30th.—Again there is an encampment on the Marshian, which I visited for the purpose of inviting the men to the Arabic service, and about a dozen quickly responded, and listened attentively to the Gospel message. One Kaid, who was in charge of the tent, could not come to the service, but he was able to read, so I left a Gospel with him.

July 1st.—Had a very interesting morning amongst the people. One woman, who was a pilgrim returned from Mecca, was very touching. She had lost her child by death, I think her only one, and was very hungry, too, and ate thankfully a slice of dry bread and some dates. She wore a showy necklace, that most of the female pilgrims adorn themselves with, made of coins, cloves, etc. She listened very readily to the Gospel story. Another Haja (pilgrim) also came this morning, but she was from

THE SHELLUH COUNTRY,

and did not understand much Arabic.

July 3rd.—An interesting group of women came this morning, though some of the younger ones were rather inclined to be frivolous; but I tried to tell them that the power of Jesus was like medicine for their souls, and more necessary than that for the body. This generally seems to impress them. One of a second group, who came too late for medicine, listened attentively to the Word. A few men to whom I spoke, also, one of whom came from near Wazan, were extremely dense, but not too dense for the Gospel light to pierce.

July 4th.—We had a good number of men, a few of whom could read. One old patriarch and his daughter, passing through on their way to Mecca, came in as I was reading with some others, and afterwards I had a little talk with him alone. I told him he might not live to reach Mecca, and he must believe in the Lord Jesus to save him now. It seems

VERY SAD

to see these aged men, who cannot be far from the grave, holding so tenaciously to their prophet for salvation, and if we did not believe that all things are possible with God, we should think it impossible that they should turn to another now.

Monday, 8th.—Had a great number of patients to-day. I had a nice group of men in the waiting-room after the opening service. One who could read was very interested; we read some chapters in John, and after the account of the death and resurrection of our Lord, he said he believed in the Lord Jesus, but he would not admit that He was the Son of God. He was not inclined to take a Gospel with him, but I prevailed on him to do so, and also some tracts. It is quite a treat to meet with one who is really interested when so many are so indifferent.

NOTES AND COMMENTS.

A PRAYER MEETING is held at 21, Linton Road, Barking, on Fridays at 4.30 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 3.50, in time for the meeting. Tea is provided for those from a distance.

READERS of NORTH AFRICA frequently meet in its pages the word "taleb" applied to a man who can read and write, and has some religious instruction. The word "taleb" is a participle of an active verb, meaning to ask, seek, or beg. A "taleb" therefore means "one who asks for, or seeks"—the word "science" or "knowledge" being understood. A "taleb" can (according to the context) also mean a beggar.

MR. AND MRS. BUREAU have been able, through the kindness of a friend, to get a little change, their eldest child having been very poorly. The heat has been very trying this summer.

DR. CHURCHER, besides the hospital and dispensary work at Hope House, has begun work in the town at the Cafe Oriental with encouraging success.

SOON after Mr. and Mrs. Hamilton's return from Fez their eldest child became very ill, and then the baby became ill, and after a few days' illness passed away. To save the other child and recruit their own health they returned to England for a time, but will, God willing, go back to Tangier in January. In the meantime, Mr. Hamilton is occupied in giving accounts of Moorish life and Gospel work in Morocco. Friends who desire a deeply interesting missionary talk should endeavour to arrange a good meeting for our brother. He has already several engagements.

MR. W. SUMMERS has for a time been supplying the place of our kind friend, Mr. Grimshaw, of Gibraltar, now in England. He has now returned to Tetuan, which is in great excitement, on account of the presence of the Sultan and his army. Our brother hopes to take a journey into the Riff country shortly, if God will.

FAREWELL meetings have been held in various places in connection with outgoing missionaries, and meetings will be held on October 1st at the noon prayer meeting, and in the evening at 8 at the Y.M.C.A., Ealing. On October 2nd, at 7.30, at Highgate Road Baptist Chapel. On October 4th, at 7, at the Stranger's Rest, Ratcliff Highway; and October 7th, at 7 p.m., at Regent's Park Chapel. We hope some of our friends will join us at these meetings.

MISS COX and Miss Smith have been spending a month at Dellys, on the coast, where they found many opportunities of work for the Master. On returning to Djemaa Sahridj they found the people there and at the neighbouring French village of Mekla suffering much from small-pox. We pray God our sisters may be preserved, and that their labours in this time of trial may be specially blessed.

LOCATION OF MISSIONARIES

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA—contd.	Date of Arrival.	Regency of TUNIS.	Date of Arrival.
<i>Tangier.</i>		<i>Sifroo.</i>		<i>Mostaganem.</i>		<i>Tunis.</i>	
Dr. T. G. CHURCHER	Oct., 1885	Miss E. HERDMAN	Jan., 1885	Mr. A. V. LILEY ...	July, 1885	Mr. J. BUREAU ...	Jan., 1884
Miss J. JAY ...	Nov., 1885	Miss M. COPPING...	June, 1887	Mrs. LILEY ...	April, 1886	Mrs. BUREAU ...	Aug., 1885
Miss S. JENNINGS...	Mar., 1887	Miss I. L. REED ...	May, 1888	<i>Abbou.</i>		Mr. G. MERCADIER	Sept., 1884
Miss F. M. BANKS	May, 1888	ALGERIA		Mr. A. S. LAMB --	Oct., 1883	Mrs. MERCADIER...	Sept., 1887
Miss M. C. LAMBDEN	May, 1888	<i>Tlemcen.</i>		Mrs. LAMB... ..	" "	Miss GRISSELL ...	Oct., 1888
Mrs. H. BOULTON	Nov., 1888	Miss L. READ ...	April, 1886	<i>Djemaa Sahridj.</i>		Miss A. A. HARDING	" "
Mr. E. L. HAMILTON	" "	Miss H. D. DAY ...	"	Mr. E. CUENDET ...	Sept., 1884	Miss M. F. HARRIS	" "
Mrs. HAMILTON ...	" "	Miss R. HODGES ...	Feby., 1889	Mrs. CUENDET ...	" 1885	<i>Dependency of TRIPOLI.</i>	
Mr. N. H. PATRICK	Jan., 1889	Mr. M. MARSHALL	June, 1887	Miss J. COX ...	May, 1887	<i>Tripoli.</i>	
Miss A. BOLTON ...	April, 1889	Mrs. M. MARSHALL	Mar., 1888	Miss K. SMITH ...	" "	Mr. G. B. MICHELL	June, 1887
Miss E. GRITTON...	Sept., 1889	<i>Oran.</i>		<i>Constantine.</i>		Mr. H. G. HARDING	Feby., 1889
<i>Tetuan.</i>		Mr. F. CHEESEMAN	Jan., 1886	Miss L. COLVILLE...	April, 1886	N. ARABIA.	
Mr. W. SUMMERS	April, 1887	Mrs. CHEESEMAN...	" "	Miss H. GRANGER	Oct., 1886	<i>Homs.</i>	
Mr. J. J. EDWARDS	Oct., 1888	Miss B. VINING ...	April, "			Mr. S. VAN TASSEL	Nov., 1886
Mr. C. MENSINK ...	" "						

LIST OF DONATIONS FROM JUNE 1st TO AUGUST 31st, 1889.

1889.	No. of Receipt.	General. £ s. d.	1889.	No. of Receipt.	General. £ s. d.	1889.	No. of Receipt.	General. £ s. d.	1889.	No. of Receipt.	General. £ s. d.
June	1...	3272 0 6 0	June	21...	3311 1 0 0	July	6...	3352 1 19 6	Aug.	6...	3434 0 10 0
	1...	3273 5 0 0		21...	3312 2 3 0		6...	3353 1 0 0		6...	3435 1 1 0
	1...	3274 0 7 0		21...	3313 0 10 0		6...	3354 5 0 0		7...	3436 8 0 0
	3...	3275 0 5 0		21...	3314 1 0 0		6...	3355 30 0 0		8...	3437 0 5 0
	3...	3276 7 6 0		21...	3315 0 4 7		8...	3356 5 5 0		8...	3438 0 4 0
	3...	3277 3 0 0		22...	3316 0 2 0		8...	3357 4 6 2		9...	3439 0 3 6
	3...	3278 5 0 0		22...	3317 0 2 6		8...	3358 5 0 0		9...	3440 0 2 6
	4...	3279 1 15 0		22...	3318 10 0 0		9...	3359 3 0 0		9...	3441 0 5 0
	5...	3280 0 4 0		22...	3319 1 10 0		9...	3360 1 0 0		9...	3442 0 2 2
	5...	3281 0 1 0		24...	3320 0 10 0		9...	3361 60 0 0†		9...	3443 1 0 0
	5...	From the Claimarina Working Party. 5 0 0		24...	3321 0 7 0		9...	3362 5 0 0†		10...	3444 0 13 11
	7...	3283 1 1 0		24...	3322 1 0 0		9...	3363 2 0 0		10...	3445 5 0 0§
	8...	3284 10 0 0		25...	3323 0 5 0		10...	3364 0 2 6		10...	3446 3 0 0
	8...	3285 3 3 0		25...	3324 0 10 7		10...	3365 1 0 0		10...	3447 0 5 0
	8...	3286 25 0 0		26...	3325 0 10 0		10...	3366 1 0 0		10...	3448 0 10 0
	8...	3287 2 0 0		27...	3326 1 0 0†		10...	3367 0 15 0		12...	3449 0 5 0
	8...	3288 0 5 0		27...	3327 0 10 0		11...	3368 2 0 0		12...	3450 3 0 0
	8...	3289 5 5 2		27...	3328 0 10 0		11...	3369 0 9 6		12...	3451 1 0 0
	11...	3290 2 0 0		27...	3329 0 5 0		12...	3370 0 10 0		13...	3452 1 0 6
	11...	3291 1 10 0		28...	3330 6 5 0		12...	3371 0 5 0		13...	3453 10 0 0
	12...	3292 0 10 0		28...	3331 10 0 0		13...	3372 1 0 0		13...	3454 55 0 0
	12...	3293 3 0 0	July	28...	3332 0 9 0		13...	3373 4 0 0		14...	3455 5 0 0†
	12...	3294 1 0 0		28...	3333 2 2 0		13...	3374 0 5 0		17...	3456 1 0 0
	13...	3295 2 0 0		1...	3334 5 0 0		13...	3375 0 5 0		17...	3457 0 5 0
	14...	3296 1 0 0		1...	3335 0 10 6		13...	3376 0 5 0		17...	3458 0 10 0
	15...	3297 3 0 0		2...	3336 0 2 0		13...	3377 2 0 0		17...	3459 1 1 0
	15...	3298 1 0 0		3...	3337 2 0 0		13...	3378 1 7 0		19...	3460 0 10 0
	17...	3299 1 10 0		3...	3338 0 10 0		13...	3379 5 0 0		20...	3461 1 0 0
	17...	3300 0 10 0		3...	3339 0 10 0		13...	3380 1 0 0		23...	3462 1 0 0
	17...	3301 1 0 0		3...	3340 10 0 0		15...	3381 40 0 0		24...	3463 1 0 0
	17...	3302 0 2 6		3...	3341 7 10 0		15...	3382 2 0 0		26...	3464 5 0 0
	17...	3303 0 2 6		4...	3342 0 2 0		15...	3383 0 3 6	Aug.	1...	3424 0 5 0
	18...	3304 0 5 0		4...	3343 0 0 6		16...	3384 10 0 0		1...	3425 1 10 0
	18...	3305 0 10 0		4...	3344 30 0 0		16...	3385 0 10 0		2...	3426 0 5 0
	18...	3306 1 1 0		4...	3345 3 0 0		16...	3386 5 0 0		2...	3427 10 0 0
	19...	3307 0 10 0		4...	3346 0 4 0		16...	3387 5 0 0		2...	3428 10 0 0
	20...	3308 20 0 0		4...	3347 5 0 0		18...	3388 0 5 0		2...	2429 1 0 0
	20...	3309 75 0 0		4...	3348 0 10 0		18...	3389 10 0 0		2...	3430 10 0 0
	21...	3310 0 10 0		5...	3349 0 10 0		19...	3390 0 10 0		3...	3431 0 10 0
				5...	3350 0 5 0		19...	3391 1 0 0		3...	3432 5 0 0
				6...	3351 0 5 6		20...	3392 0 12 6		3...	3433 1 0 0
Carried forward	£190 19 2		Carried forward	£297 14 4		Carried forward	£517 10 0		Carried forward	£693 6 8	

Gifts in kind:—June 8th (157) eighteen counterpanes for hospital. July 13th: (158) any articles and children's garments. July 17th: (159) parcel of garments. July 18th: (160) parcel of garments. August 22nd: (161) parcel of old linen. August 22nd: (162) parcel of old linen. August 22nd: (163) Arabic and Spanish books.

* For new mission premises. † Passage and Outfit Fund. ‡ Hospital maintenance and Medical Mission. § Mr. E. F. Baldwin's work in South Morocco.