

NORTH AFRICA.

THE QUARTERLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 13.

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THE ALPHA GRASS.

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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>Akhou.</i>		<i>Tunis.</i>	
Dr. 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>Djemaa Sahridj.</i>		„ G. B. MICHELL	„ „
Miss M. COPPING...	June, 1887			Mr. E. CUENDET ...	Sept., 1884	Mr. G. MERCADIER	Sept., 1884
Miss I. L. REED ...	May, 1888	<i>Mascara.</i>		Mrs. CUENDET ...	„ 1885	Mrs. MERCADIER.	Sept., 1887
„ F. M. BANKS	„ „	Mr. F. CHEESEMAN	Jan., 1886	Miss J. COX ...	May, 1887		
„ M. C. LAMBDEN	„ „	Mrs. CHEESEMAN...	„ „	„ K. SMITH ...	„ „	ARABIA.	
<i>Larache.</i>		<i>Mostaganem.</i>		<i>Constantine.</i>		at present near	
Miss E. HERDMAN	Jan., 1885	Mr. A. V. LILEY ...	July, 1885	Miss L. COLVILLE...	April, 1886	<i>Beyrout.</i>	
Miss C. CALEY ...	Nov., 1885	Mrs. LILEY ...	April, 1886	„ H. GRANGER	Oct., 1886	Mr. S. VAN TASSEL	Nov., 1886
„ S. JENNINGS...	Mar., 1887						

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.

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.

MISS TROTTER writes from Algiers that she and her fellow-labourers have been able to obtain possession of a suitable residence. Hitherto their labours have been principally tract distribution, a meeting for children twice a week, and a weekly Bible reading for the English. They hope now to commence regular and systematic study.

MR. AND MRS. LILEY continue to labour on in Mostaganem and the neighbouring villages; they are, however, much tried by the ignorance and indifference of the people, and ask for continued prayer. The new line of railway from Relizane to Mostaganem was opened in May, thus connecting the latter place with the main line to Algiers.

MR. SUMMERS, since his return from Fez, has been itinerating in company with the colporteur of the Bible Society (a Syrian). The route was by way of Arzila, Larache, and El Kasr to Rabat, returning by the coast, visiting as many of the villages as possible. The journey, which occupied towards a month, has afforded our brother many opportunities of preaching the precious Gospel to those who have not previously heard it. He has since gone to Tetuan.

THREE lady workers, Miss I. L. Reed, Miss F. M. Banks, and Miss M. C. Lambden left England on May 10th on board the P. and O. steamship *Kaiser-I-Hind* for Gibraltar, en route for Tangier, where they arrived on the 16th, after a pleasant passage, and have settled down to the study of the language.

An old lady of seventy-seven is very anxious to dispose of some very pretty boxes of Scripture questions for the benefit of the North African Mission. They have been found very useful for Bible classes or for those who love to search the Scriptures, and she has already sold for various charities upwards of 2,000 of these boxes. Orders gratefully received by Mrs. Cotton, St. Andrew's, Scotland. A single box 2s., and postage 3d., but four boxes can be sent for 3d. postage, or ten for 6d.

MISS COPPING, writing to a friend from Tangier in April, says, "I am glad to be able to tell you that I am getting on nicely with Arabic, and can understand the people well enough to be able to visit alone. I find plenty to do wherever I go, there is so much sickness around. An old man whom I had been nursing for some time was nearly dying; I had just made him comfortable for the night, and about to leave him, when he said, 'My daughter, I cannot thank you, the Lord will repay you; He must—He must.' One of the note-books you sent me I gave to a patient; he left us on the 7th inst. for Wadrass cured of his disease, taking with him a Gospel by St. John, and the note-book filled with portions from St. Luke, which he had written himself. I take courage, remembering His word shall not return to Him void. All the thread sent has been used by a poor little boy who cannot read or write; he has made a warm rug for his bed out of little pieces of coloured cloth. This dear little one has only been with us two months; when he came he was nearly covered with sores, and his clothes had never been washed. But his mind was in a far worse state, his language simply dreadful, while he could not speak the truth, and would steal anything for the sake of stealing. Now, I am sure you would not think he was the same child, bodily and mentally; he has learned to sew, to sing, and pray; every night he says, 'O, Lord, give me a clean heart!'"

MISS READ writes from Tlemcen that they have now about twenty-four Arab girls in their sewing class, who are learning to use their needles, and are very proud to show what they have accomplished. They are, however, much in want of materials, as Arab women have very little to spare for children's clothes. Pieces of print of three yards length, needles, cotton, crochet cotton and hooks, wool, thimbles, or pieces for patchwork, would be most acceptable.

NORTH AFRICA.



A CAFE IN TUNIS.

A PLEA FOR MORE LABOURERS.

THE number of missionaries in North Africa is still very few compared with its vast extent and its population. Little groups of workers are to be found two or three hundred miles apart in a line from east to west from Tunis to Tangiers, but further south there are none for from 1,200 to 2,000 miles. In between these groups are large stretches of country with millions of souls, who, though within less than a week's journey of London, have never yet heard the Gospel. It is our prayer and desire to let them hear it. In order to do this we need many more labourers, first to strengthen existing work, and then to push on into the numerous parts that remain still unevangelised.

Tripoli is at present *without a witness* for Christ to tell its 1,200,000 souls of His atonement, and God's readiness to pardon those who repent of their sins and believe the Gospel.

In Tunis, among 2,000,000 Moslems, there are six missionaries, two of whom are wives with household duties, and two others students of the language.

In Algeria the population is increasing at the rate of nearly 100,000 a year, and is now nearly 4,000,000. About 3,300,000 of these are Mohammedans, among whom about thirty missionaries or wives of missionaries are labouring, but several of these are as yet only beginners in Arabic, and even if they were efficient, there would be more than 100,000 souls for each one to evangelise.

Morocco is the most populous country in North Africa, and is estimated to contain from six to eight millions of people, among whom less than twenty missionaries and colporteurs are working, half of whom are busily occupied in study, and only a small part of the rest really efficient in the language.

The Sahara has a population of probably 2,000,000 or 3,000,000, and there is really no boundary where the Barbary states end, and it begins. There are no missionaries among the Sahariens at present.

We consider that we need about twenty-five more labourers

to maintain the work in the places where it has been already begun, and twenty or thirty more should be preparing by study of the language to go forward to carry the Gospel to cities, towns, and villages where as yet it is unknown. We ask our readers to pray the Lord to send us at least twenty-five more workers, to be sent out during next cool season, to be followed by as many more a few months later. Towards this number five have been accepted; for the rest we wait upon God.

THE KIND OF WORKERS WANTED FOR NORTH AFRICA.

IN the various countries of North Africa missionaries with very varying gifts are needed—pioneers, itinerant preachers, colporteur evangelists, settled workers, translators, lady visitors, medical missionaries, school teachers, etc., as well as some mighty in the Scriptures who, like Apollos, might go from place to place visiting the missionaries and helping them much through grace. Such a measure of health and strength is necessary that those who go forth shall be enabled to do effective work. Missionaries who require others to nurse them are manifestly an impediment rather than a help. Energy and force of character are also requisite to overcome the various obstacles which are sure to be met with.

The measure of education essential will differ according to the class of work to be undertaken. The colporteur who sells the Scripture will not need anything like so complete an education as the translator who renders it into the native tongue. In fact, there is about as much variety required for workers in the foreign as in the home field.

Spiritual requirements after all are the great matter. A missionary *must have* an intense desire for the glory of God and the salvation of others, a clear grasp of those truths of the gospel he is to proclaim, and a holy glorying in the sufficiency of the gospel, as the power of God for the salvation of men.

He should have some experience in Christian life and work at home, and be able to point to souls won to Christ by his labours. He should be prepared to trust in God alone to sustain him amid the many difficulties, dangers, and hardships he may encounter, and thus teach by example as well as precept the trustworthiness of his divine Master. He should be humble and amiable, so as to attract the natives by his winning manner, and work harmoniously with fellow-labourers. His life should ever be an example of the doctrines he preaches. We shall be glad to correspond with whole-hearted brethren or sisters who may have the Lord's work in North Africa laid upon their hearts.

THE TULLOCH MEMORIAL HOSPITAL.

OUR hospital at Tangier, under the charge of our esteemed brother, Dr. Churcher, is now ready to receive patients, and more than twenty have spent a longer or shorter time under its roof. At first there was a measure of fear among some, but by degrees, through the tact and kindness of Miss Copping, they became very happy, and willing to conform to the regulations made for them. It is very touching to hear their expressions of gratitude for the relief they obtain and the kindness shown them. They go back to their homes, some of them far away, and tell to their wondering fellow-countrymen of the Nazarenes, who give them medicine, lodging, and food for nothing, for Jesus Christ's sake. While in the hospital they hear a great deal of the Word of God, for, besides regular services, those who can read spend a good deal of time reading aloud to the others from the Scriptures, and when they go away they take a portion or whole copy of the Word of God with them. They seem to remember the Bible stories very well, and repeat them again and again in their country villages. It is interesting to notice the change in their outward behaviour after a few days' stay, and some of them have inspired a hope that the Spirit of God was working in their hearts.

The wards upstairs are lofty, and will accommodate about ten or twelve patients each; one is devoted to women, the other to men. The women's section is called "the Johnson Ward" after our departed friend and helper, Mrs. Emma Johnson, of Norwood, who took a prominent part in the founding of the work in Morocco. Downstairs there are several rooms, and a large covered courtyard used as a waiting-hall and place for services for dispensary patients. If needed, some of these rooms could be used to take in another ten patients, so that in all we could accommodate about thirty. We anticipate much blessing through this agency, as the people while in the hospital, being cut off to a large extent from their associations and under the daily influence of Christian workers and the Word of God, are specially open to impression. God the Holy Ghost will, we believe, thus lead some of them to Christ as their Saviour. The cost of feeding a patient is on the average about sixpence a day, or rather under £10 a year. The total cost of maintaining the hospital and other medical work when in full operation, including the support of the doctor, nurses, dispensers, cost of drugs, food for patients, etc., will be about eight hundred pounds a year. At present our staff does not permit us to work at this rate, but we trust that before long we shall have such reinforcements as will enable us to do so.

MR. CUENDET has continued to suffer more or less from weakness of throat; at first it was thought to proceed from pronouncing the gutturals of the Kabyle language, but as his general health is far from satisfactory he has gone to Switzerland (his native country) for rest and further medical advice. We ask that our valued brother may be especially remembered in prayer.

MR. J. BUREAU has at length completed the translation of St. Matthew's Gospel into the Tunisian Arabic, and it now awaits revision. In this work he has been assisted by Tijani, the native convert, baptised last year. We much fear the translation into local dialects will have to be repeated in many places, the pure Arabic only being understood by the educated classes. Dr. Nystroom, of Algiers, is also of this opinion.

NORTHERN ARABIA.

A VISIT TO THE BEDOUINS OF THE HAURAN.

By MR. S. VAN TASSEL.

It has been thought for some time that there were openings for making known the Gospel among the Bedouins of Northern Arabia, and the mission begun by Mr. Letherby at Kerak (Kir of Moab) shows this to be the case. Mr. Van Tassel's experience more than 100 miles further north and 100 miles east of Jordan prove that there also the tribes are not fanatical Moslems, and that the difficulties arise mainly from the Turkish officials. We hope that our brother may return to work permanently in that region in the autumn, but we should be glad if he had an English fellow labourer as well as the native who accompanied him. We append some extracts from his journal on this trip:—

Tuesday, May 1st, 1888.—After many months of waiting and prayer, the money necessary for my expenses to the Hauran has come. God knoweth our need, and He never fails us. Blessed be His name!

The amount received will not allow us to purchase a tent which is necessary to travel with, nor will it allow more than two of us to go, so Naüm and I will (D.V.) start alone with such few things as we can carry in our saddle bags. Through the country to which we are going it is difficult to find provisions, but our Father in Heaven will care for us and provide for our needs.

Tuesday, 8th.—At last we are ready and off. Our route lay over the sands along the seashore towards Sidon, which we reached about sunset, and pressed on through it intending to reach Khan Mizrâb, but found it necessary to return to Sidon for the night, putting up at a khan. The missionaries have laboured in this city for more than forty years, and have not as yet seen one of its inhabitants converted, although a number from the surrounding villages have been brought to Christ.

Wednesday, 9th.—Up and rode off at six o'clock. At length at two o'clock we reached the village of Nabateya, a mean, dirty place, with no khan. The inhabitants are Metawalies (a sect of Moslems), and not to be trusted. Our next stopping place was Jedideh, which we reached at seven p.m. Here lives a brother and sister of Naüm and many other relatives. We were warmly welcomed, and soon made comfortable and at home. We expect to join some muleteers here, and travel with them to the Hauran, as the road is not safe from here to that place. We received many visitors in the evening, but as we were very tired they kindly left us early, so that we could rest.

Thursday, 10th.—We find that the next caravan leaves on Saturday, so will have to wait for that.

JEDIDEH

is quite a large place, its inhabitants being mostly Greek in religion, but there is a good Protestant church in the place—in fact about the best in the land, there being about 200 members, and the Church self-supporting. There are 3 Protestant schools in the place—2 for boys, and 1 for girls. These contain about 240 boys and 60 girls, taught by 3 male and 2 female teachers. There have been more results to the work here than in any other station of the Amⁿ Mission. Many of the people we met were Protestants, and intelligent, earnest Christians.

We learn much about the Bedouins here, as many of the men have dealings with them, and some go and live with them at times. I find their stories often very conflicting, however, and it is hard to tell what to believe and what not. Some of those who leave on Saturday are going to Salcad, on the very edge of the desert, and the very place which I desire to reach.

Saturday, 12th.—Off at sunrise, and at the foot of the mountain overtook a band of the muleteers. After riding for about an hour we came to the ford of the Hasbeiya River, one of the sources of the Jordan. Here we waited for some time for other muleteers—about sixty in all. As we travelled on we were joined by more from time to time until there were about 150 of us. About 1 o'clock we passed through Baniyas, which was to me, more like a filthy barn-yard than anything else—a most wretched dirty place. Here we crossed another source of the Jordan.

The country here is very rough and covered with scrubby bushes and trees. The man in charge of the caravan keeps us all close together, and allows no straggling. During the afternoon several companies leave us and go off in other directions to trade with various tribes. As night draws near there is no village in sight, so the men look about for a place to encamp. We are now east of the waters of Merom, which was in sight all of the morning south of us. We are on a level plain, covered with a thick growth of sweet white clover, of which the horses are very fond. After a time a place is selected, and the men begin to unload. I do not like it, however as it is surrounded by a bog, which looks "feverish," and besides a cold wind is sweeping across it, so I rode on for some distance, and saw a short distance ahead some

BEDOUIN TENTS.

Going back I brought Naüm, intending to try a night with them if possible. On coming to the encampment we rode up to the largest tent and dis-

mounted, when two men came out and held our horses, and assisted me in taking off our blankets, saddle-bags, etc. We then entered the tent and saw a sheik sitting in the centre, who arose and greeted us pleasantly. Rugs had already been spread for us, on which we seated ourselves. One man brought in our effects and piled them in the corner of the tent, another went for grass for the horses, while a third begins to build a fire, and roast coffee, which, when it is finished, is pounded in a large wooden mortar with a long pestle, the man who does it producing a variety of musical sounds by striking the pestle against the sides of the mortar, the wood being very hard. After a time supper was brought in; a large patch-work cloth of dressed skin was spread on the ground, on which was placed a large basin of boiled rice and milk, a dish of leban (sour milk), and some loaves of warm bread. We are invited to partake, which we are not slow to do. After satisfying our hunger we drew back, and the dish was at once surrounded by the hungry crowd, who had not broken their fast since before daylight, it now being the month of Rhamadan. Stooping down on one knee, they held back their loose dress with the left-hand, while they dipped the right into the dish. Taking a large handful of the hot rice they toss it up and down until it is about the size and shape of a goose's egg. This they stuff into their mouths and swallow without chewing. It is wonderful how rapidly and what a large amount they can eat. In about three minutes the dish was quite empty, and every particle of food eaten. Coffee was then passed around in a small cup, only about three teaspoonfuls being given to each at a time. This was repeated until each had drunk several times. The tent in which we are seated is about 80 ft. long and perhaps 12 ft. wide, being divided in the middle, half being reserved for the sheik's family, and shut in by cloth and matting curtains. The tent is open on the east side, and closed on the west. It is made of black cloth of woven goats' hair, and is very strong, and rain proof. Just after we entered the tent a soldier came up, who was also asked to come in. I got into conversation with him, during which he said that he knew some Englishmen in Algiers—George Pearse and Mr. Lamb—whom he had met at Djemâa Sahridj. He had also met Mr. Baldwin. He is a native of Algiers, and is at present a soldier here in Syria. After supper but two of the men prayed, and one of these did not belong to the tribe, but was a merchant from Damascus, trading with the Bedouins. The other was a very old man. This was the only Bedouin we saw in all the journey who prayed.

After supper we had a talk about the cares and sorrows of this life and of the better life to come, then the way to attain that life—through Christ, the way, the truth, and the life. The Bedouins all listened most attentively, and declared that our words were good, very good. The merchant from Damascus alone got angry, and tried to prevent us speaking of Christ, but the others, who seemed to have no respect for him, made him keep quiet.

While we were speaking a young woman entered the tent, greeted us, and sat down. After making a cigarette, she sat smoking and listening to us. We learned that this was the sheik's daughter. After a while they brought us some good clean blankets, and we rolled ourselves up and went to sleep, or at least we tried to do so, but did not obtain much of that blessing during

OUR FIRST NIGHT IN A BEDOUIN TENT.

First it was the fleas and the dogs, and I don't know which was the worst—the biting of the one or the barking of the other. Just as we dropped off the horses made a great racket, and looking out we saw three large camels eating their grass. They were driven off, and we settled down again, only to be awakened by another disturbance; a colt which was running loose had come to my horse, and they were fighting as for life. Got up and drove her away, and laid down again. Soon the tent began to rock and shake, as though about to fall upon us. It was the young mare rubbing her back on a tent rope. She was driven away, and we slept again. Presently there was a tramping about in the tent. It was only the young mare again, who had walked right inside, and was marching up and down among the sleepers. I was too tired to get up, and could only hope that she would have sense enough not to step on anyone. After having a good rub against the tent-pole, she finally tumbled down with a satisfied grunt about 8 ft. from me and went to sleep, and I thought best then to do the same.

Sunday, May 13th.—The muleteers called for us long before sunrise, and much against our will we were obliged to start off on the Sabbath. Rode all day through a rough grazing country, covered everywhere with great stones, through which the road, if such it might be called, led. Just before sunset we reached a small village called T'sael, where Naïm and I, with one of the muleteers, stopped for the night, the others going on for some miles further.

NATIVE VILLAGES.

Monday, May 14th.—Rode from five a.m. to five p.m. through a vast plain, in which wheat and barley were growing luxuriantly. The barley was just ripe and the harvesters were busy gathering it in. Passed through several small villages, but did not stop except to drink. The villages here are wretched places, being built on the worst spots which could be found. On entering one has to ride over immense dust heaps, and through slimy pools up to the horse's knees, while a number of skeletons and the partly decayed bodies of animals line the way. The houses are small, and built of uncut stones filled in with mud. The people are most ignorant and filthy. Just outside of each village are one or two ponds about 100 or 200

ft. in diameter and about 10 ft. deep in the middle. These are filled with rain water, and contain the only supply of the village. Here all the cattle and horses are driven to drink, standing right in the water as they do so. The people wash their clothes and bodies in it, and from it water is taken to drink.

We stopped for the night at a small village called

KIARABA,

where there had formerly been a school, which was opened by Mr. McIntosh some ten years ago, but since closed by the Government. The inhabitants are mostly of the Greek Church, and we found them very pleasant people indeed. One of the men, to whom we took a great liking from the first, we found to be a professing Christian. The evening was spent in speaking to them of Christ, but we were sadly put out by one man, who persisted in raising foolish and useless questions. We trust, however, some good was done. The people here also gave us our breakfast before we started away, the first place they have done so.

Tuesday, May 15th.—We were to have reached Salcad to-day, but fell short of it. We saw

BOZRAH

to the south of us, but did not go to it, as it was some distance out of our way, besides being a fort for the Government troops, which we were anxious to avoid.

The country here is very rough again, being completely covered with black volcanic stones and broken lava. The surfaces of these are like glass, and the edges like knives, so that the horses go slipping and stumbling along, cutting their legs dreadfully, and making the riding anything but safe or pleasant.

In the afternoon we reached a Druse village called Kariya, and went to the sheik's house, or, rather, to his court or reception-room. During the evening the Greek priest came to me and begged me for a Bible, saying that he had not had one for many months. I gladly gave him the only one I had left with me. There are just a few Greeks here.

Wednesday, May 16th.—The muleteer came in at daybreak with his brother, whom he met here, and we started off with them. Stopped at several Bedouin tents, and took coffee with them. Some were Moslems and others Christians. The Moslems all drank coffee and smoked, which is forbidden in the daytime during the fast of Rhamadan. They did not pray, and seemed to care little for their religion. We asked these and the other Bedouins whom we met if they would like us to go with them to teach their boys and give them medicine. It made their eyes sparkle to hear this, and they gave us full assurance that we would be well received and cared for. During the afternoon we reached

SALCAD,

after a hard ride over the rocks. The sheik here was away, so we were received by his son, a young man of about twenty, to whom we at once took a great liking. He was most polite and kind, and showed us every attention, and we could not induce him to sit down in our presence for some hours. He, like many of the people here, was dressed like a Bedouin and wore his hair long, hanging down each side of his face. There is a school here, and the school-teacher, Mualim Khaleel, soon came in to see us. After dinner we visited the school, being accompanied by the sheik's son. There were forty-three boys in the school, which was held in a fine large building, which had been built by the early Christians and afterwards used as a mosque by the Moslems.

The sheik's second son, a lad of about fourteen, has taken a great liking to me, and was greatly pleased when I gave him a Gospel and text card. At supper he and his brother waited upon us, and seemed to think that they were greatly honoured by having the privilege of doing so. They see but very few Europeans down in this place. During the evening we gave Gospels and portions to those who could read, and had some conversation with them, our words being well received.

When I came to thank the sheik's sons for their kindness to us, as is the custom to do the night before leaving, as the sheik is not to be seen early in the day, they pressed us to remain some time with them; but when they found that we must go, they said they would rise early to see us off.

Thursday, May 17th.—The sheik's second son went with me for nearly an hour on the way this morning, and seemed loth to leave me. Reached Arie about noon, where we had intended to remain over night, but found that the sheik, Shibley Artrosh, was also away, so only took our dinner and went on. This sheik has built a good school-house in his village. There was formerly a Protestant teacher here, but as he did not do what was right the sheik sent him away, and brought a Jesuit teacher in his place. The sheik's son, whom we saw, had been educated at the Jesuit college in Beyrout. Continued on our way over a level plain waving with the ripening grain, and at dusk reached

SWEIDAH.

This is the largest village in the Hauran, and is connected with Damascus by telegraph. Like most of the villages here, it contains the ruins of many fine houses. The sheik's house was built of the stones of a fine old church, which partly remains, and was quite an imposing structure. The sheik, Mohammed Artrosh, is away with his brothers collecting the taxes for the Government. I am just as well pleased not to see him, as he holds office under the Government and studies their interest. There are two school teachers here, one of whom is a cousin of Naïm.

Friday, May 18th.—Left about noon for

MAGDAL,

which we reached in about four hours. We had hoped to find the sheik of this place at home, but were disappointed. He is Hazémi Hanédi, who has great influence among the Bedouins, and is not controlled by the Government. We were received here by the sheik's sons and grandsons—five boys, ranging from nine to fourteen years of age, and all very pretty and gentlemanly. The teacher here is a fine young man—a true, earnest Christian, and a worker for Christ. He mentioned a place east of Sweidah, at the foot of the mountains, which he thought would be the best place in all the Hauran for us to settle in. We would visit it, but the sheik being away it would be useless. He said he would drive over some day when he returned, and see him. The name of the place is Sâlie. The sheik is independent, and favours school and mission work.

Saturday, May 19th.—About one o'clock, when we were nearing

BUSER,

where there is a large fort and many soldiers stationed, we met a Turkish officer with about one hundred of them, all mounted on mules, on their way to the next station. They stopped, and the officer asked who I was, and what I was doing there. I said I was an American travelling through the land. He asked where my guard was. I told him that there was no need for one, as the way was perfectly safe. He tried to make a fuss over it, but I drove on and left him, when he sent three soldiers to accompany us to Buser. We went to the governor of the place (not a soldier, but the civil-governor). We found him to be a little old Turk, seated cross-legged on an iron bedstead in a small dark room. He asked me a number of questions and read every word of my passport as though he had never seen one before. At last he hit upon a glaring mistake in it which proved (?) that I was an impostor or something worse. He declared, with an air of great importance, that my passport said that my hair was black, whereas it is brown, and asked me to explain that if I could. I told him that my American passport said that it was brown, and if the Turkish passport said it was black that was the Turkish officials' fault, not mine. He said he would send soldiers with us to Damascus. His object was to keep an eye upon us, as the Turks hate to hear of a European, especially an Englishman, going among the Druses. The Druses like the English, and in one place I was asked if the Druses were to send a petition to England if she would not come and rule over them instead of the Turks. They hate the Turks like poison. We then rode on for two hours to

IZRA,

a Moslem village. Went to the house of the Moslem sheik, not knowing at the time that there was also a Christian sheik. The court into which we were shown was a small, dirty place, infested with vermin. We got nothing to eat until sunset, and then such food that we could scarcely eat it, everything being extremely dirty and flavoured with garlic. The sheik was away, and his servants treat us with anything but kindness or respect. We have learned from a Christian that they hate the Christians, and are not to be trusted. Several times already our soldier has sternly checked them when they offered us some slight or insult. He also is a Moslem—a Kurd—but seems to have a good heart, and the people here fear him. During the evening the place is used for prayers instead of a mosque, and while these are going on we hold a consultation as to where we shall sleep. I am in favour of making my bed outside, and not trusting to the tender mercies of the other inhabitants of the room. Naüm thinks, however, that the stones will be too hard to sleep upon, but I tell him that they are no harder now than they were when old Jacob made his bed on them and dreamed of angels, and beside we are better off than he, for we each have a blanket. So we put our saddle-bags under our heads, and wrap our blankets about us, then committing ourselves again body and soul to Him who neither slumbers nor sleeps, we lay down in peace and sleep.

Sunday, May 20th.—It was just sunrise when I awoke and found Abu Ibrahim, the only Protestant in the place, waiting to see me. He was formerly a Greek priest, but was converted and left that Church. He was shortly afterwards driven out of his village, and has since borne great persecution. He was employed by and travelled with Mr. Conner for three years as missionary to the Bedouins. We went to his house, or rather his son's house, where a number of men gathered to see us, and to whom we had an opportunity of speaking, the subject being the necessity of being born again of the Spirit of God. There was some attempt at disputing, but for the most part good attention was given. We afterwards had a long talk with Abu Ibrahim about the Bedouins—the work which had been done among them, and the prospects of further work. I was very glad to have met him, as he could give me much valuable information. At night we sleep on the stones again. We have felt our dependence on God at this place more than on the whole journey, but our trust is in Him, and we have confidence that He will preserve us from all harm.

From hence our brother in a day and a-half reached Damascus, and then returned to Beyrout, having been away eighteen days.

MR. AND MRS. MACKINTOSH, of the Bible Society, have gone southward to Mazighan, Morocco, Mogador, and the Canary Islands, in order to see what possibilities there are of opening up a work for the sale of the Scriptures.

A VISIT TO FEZ.

BY FOUR LADIES.

"She hath sent forth her maidens."—PROVERBS ix. 3.

FEZ is the largest city of the Empire of Morocco, having a population variously estimated at from 70,000 to 200,000. It is situated in the heart of the country to the west of the Atlas Mountains, which are not so high here as further south. In a straight line it is about 115 miles from Tangier, rather less than 100 miles from the Atlantic Coast, and about 250 miles north-east of Morocco city, which is the southern capital of the country.

The people of Fez are better educated than those ordinarily found elsewhere, and are generally considered more fanatical and averse to Europeans. It has long been laid upon the hearts of those interested in the spread of the gospel in Morocco, to have an established centre for the preaching of the Word in the capital where its men of influence and learning congregate, but at present we have only been able to visit it occasionally for a short time.

Mr. Mackintosh, the valued agent of the British and Foreign Bible Society, has been there, also Mr. Baldwin, accompanied on his second visit by Mr. Summers; and now Miss Herdman, Miss Caley, Miss Jennings, and Miss Kendrick have been staying there for a short time. Mr. Baldwin was cheered in his first visit by God's blessing upon his teacher, who professed conversion, was baptised, and is still walking well. As far as we know, however, the visit of these four ladies is the first occasion when Christian women, unattended by European gentlemen, have ventured to stay in this citadel of Islam. The following extracts from their diaries will show some of the difficulties they have encountered, and how God has graciously enabled these weak women to make known Christ in this centre of Mohammedan fanaticism.

Miss Herdman writes on the road from Laraish to Fez:—

Oolad Ben Aura.—We are encamped on a breezy hill with an extensive view of wild country, on which are a few villages of huts, like the one near which our tent is pitched. In the background, to the east toward Alcazar and Wazan, and to the north-east toward Tetuan, are high mountains. Praise the Lord, we have had a pleasant journey since we left Laraish this morning, not however without incidents. We had engaged five animals, horses and mules, "warranted" by their owners "large and strong." We found, however, on inspecting them outside the town that one was a small pony, and another a mule two years old; these both came to grief in the course of the day, and one of them had to be replaced.

Several persons are with us, travelling at their own expense for our protection. One of our muleteers being a soldier, we are able, without extra expense, to conform to the Government regulation, which requires us to take one.

We are now going to rest in this large village, after having preached the Gospel to friendly and attentive groups of men and women, and dear Miss Caley has given medicine to thirteen persons by moonlight; the atmosphere being clear, the moon is bright enough for her to inspect her patients' tongues. She seeks to administer medicine to body and soul to each individual.

Friday, April 20th.—Rising a little after 4 a.m. we were ready to receive the villagers at 6.30. Thirty-five patients were attended to by Miss Caley, while I spoke of a Saviour for them to all the sick, and the other villagers who came around our tent. We were well received, praise the Lord, and so was our message. One woman, who was especially interested, expressed a wish to belong to the Lord Jesus. She had heard of Him through a family we had taught at Laraish, thus we get constant encouragement to persevere in making known the glad tidings of salvation. The people brought us eggs, milk, and butter as a thank-offering for the medicines, so we had only to pay for the barley for our animals. At nine we started, and rode for three hours over moorlands bright with lavender, and for the rest of the day through a pretty pasture country covered with wild flowers, of which I counted yesterday and to-day, ninety-four varieties. Occasionally we had to cross lowlands where the soil, heavy clay still wet, was most toilsome to ourselves and our laden animals, and we were very thankful to find a resting-place before sunset in the courtyard of a country sheikh, in the important village of Karia.

A DRUNKEN MOOR.

We were a little startled after tea by the sudden entrance of a well-dressed Moor into our tent who peremptorily ordered us to show our books, and then said, "Confess your faith in Mohammed at once, or you are not welcome here." Our men were very much distressed, but afraid to put

him out, as he was the son of our host excited with drink, which Mohammedans are not supposed to indulge in. However, the Shercef, who was recommended to my especial care by his mother, and accompanies us at his own expense, turned out a true friend, for his position entitled him to take hold of him by the shoulders and drag him out of the tent. One of our men said, "I dared not have done it, he would certainly have killed me with his loaded gun." The Lord has graciously delivered us all from nervousness, and we were not made the least uneasy by the incident.

THE HOUSE OF A SHEIKH.

Saturday, April 21st.—Early this morning we went to the house of the Sheikh, it was full of women, wives, sons' wives, slaves, etc., and we had quite a congregation. The Sheikh had given our men supper, and we returned the compliment by some little gifts of needles, pins, etc. The Kaid's principal wife asked us in to read, and then asked for a Gospel for her husband, willingly given. Another, I think a son's wife, offered me a peseta (ninepence-halfpenny) for one for her husband. She had also one given her. This was after she had heard our hymns, and some earnest words from Miss Caley, and asked would she find the words in the book. She seemed to feel her need of a Saviour, and to understand what we taught her. We then went out into the open market, where we had audiences of soldiers and villagers until we started. Two Gospels and a small New Testament were received by good readers who asked for books, and we set out on our journey praising the Lord for seed sown in that village. During the day we had difficulties again with rivers, ditches, and, worst of all, mud; but although our men had a few falls there was nothing serious, and we stopped at noon to rest and eat at the best known country market of this province. They are all called by the name of the week on which held. This was the "Wednesday." The village, nestled in prickly pear hedges, and surrounded by a deep ditch to protect the cattle from thieves at night, is hidden from view. We visited the people in their tents, and had again good audiences and willing listeners. Just at the end, a man ordered his wife, seated on the ground outside the tent, who was asking meserious questions about sin and salvation, to jump up and leave people who did not believe in Mohammed; but public opinion was against him, and he left, and his wife said, "Go on, tell me another little word," an Arabic idiom for "Continue the subject."

Miss Jennings writes:—

April 21st, 1888.—At last, by about five, we reached El Habassee, which is to be our resting-place for the Sunday—quite an attractive little village, with its open roadway, round which the houses were built. We waited quietly till our men had asked permission of the Kaid to pitch our tent, and then made our way to a wild, semi-orchard, semi-garden place, where were other travellers all camping out, and many horses. We soon pitched our "nightly" tent—a day's march nearer Fez—and prepared our evening meal (boiled rice and fried sardines), and early retired to rest, in preparation for a busy, happy day on the morrow. The Kaid, or Pasha, sent us a present of two fine fowls, an acceptable gift, as we had had no meat since we left Laraish; we are so glad to be able to enjoy the simple food of the country, and hope increasingly to decrease our dishes and live as the people do here—so much time and thought will then be saved as we travel, and can be given to direct work for the Lord.

April 22nd.—Several men came at 8 o'clock for medicine, and so, when we had finished prayers and tidied our tent, we rolled up the mattress and spread our cushion-pillows on the matting for seats; then we opened one end of the tent, and invited our guests to sit down on the matting with us, and Miss Herdman had a good talk with them about the things of God, while Miss Caley administered medicine. More and more gathered round till we had three rows of brown faces encircled by the white woollen hoods of their jalabs, or cloaks, the boys and young men sitting in the front row, others kneeling and standing behind. Miss Caley spoke to them so earnestly, and we sang to them some of our simple Gospel hymns in Arabic.

In the afternoon I rested and guarded the tent, whilst Misses Herdman, Caley, and Kendrick went to the Kaid's house, for he had sent repeated invitations to us to come in the morning. They were kindly received by the ladies of his household, who offered them tea and Moorish cakes, and then went through a court into another establishment of ladies, who also listened attentively, and then to smaller houses and to the prison, where are 500 prisoners. In the evening a great many people came for medicine, to whom the Gospel was preached before their bodily wants were attended to. Miss Caley treated thirty-five patients in all to-day. Our rule is not to give medicine on Sunday, but we have made what we think a lawful exception to this rule to-day, for, hoping to leave early to-morrow, we feel there would be no other opportunity.

Monday, April 23rd.—A disturbed night, as a greyhound found his way more than once into our tent, and made off with some of our breakfast we had prepared over-night, and actually dragged out a canvas bag of Hamed's clothes, and, gnawing it open, ate some bread which was inside. Up before daylight, and after a slight cold breakfast packed up, took down our tent, and by 6.15 had started. Two sick people came for medicine, and I felt so grieved to see the woman, especially, turn away disappointed of relief, for, of course, the medicine-boxes were all packed up.

DIFFICULT TRAVELLING.

Our way led through a wild, marshy land, where we had to pick the way

for our animals' feet, and we passed through streams, where my mule was particularly timid, and once he went down, but I quietly slipped over his head, only soiling shoes and dress. At a quarter to ten we came to the river Sebou, and then began a funny scene. All the animals were first taken into the large flat boat while we waited on the bank, and Miss Caley embraced the opportunity of telling about Jesus to a poor country woman. At length, when all the luggage was packed up on one side, and the unladen animals fixed in the body of the boat, we were each one carried separately, sedan-chair fashion, by two of our men across the mud into the boat, and, sitting on our luggage, and the men the other end, we—animals and all—were safely rowed to the other side, and, climbing the steep bank, took the opportunity of taking a little more breakfast and resting a few minutes whilst the beasts were repacked. A group of Moorish men afforded Miss Herdman the opportunity of a very earnest talk about the way to heaven and Christ's sacrifice for sins. They at once put up the cards with which they were playing and listened most attentively, and three of them gladly received portions of God's Word. Miss Caley meantime talked to a few poor women. Then we remounted and rode on through uncounted miles of high table marsh-land, for the most part dry, and just luxuriant with wildflowers, the various specimens of white and yellow marguerites and wild chrysanthemums pleasing me the most. The crested thrush, soaring lark, and beautiful jay we noticed here. We rested early in the afternoon among the daisies, but had only shut our eyes for ten minutes when our men called us to remount, they so wanted to press forward and get to a certain safe village, where we should have the basha's protection for the night, as we were then passing through the wildest, wickedest tribes of this country—the Beni-Hassan. About four our horses were so done up with the long day's journey and want of water, that we determined to encamp at one of these Arab villages, but as we neared it we thought it so wild and unsafe-looking—they are murderers as well as robbers, we heard—that we encouraged each other and our tired steeds to go on. At 5 or 5.30 we really felt we ought not to proceed further into this almost trackless tableland, where we could not see in the distance any sign of a respectable village, and so left the road and made our way across the pasture and wheatfields to a village of huts, taking our men's advice not to go to the people and offer them medicine, or our tent-doors would be swarmed, and we knew not how they might have been tempted to rob us in the night. So we, quietly riding up, to the villagers' astonishment and dislike, chose a free grassy spot inside their village and quickly erected our tent and got all our possessions inside and securely fastened one door, the men pitching their tent close beside ours, and soon lighting a fire for tea, we were so hungry and thirsty. Our trust is in God, and we know He will protect us from the poor wild robbers and fierce dogs, which latter, as I write this evening, are barking furiously outside our canvas walls. Our men have asked the people for milk and eggs, which they are always glad to sell us, and which make our staple food, but nothing will they let us have; however, our hunger has been satisfied with other food, and we are going to bed with grateful, restful hearts.

After about two and a half days' more travelling, not without adventure, Fez was reached, and two small rooms were obtained in a native fundak or inn. Next day, through a letter from the native Minister of Foreign Affairs, who resides at Tangier, the basha granted a house for their use, which, though dirty, offered many advantages for their work. They moved in the following day, and then had a quiet day of rest on the Lord's Day. The following week was full of active work, and many came for medicine and heard the Word of God. During the second week Miss Jennings writes again:—

Sunday, May 6th, 1888.—Much enjoyed the quiet rest and fellowship together of this Lord's Day, after our busy week—the first in this large Mahomedan city. Miss Caley treated this past week seventy-seven patients, some of them from the largest houses. Had a visit at sunset from El Arbi, a friend of Muley Hasham, who lives in Fez, and from two nice lads of the upper families, in whose homes we have patients. They each brought us a most acceptable present of milk, in all about five quarts, and the milk here is so very pure, Miss H. and I half live on it. Another acceptable present last week was a couple of tins of condensed milk, invaluable in our journey back, and we had so regretted having none with us, but God does so wonderfully supply every need.

Monday, 7th.—Over twenty patients came this morning; at one time we had a dozen women in and outside the dispensary room. We really need a third room downstairs for them, as they will not sit in the waiting room with the men, where Miss H. is reading and talking and singing all the morning. I tried to tell these women about the great

DISEASE OF THE HEART,

worse than any bodily ailment, and for which there was but one cure and physician; an intelligent elderly woman, who sat on my left hand, explaining to those who could not so well understand me. There came one mother with her little boy and girl, who had been visited by small-pox two years since, and the disease had taken away three of their four eyes: the boy but having the partial use of his left eye, and that was diseased. He looked eight, and the girl six or seven years old; such a sweet, loving



A SEA OF ALPIA.

little maiden, who took our hands and kissed them so affectionately. We told her of the Saviour who loves the children, and of the Heaven above, where all would have perfect sight.

Monday Afternoon.—A sheriff here, friend of our servant Hamed, took us to his house this afternoon, where we were heartily welcomed by the ladies and feasted sumptuously. Hot fish fried in oil was brought on a brass tray and set before us. Just outside the room were four large English clocks all in a row, but only one was going, and that struck eight o'clock at three p.m.

A BAROMETER

hanging in the room, which no one understood, afforded a subject of conversation for a long time, the gentlemen being intensely interested in Miss H.'s explanation, but we so regretted that but little attention was shown the two or three times God's truth was spoken of.

Wednesday, May 9th.—We had about sixty people in this morning, and it was quite difficult to find room for the women away from the men. A few of the upper classes we were obliged to ask up into our own room, and there Miss H. and I entertained them with a plate of dates, raisins, figs, and oranges, showed them our pictures and wordless Book, one woman paying marked attention as I spoke of sin and Christ's death for us. Our two little wall ornaments, a tiny clock and the mirror, pleased them much, one woman with bad eyes saying, "Let me see, that I may look at my eyes." About thirty patients Miss Caley treated, several more came, but having no

RECEPTACLES FOR MEDICINE,

were told to come again. It is amusing to see the variety of vessels for our medicine they bring: teapots, tin kettles, old soda-water bottles, wine bottles, broken-necked decanters, cracked tea cups and tiny glasses. One poor woman came for medicine for her eyes, from which the sight had departed five years ago. So many suffer from their eyes here.

Thursday, 10th.—A quieter and less impatient set of women came for medicine this morning, and I was able to have two or three talks with them while Miss Caley dispensed in her tiny dark cupboard by the light of a candle stuck in a bottle, and Miss Herdman had a succession of men and lads in the other room to talk and read with. I feel so grateful to God that I can make myself better understood by these poor people, and am able to comprehend them more easily, and when talking to several, I so often find there is one who understands me better than the others, and kindly repeats to the others all I say. The bigoted Mohamedans often even urge us to confess—I say I do confess to the one God and to Jesus Christ the Messiah. Poor misled people! they seem so hardened against conviction of sin. There are several young men who have repeatedly come to read with Miss Herdman, and are glad to have the loan of portions of the New Testament to read at home. We had forty-five patients to-day, and were hard at work from eight a.m. to a quarter-past twelve; such happy, privileged service for our beloved Master! Oh for His patience and compassionate love! One sadly deformed young woman came for medicine, but we told her she would

NEVER BE WELL

in this world, but there was a bright world above where there would be no sickness. Some asked me where my mother was, and why I had come over to them. I told them I loved them, and wished to teach them the truth and the way to Heaven, and it was from love to God in our hearts we gave them medicines and were here. They called me again and again "my daughter." One poor woman wanted to know what she must pay for the medicine, and looked grateful and surprised to hear we gave from the love of God. We have many cases of chronic and incurable diseases, such as blindness of three and five years' duration.

Friday, May 11th.—Patients knocked for admittance before half-past five this morning, and by eight o'clock, when we went down to begin work, the large room was almost full of women, and numbers more came right up to one o'clock—five hours of unbroken doctoring, sixty patients in all, and many we had to turn away and ask to come to-morrow, as they had no bottles. I did more talking all through the morning in the women's room than ever before, and was not sorry to find my throat sore with the Arabic. Poor women!

THEY CROWDED ROUND

me one after another, holding out their arms for me to feel their pulse, and sometimes two caught hold of my hands at the same time. There is such a difference in their manner; some are noisy and impatient, others sitting so quietly till their turn came. Ramadan is to begin to-morrow if they see the new moon to-night, and talking about it, one woman asked if we fasted. I told her yes, but not from food, but from lying, stealing, deceiving, etc.; this was the fast we were told to observe.

A rich lady came with her servant towards the end of the morning, and I had a nice little Gospel talk with them, also with her husband, an elderly Moor, as he sat in the men's waiting room. As they left, they promised us some milk to-morrow morning, the servant saying, "Look at me and then you'll know me when I will bring it;" but it is not easy to recognise these Moorish women, when one can see nothing but two black eyes.

Saturday, May 12th.—Crowds of people again; some knocking as early as 5.30, and from 8 till 2 Miss Caley was in her little dispensary hard at work diagnosing and treating patients, some so very poor and diseased, and all far more eager to talk about their bodily ailments than to listen to the Gospel story. By ten o'clock we had admitted sixty, and shut the

door against all others. We must have turned away forty or fifty, and up to 3 o'clock they came for medicine. The women here have no doctor, indeed there is no Moorish doctor here at all, and certainly their numbers prove their appreciation of medical treatment.

Our sisters left Fez on May 26th, and then visited Mequinez and returned to Tangier. Their stay in Fez made some stir there. In thirteen days 690 patients were treated, all of whom, and many more, heard the Gospel in their own tongue. It is hoped that Fez may be occupied permanently next winter. It is often well to visit a place several times before settling down, as the people thus gradually become more accustomed to the presence of strangers. We would ask prayer that the seed already sown may bear fruit in the salvation of some souls.

OUR ILLUSTRATIONS.

THE ALPHA GRASS.

AMONGST the natural productions of North Africa is the Alpha fibre or Esparto grass, called by the Arabs Hulfa; on the cover of this paper is shown a single stalk of this prolific plant.

It grows in tufts, and has been called unsocial, as it only suffers certain rare herbaceous and dwarf plants to grow near it. It is rarely seen in the lower or more cultivated portions of the country, but on the elevated table-lands it grows profusely, and is very hardy—indeed, it is almost the sole vegetation of the high plateaux. Our centre illustration shows the appearance of these grass lands; it is from a sketch taken not far from Sebdu, a region destitute of trees and bushes, and covered with a sea of Alpha. It would be difficult to imagine anything more wild and drear, nothing but this grass right away to the mountains in the distance, the soil sometimes sand, at others formed of volcanic sand-rock. When its leaves have attained a certain degree of development it can be used as a textile, and paper of superior quality, and cardboard, are made from it. So abundant is this grass in the high lands of Algeria, that it is calculated there are probably sixteen to twenty millions of acres covered with the Alpha.

During the last few years, as railways have extended into the interior, this trade has assumed vast proportions; the quantity of fibre exported to England being now from 80,000 to 90,000 tons per annum.

On these vast plains are to be seen many of the wandering sons of Ishmael, still unreached by any messenger of the Cross, and, alas! like their own native grass, passing away; "the wind passeth over it, and it is gone, and the place thereof shall know it no more."

Truly "all flesh is grass," whether in cultured England or on the vast plains of Northern Africa; only there is this difference, that here at home the Gospel *can* be heard at almost every street corner, there you may travel for days without coming into contact with any who make known the glad tidings; and year by year some 500,000 devotees to the religion of the false prophet pass into eternity, dark, depraved, doomed, without having heard of God's way of saving sinners by Jesus Christ, so familiar to us their near neighbours. "Lord, how long?"

MOHAMMEDAN CAFE IN TUNIS.

THESE cafés, of which there are many in this city, are kept only by Mohammedans, but are frequented more or less by all nationalities, Moslems from all parts, Jews, Maltese, etc., though Arabs form the majority of the customers; it is rather a rare thing to see a European in one, they much prefer those kept by French or Italians. Rich and poor alike frequent the same cafés, and pay the same price for the coffee, viz., one caroube (a trifle under $\frac{1}{2}$ d.) per cup; the cup is very small, about half the size of an ordinary English tea cup; the coffee drunk without milk and very sweet. Coffee only is sold at a true Mohammedan café; tea is only obtainable at a few of the

cafés in the winter. Although Mohammedans are not supposed to touch intoxicating liquors, there are a few places called taverns, kept by Mohammedans, where these can be obtained *ad lib*.

As regards fittings and accommodation, some are superior to others, but as a rule the Arabs sit or recline on rush mats spread on the stone seats which run round the walls; shoes are always taken off before venturing on the mats. During warm weather mats and wooden benches are placed outside, occupying the whole pavement, and lamps fastened on poles about three feet high are stuck in the ground; by the light of these the coffee-drinkers play draughts, chess, and cards, the latter frequently for money. Arabs visiting Tunis and not having friends to entertain them, sleep in these cafés; no charge is made for this, but the lodger has a cup of coffee morning and evening, and pays the total of two caroubes.

These places of resort being always full in the evenings, both summer and winter, afford excellent opportunities for tract distribution; by sitting down and taking a cup of coffee, a few tracts can be distributed; these are always accepted, and sometimes lead to conversations, but for anything like serious discussions the opportunity must be taken when men are found alone, for they are much afraid of each other.

One very interesting feature in some of the larger cafés is the "reader," who comes in the evenings, and occupying a slightly elevated position reads or recites to the assembled company stories, mostly of an amusing character, after the style of the "Arabian Nights." Sometimes a "reader" accepts a tract from one of our brethren, and reads it aloud to the Arabs who are present.

M. H. M.

INCIDENTS OF CHRISTIAN WORK

IN CONSTANTINE, ALGERIA.

Our sisters, Miss Granger and Miss Colville, are being much cheered in their work for God in this neighbourhood. For some months their first convert, Hammami ben Mustapha, has regularly attended their meetings for reading and prayer, and seemed greatly to benefit by the instructions there received, his growth in grace being evident to those who watched and prayed over him. Early in the present year it was suggested he should visit Tunis, that the brethren there might have an opportunity of judging as to the reality of his profession; this he subsequently did, delighting them all by his simple faith, his intelligent grasp of the Scriptures, and his earnest spirit; the result being that ere he left Tunis he was baptised by our brother Mr. Bureau. We append some further extracts from our sisters' diaries.

Friday, 13th.—We drove to Jibel Wash, which is about seven kilometres from here; there is but one house there, but there are a number of Arab gourbis scattered about on the mountain-sides. Visited some of them; when we reached the first one the dogs rushed at us very fiercely, upon which one of the men ran out and soon drove them away, and several women and children came to speak to us, one bringing us milk. One of the men promised to come and see us; we hope also to get there again.

Sunday, 15th.—Hammami came in the morning, and we had some Bible-reading, prayer, and singing. When we had finished he said, "I am so happy." We read Psalms xxxii. and xxxiii., and Acts v. from the seventeenth verse. Took some tracts, and went to a hill where the Arabs are having a fête; it lasts three days, and to-morrow, the last day, they give food to all the poor; they have killed fifty oxen and a great number of sheep. They say they have received

A LETTER FROM MOHAMMED,

telling them that because they are not good Mussulmen the times are bad, and they are to have a feast for the poor, which they are doing.

Monday.—Early in the morning we filled a basket with Arabic Gospels and leaflets, and went to the "Koudiat" (the hill where the Arabs are holding their fête); it was crowded with people from all parts, and they were dealing out the food to the poor. We with difficulty made our way to the top of the hill. One of the Marabouts who has often been here, seeing us, came and took us to the clear space where we could see what was going on. On our way down we were able to give away a number of Gospels and leaflets. They were so gratefully received, and we were soon thronged by the people asking for them; we soon had an empty basket. On our way home we met the Arab from Jibel Wash; he had been trying to find our house, but had not been able, so he returned with us. After talking with us for a little time, he said his brother had read the Gospel to him, and it was good. We gave him some Arabic texts to take home.

Sunday, 22nd.—In the morning Hammami came, and we read, prayed, and sang together. Just after he went the man from "Jibel Wash" came again, bringing us cous-cous. Had a long talk with him, explaining God's plan of salvation; he hopes to get to heaven by his

GOOD WORKS,

and like many more lays great emphasis on giving money to the poor. We told him eternal life cannot be purchased, God gave His Son *freely*. We read him several passages; he was much interested, and has promised to come again next Sunday, when we hope Hammami will be here to speak to him. We are praying for him, and trust he may see himself a lost sinner, and be led to the Saviour.

Sunday, 29th.—Hammami came in the morning, and we had some reading, praying, and singing together as usual. The Arab from the country came, as he had promised. He told Hammami that we had been telling him that everyone sinned, but he said we do not sin every day, and then made

A SUBTRACTION SUM

on paper. He put four to represent four sins one day, and then four under, for he said perhaps the next day he would do four good deeds, which, taken from the four sins, left nothing. Hammami talked so beautifully to him about God's way of salvation, and explained to him that God is so pure that the slightest thing which we do not think sin is sin in His sight. This served to go to the man's heart, and he listened after most attentively. He has promised to come next Sunday.

Friday, May 4th.—Our Arab friend came in expecting to meet Hammami, but we had a nice talk with him during the hour and a half he stayed. We read to him about the death and resurrection of the Lord Jesus Christ, explaining and illustrating by pictures as we went along. He was much interested, and seemed to believe the Gospel, saying once or twice "Jesus is God." We then told him the joy Jesus gives to his children, and how wonderful it is to think of God giving Jesus for us, and how great the love of Jesus in taking the place of us sinners, and now those who believe on Him have everlasting life, while those who do not trust Him as their Saviour shall be unhappy for ever. We then read the hymn, "Just as I am." He said it was good. We asked him to take Jesus into his heart at once, and to be His servant, for He was waiting to take possession. After a little time he left, looking quite bright, and we at once took him to the Lord in prayer, pleading that the Holy Spirit might work in his heart unto salvation.

Monday, 7th.—An Arab woman came in the afternoon, to whom we spoke of the love of God, and how we are to be saved; she is looking forward to Ramadan with dread, and yet firmly believes that God will not be pleased unless she keeps the fast. She is not at all well, and showed us some *cuts in her neck* made by the hairdresser, in order that she might bleed, and in this way be cured. I assured her she was making herself weaker, and gave her some medicine; she is a

dear woman, and always so glad to listen to us, and grateful for anything we do for her.

Tuesday, 8th.—In one of the houses visited this afternoon was a young Marabout who has not been outside the house for five years. His mother says he reads and prays in his little room. He came in to see us when he heard our voices, and I tried to persuade him to go out for a little fresh air, but he said he could not do that. They listened most attentively while we told them of the love of God, the old grandmother nearly 100 years of age being the only one who made any objection; one young wife said, "Yes, it is all true, my husband has read to me out of the book how good Jesus was." The Marabout, although he listens to us, will not at present accept a gospel, but we trust he may yet do so.

Wednesday, 9th.—We have been translating some hymns and the Professor has been correcting them; to-day we corrected with him "Rock of Ages," and when we had finished he asked what we intended doing next; we mentioned, "I've been Redeemed." Having read it through, he asked several questions—whether Jesus died by his own wish? if He had not died could we all have been saved? can all be saved if they believe in Jesus, no matter how many their sins, etc.? We have prayed much for him, and often have talks with him when reading the gospels.

WITNESSING FOR GOD IN AKBOU,

PROVINCE OF CONSTANTINE, ALGERIA.

OUR brother, Mr. Lamb, is "toiling on" steadily at Akbou; his house being situated in a main thoroughfare, he meets with many Kabyles going to or returning from the market. A broad verandah runs along the front of his dwelling, and many gladly accept his invitation to come and rest, to whom he reads and explains the Word of God. Many interesting conversations are thus commenced, which usually end in their accepting Gospel tracts or portions of the New Testament. We append one or two extracts:—

Saturday, May 19th.—This afternoon set out to visit one of the villages within walking distance of Akbou. What unbelieving thoughts were suggested by the adversary of souls, as I journeyed on. Why, for instance, go upon such errands when men were indifferent to these things? Why go at such a time, too, when these people were fasting? Was it not a useless task to endeavour to introduce new thoughts and new ideas into the minds of these poor ignorant people? Then the Spirit of the Lord brought to my mind the case of Ezekiel, who was sent on just such an errand to prophesy to the dead bones in the valley. But we know the result of that journey. Ezekiel was not sent to raise these bones, but to prophesy. He went as God bade him, and lo! the result of his obedience. Thus encouraged, I continued my way until I reached Melihha. Our place of rest was the mosque, a very pretty building of its kind, having two floors, both open in the front. In the lower part I took my place, and soon

AN AUDIENCE ASSEMBLED.

What an interesting little group it was, where all ages were represented, from the old grey-headed man tottering on his staff to the little child full of life and merriment, and including the leading marabout of the village, a bright, intelligent-looking young man. A few remarks about the country, which I much admired, led to my saying that I had come to tell of the way to a country better far than theirs. What struck me when speaking to them of the Lord Jesus Christ, was the readiness with which they understood the simple illustrations used to explain the substitutionary work of the Lord. One man who was sitting close to me sewing a garment, gave me matter for an illustration as I touched the garment, and said, "If I take this shirt and make it all myself, then there will remain nothing for you to do but to receive it. The Lord accom-

plished the work of redemption for us, leaving us nothing to do. Thus your fasting, etc., are not of any value in God's sight." Before closing I told them I would ask God's blessing on what had been read.

The sun having set, my audience dispersed to break the long day's fast, and at the invitation of one of the Marabouts I accompanied him to his humble home, and shared with him his coarse but very acceptable meal.

AMONGST THE KABYLES AT DJEMMA SAHRIDJ.

SOME time since our sisters Miss Smith and Miss Cox had their house entered while visiting in the village, and their watches, money, and several little valuables, the gifts of friends, were carried off. The inquiries that were set on foot had the effect, for a time, of breaking up their classes, and thus hindering the work; we were thankful therefore to read the following, showing that confidence was being gradually restored. May the Lord graciously overrule this event to the furtherance of His own glory.

Miss Smith writes:—

Sunday.—Ever since our class was broken up Miss Cox and I have continued a little service for ourselves at the same hour; so that should any Kabyles desire to enter, the sound of music and singing will show them that they are still free to do so. If alone, we spend the time in praying for these poor people. This morning, to our surprise, seven Kabyles entered, and among them the lad Ben Ali, who had been suspected of stealing our things. It seemed so pleasant to have our class once more. In the afternoon we accompanied M. Cuendet to the village of Misloub, where he preached and we sang.

18th.—Seven little girls arrived this morning at 8 o'clock with faces and hands washed ready for their class that is now well understood to be held every Wednesday. These children are very poor, and have to work hard in the fields, but they are delighted to come to us, and the little hands that are accustomed to break up the earth with a small "pioche" are becoming quite skilful with the needle. The Kabyle hymns, too, are gradually becoming familiar to them. But oh! the work is slow, and needs faith and patience, both of which our Father is graciously ready to bestow. The more we learn of the lives of the women and girls here, the greater is our desire to live and labour for them.

In the house we visited, the inmates appeared cleaner and more intelligent than usual, they listened attentively while Mons. Cuendet explained in simple language the plan of salvation; but when he urged them to accept God's offer they answered in the usual manner, "Inshallah," "If God will." How terrible is the fatalism taught by the Koran!

"Everything is decreed beforehand, and written down in a book."—Chap. 44. The Mahomedan believes that God has pre-determined in the most minute details not only the happiness or misery of each individual, but also his faith or his incredulity, his obedience and his disobedience. Thus the Arab when he can no longer deny a misdeed, excuses himself by saying, "Ah! it was written, God willed it." Mons. Cuendet tries to impress upon these poor people that it is God's will that men and women should believe the Gospel and be saved. After singing some hymns in Kabyle, we asked them if they would like us to have a class for women and girls once a week in their house. They readily assented on condition that their husbands would permit. We are very pleased at this

UNEXPECTED OPENING.

Mons. Cuendet preached as usual on the Djemaa in the evening; the little harmonium and the singing are still much appreciated.

25th.—Held our class for little girls in our mission-room

this morning; and in the afternoon found our way to our new friends, who gave us a hearty welcome, and were soon seated around us busily learning to sew. A scrap-book that we had taken with us amused them much. This is the beginning of a class in the village. God grant that it may prosper! We hope gradually to teach them passages from the Bible, and hymns; also to read in Kabyle. We came away followed by many pressing invitations to come again.

27th.—In the evening we went to the village to dress the burnt foot of a little girl. During the simple operation we were surrounded by a large number of women and girls who watched us and all our movements with curiosity. They were delighted when we sang to them, and absolutely refused to let us go until we had repeated the hymn three times.

WORK IN TLEMEN.

SINCE the issue of our last number, our sisters, reinforced by the arrival of Miss de Hailes, have removed into a somewhat larger, and in many respects more convenient native house, in the midst of the people, affording them two nice rooms for their various meetings and classes. We append some jottings from journals of Miss Day and Miss de Hailes.

Miss de Hailes writes:—

Friday, April 27th.—In one of the houses we visited to-day we met with a man to whom Miss Vining had given a tract in colloquial Arabic, containing a simple Gospel message, a few days previously; they sent down to his shop to tell him we were there, and he came up on purpose to see us. He said it was all "very good," except one thing that he had crossed through, viz., that Jesus was the Son of God. This, he said, was "not good," and we must not say it. We told him it was not *we* who said it, but *God* in His own book. We asked him to come to our house the next day, and we would give him a Gospel to keep if he would read it. This he promised. He said God had three books—the Bible for us, the Talmud for the Jews, and the Koran for Mohammedans.

Saturday, 28th.—True to his promise, our friend of yesterday came up at two o'clock. They showed him many passages from God's Word. We found he could not understand the pure Arabic, so they had to translate for him into the *Arabe parlé*. He made a

VERY LONG VISIT,

staying between two and three hours. Whatever was said, he always came back to the same point—Jesus was for us, but not for the Mohammedans. He said he should come often and see us. He was interested in all that was said to him, and not at all argumentative. We can only pray that the Holy Spirit may show him that Jesus is a Saviour for *him*, and make him feel his need of Him.

Friday, 4th.—In the afternoon we visited at the house of the man who came to see us last Saturday. He came in while we were there, and at once wanted us to go and talk to him. He took the book from Miss V.'s hand, and began reading for himself "the old, old story," asking the meaning of words which he did not understand. He made no objections to-day to anything that was said; and even when in reading we came to the verse "I am the way, the truth, and the life," he did not attempt to refute it. May he soon prove this true for himself.

Miss Day continues:—

Sunday, 6th May.—At our men's meeting at eleven Miss Read took up the subject of the destruction of Sodom and Gomorrah, and I told to the women the parable of the Ten Virgins. They could understand it well, as among their own people, when the bridegroom nears his house surrounded by his friends, the women go forth and greet him with loud cries of joy. Many of them exclaimed at the foolishness of the virgins who took no oil, and therefore were not ready; and

Marma, one of our surest converts, said, "I know I shall be ready to meet the Lord Jesus when He comes."

Monday, 7th, to Saturday, 12th.—A very busy week of visiting, meetings, and study. Coming out of our room after tea on Saturday, we were surprised to see numbers of women and children on the housetop gazing earnestly upward. We asked our nearest neighbour what they were looking for. She said the new moon, which commences the month of Ramadan. One after another said, "There it is." Then, as it emerged from a cloud, there burst forth from the women and girls a song in praise of Ramadan.

Sunday, 13th.—To-day is the first day of Ramadan, so when the boys came up in the afternoon they were very quiet and subdued, as they were nearly all fasting. We taught them a new hymn Miss Read and I translated yesterday, the favourite hymn for the Children's Mission, "Come to Jesus—now," and it attracted our children too, and they asked for it

OVER AND OVER AGAIN;

in fact, they knew the whole hymn before leaving.

Monday, 14th.—This morning, as we came out from study with the teacher and took our letters, Miss Read received one from an Arab we met in Oran, to whom she had written since our return, following up a conversation we had had with him during our visit to the native village. After reading a whole page of salutations and good wishes for our welfare, we came to the part of most interest to us, that he had understood the texts which we had sent him, and their meaning, and believed them, and wanted to know more of the Gospel of the Lord Jesus, asking us to write again.

"FELLOWSHIP IN THE GOSPEL."

IN our April number we made a brief reference to the fact that Mr. W. Summers, having within the space of twelve months sufficiently mastered the language as to be able to preach the Gospel intelligibly, had, in company with Mr. Baldwin, gone on a visit to Fez. We now append some notes of their journey, showing that those who would carry the Gospel into the strongholds of Mohammedanism must be prepared, as of old, to endure hardness as good soldiers of Jesus Christ.

JOURNAL OF MR. W. SUMMERS.

March 8th.—Started this morning at 7.30 from Cape Spartel, where we had passed the night and had a long march over the sand, arriving at a river about mid-day, where we had a great deal of trouble in getting the mules to swim over. On reaching the other side, while waiting for the animals to dry, we spent our time in preaching Christ to a number of men and boys on the river side, but we and our message were treated with great indifference. On starting again we were much annoyed by the boatman insisting upon receiving a much higher fare than he had a right to. He said many insulting things, and mocked and spat at the name of Jesus. We arrived in Arzila late, and very tired.

March 9th.—Left Arzila early this morning. The first part of the way was very muddy and uncomfortable, but soon improved. At noon we stopped for three hours to take lunch and give our animals rest, after which a weary ride across the sands until night came on, when we found ourselves confronted by great impassable rocks, so that we could not move, although only within half an hour of Larache. We had been directed to go this way by a Moor we met, but now found that he had cruelly deceived us. There was no village near, and we had no bread with us, nor food for the animals, so the situation was rather awkward. Accepting the inevitable we passed the night on the sands, in the open air.

March 10th.—After a rather sleepless night we arose to praise our heavenly Father in union with the winged choir of the skies. Drinking a little soup we reloaded our tired animals and

made for Larache, having some difficulty in crossing the river. On visiting the lady missionaries we were heartily welcomed in the name of the Lord, and found them busily engaged in teaching the Gospel to the many Jews who come from time to time to the house. After making the necessary arrangements for accommodation we spent the evening in prayer and conference.

Sunday.—In the afternoon went to the market, where we preached the Gospel, having various groups of listeners, appreciative and otherwise. In dealing with these people how one feels his utter helplessness and necessary dependence upon God. Yet it is glorious work to know that we are sowing the incorruptible Word of God.

March 12th.—The morning spent in making arrangements for resuming our journey. We had a most strengthening and encouraging prayer-meeting, at which we were again commended into the hands of our covenant-keeping God. After the usual delays and disappointments we set out once more for our destination, continuing on until sunset, when we encamped at a "duar" or moving village. From the people we received a most hearty welcome—bringing us eggs and milk. In the evening around our candle-light we gathered the men of the village, and with hearts full of gratitude and love to them we proclaimed the salvation of Christ, and witnessed to His saving power. They listened most attentively, asking questions and hearing replies. It is so blessed to be able to pour into the hearts of these simple-minded people the water of life.

13th.—Left this morning, and after an interesting journey reached a large village called "Jumaa," and encamped on the green in front of the village. Having eaten our supper we invited the "tollia" or students to visit our tent and read with us. They came in such numbers as to quite crowd our nutshell of a tent. After asking one of them to read in the 4th chapter of John we proceeded to press home to their hearts the truth of the Gospel. How they listened to it! It came to them like a new story. The Lord gave us great liberty of speech, so that we were able to talk fluently. As we were thus engaged a "fokee" or teacher came round and asked them what they wanted here, as for them to talk with Christians about religion was forbidden. To his question they gave an evasive reply, and departed with him. While we grieved because of the power of the false religion over their hearts, we could not but rejoice that we had had the opportunity of dropping a few seeds of truth into their souls.

March 16th, Friday.—To-day there was a large "soke" here, and people came from all parts of the country round. After our usual domestic duties Mr. Baldwin and I set out to preach the Gospel amongst the people. We soon got a crowd about us, and, with a fluency which could only be from God, we told the story of the Cross, and witnessed for Jesus. At the name of Jesus considerable opposition was raised, some of them screaming so that we could not go on any further. Finding them thus unwilling to hear our message, we went our way to another part of the market and spoke to another crowd, and so on we went until we had preached the Gospel to nearly 500 people. After a time a few fanatical Moors followed us and incited the people against us, and ultimately they threw stones at us. At this we considered it wise not to speak much more about Jesus, so we passed on quietly through the market, followed by a crowd shouting after us. When they found that we were not afraid of their stones, one or two of the fokees came up and asked us questions about Jesus, but, as we knew it was only a trap to gather another angry crowd around us that they might stone us unobserved, we did not stay to converse any further with them. During the later part of the day and evening we were visited by a number of the many "taleb" who attend a school in this village, and had most interesting conversations with them, many of them listening with unfeigned astonishment when we unfolded to them the substitutionary work

of Christ. It is a distressing thing to see how bound these people are to their religion, which is like a heavy chain around their necks.

March 17th.—Up early, and after a tiresome and excessively muddy road we arrived at the important village of El Habassee. We went to see the kaid, and found him seated in his judgment hall. He received us kindly and gave us a place to pitch our tents, afterwards sending food for us and corn for our animals.

March 18th, Sunday.—The Lord's Day in an enemy's land! The morning was profitably spent in worshipping the King, and reading His message. In the midst of it we were interrupted by the visit of one of the great men of the village, who listened most attentively to the reading and exposition of the fifteenth chapter of 1st Corinthians, which we were at the time considering. He spoke with great respect of Jesus, describing Him as a great prophet and honourable among men. We wished so much it was in our power to spend a few weeks with him, that we might teach him the things of the Kingdom. In the afternoon we visited the kaid as he sat in state judging his people. He received us kindly and gave us tea, asking us all sorts of questions about politics, etc., and when we mentioned the subject of religion he opened his eyes with astonishment, for all the Christians he ever knew were noted for not being religious. After giving our testimony we offered him a Gospel; he declined it by saying that he had no time for reading other books besides his own. I met a dozen men sitting on a hill outside the village waiting the kaid's pleasure to hear them. They had a sad story to tell of oppression and wrong, and it rejoiced my heart to tell them of One who is a friend of the oppressed and the weary; their minds, however, were too full of their own trouble to listen to the story of salvation.

21st.—Started this morning early. Had a terrible marsh to pass through, where our animals fell from sheer exhaustion, and we had to go ourselves above our ankles in mud for a number of miles. On crossing a river my mule stumbled and threw me off into the water. I picked myself up the best way I could, and got to land as quickly as possible. We met many people on the way, and had happy talks with them about the Saviour. May this seed dropped by the wayside bring forth its fruit. In the evening we arrived, tired and muddy, at a kaid's village, where we spent the night in a sort of stable.

22nd.—Started early this morning, hoping to reach Fez before evening, but on account of the marshy state of the road we failed to do so. At sunset we sought sleeping accommodation in a small village, but were refused it on the plea that they, the villagers, could not protect us from the thieving mountaineers. Disappointed in spirit and tired in body and mind, we went to one a little further on and received a half-cordial welcome from the sheik.

23rd, Friday.—Started once more with Fez in view, and after two hours entered it. We left our baggage in an inn, and went forth to seek accommodation. We searched all day and only succeeded in finding two dirty rooms in a horse "fundak" or stable. We had visited the governor of the town; he gave us a seemingly cordial welcome, but did not assist us in any way. Went to see Muley Hashaun, and found him bright and faithful to the Lord. What a privilege it was to grasp his hand and to feel that he was one delivered from such a terrible darkness as Mohammedanism, into His marvellous light. Our two rooms in the fundak were infested with vermin, but we were too tired to think of them, and sought rest, hoping they would not trouble us.

24th.—All day spent in looking for house, and at last got one outside the town at an extremely high price. Removed our things late to-night to the house, and looked forward with pleasure at the thought of a clean room.

After staying for a week or two in Fez our brethren returned by another road, making known Christ from place to

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place as they travelled. The weather being wet, they found parts of the track very difficult, but through God's good hand reached Tangier in safety.

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 following extracts are from Mr. Brooke's journal, dated from Equator Station on the Upper Congo:—

Thursday, Dec. 29th.—"Bolita was to have sent the canoe to-day, but it did not arrive. After reading with Salim, spent the morning in the garden reading the recorded sermons of the Apostles, and dividing them into their headings. Here I sit and read on a rough wooden seat with a broken-down rustic table in front, and a grass thatch for shelter over head. The air is often hot and steamy, and filled with the hum of myriad insects. As I turn over the pages the little lizards dart out from among the pine-apples and chase the beetles and flies in the sunshine a few feet off. A few fowls and ducks visit me at times, and now and then a trespassing goat, but further than that nothing comes to interrupt me. And so the weeks go by; not idly, for every day sees new plates riveted on to my armour and a keener edge put to my sword, in readiness for the coming fight. Indeed, I needed this quiet time for Bible study, and these two long delays, at the Pool and here, have been I believe a far better preparation for future work than three months travelling in the Soudan."

Friday, Dec. 30th.—"Further delay is impossible, so I have thrown over Botila, with his endless procrastinations, and Mr. Banks kindly sent off one of his men to the town to get a crew of paddlers (seven), as he will lend me his canoe and three of the mission men. Plenty volunteered to come to the second French Post on the Mobangi in the mission canoe; but then a hitch arose, How could they come back alone past unfriendly tribes? I must give them ten guns. This I would not do, as I knew that directly they left us they would make a raid on some defenceless hamlet or canoe on the strength of their guns. On examination we found that the mission canoe by itself would not hold crew and baggage; so we manned it at once to go to the mouth of the Iruki to try to hire a canoe. The one we went for, an immense one, was said to be already engaged for a slave purchasing trip, so we went a mile or two further for a smaller one. With the idea of lashing this alongside the mission canoe we took it off at once for a trial. On returning, however, the owner asked too high a price for it, so negotiations were broken off. In the afternoon we went off with Mr. Banks to the village whence the slave buyers were to start, to try and get their canoe (the local *Great Eastern*). After some difficulty they promised to bring it round on Monday. . . . A hard day's work, mental and physical."

The above extracts from Mr. Brooke's journal will give some idea of the delays and difficulties to be encountered even at the outset of a journey into untried paths. At Equator Station, as has been seen, with all the help that the experience of the missionaries there could give, a month was passed before a canoe was procured, and a crew induced to leave their home and venture a short way among hostile tribes. In leaving Equator Station, the last post of the Congo, missionaries were left behind. At length, on January 13th, a start was made for the Mobangi; and after four days' journey, enlivened by the excitement of killing two hippos, the first French post was reached in safety. The crew returned with the canoe to Equator Station, having only promised to go so far. At the French post Mr. Brooke and Salim were hospitably received, and on enquiry found that canoes might be hired to go for a short distance,

but that the extreme aversion of the people to hard work would render it a difficult matter to get a crew of paddlers. They were advised to wait for a steamer, expected shortly to go some way up the Mobangi, and which they might miss if they started in a canoe, by passing on opposite sides of the large islands in the river. Nearly a month was passed thus in daily expectation of the steamer, until Mr. Brooke, anxious at the delay caused by its non-appearance, determined to go in a sailing boat that was going down river as far as Lukolela, and there make enquiries. On arrival at Lukolela (February 18th) the mail containing the above news was hurriedly sent off, evidently by a passing steamer, and no further letters have been yet received. The following is from a post-card of later date, from Dr. Sims at Stanley Pool, to Colonel Brooke:—

Stanley Pool, April 25th, 1888.—"The French Commissaire and Free State Officials and Dutch House have all decided not to take your son to the Mobangi Falls, and not to leave him anywhere except where there are white men and an establishment, and so it is quite certain he will not accomplish what he may have planned. No one will let him run into danger."

Prayer is earnestly asked for God's guidance at this important crisis, and that if it be His will the way may yet be opened for the preaching of the Gospel in the Soudan.

Donations received by the Treasurer in aid of the Central Soudan Mission:—

	£	s.	d.
Dec. 31st, 1887, No. 7	1	0	0
Jan. 18th, 1888, No. 8	1	11	6
" 21st, 1888, No. 9	1	0	0
May 30th, 1888, No. 10	0	10	0

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.

MR. E. F. BALDWIN, since his return from Fez, has removed to Mogador, an important town in Southern Morocco. He was fortunate in securing a suitable house the day after landing, and writes us that it is by far the best town he has yet seen in that empire.

MR. G. MERCADIER writes us of a young Kabyle in whom he is much interested, and who, some months since, professed to be a believer in the Lord Jesus Christ. His conduct hitherto has been very satisfactory, and he hopes soon to baptise him.

MR. MARSHALL and MR. MICHELL have been working diligently at the language; the latter has also been making tours into the surrounding villages, distributing tracts and portions of God's Word and speaking of Christ as opportunity offered.

MR. CHEESEMAN, residing in the Arab quarter of Mascara, is brought into very close contact with the people, many of whom visit him at all hours of the day, and to whom he reads and explains the New Testament. They frequently carry away with them portions of the Word of God.

MR. PRYOR has been occupied in study and in carrying on a small school, but his health is not yet sufficiently re-established to permit him to work as hard as he would like.

MISS JAY, besides her work among the dispensary patients, in which there is not a little to encourage, has visited among the people in their own homes, and, did strength and time permit, might do much more, for there are many open doors and but few to enter them.

MISS BRUNEL, accompanied by MISS ANNIE COLLINS, the former speaking French and the latter acquainted with the Kabyle language, have rented a small native house in Tifrih, a somewhat large village in the neighbourhood of Akbou, where Mr. Lamb is residing, and where they hope to labour amongst the Kabyle women of that and neighbouring villages.

NOTES FOR INTENDING VISITORS TO NORTH AFRICA.

As the numbers of those who each year find their way to the North African coast for a sojourn is increasing, a few particulars as to routes, fares, etc., may be valued by any who may wish to visit the land where God has called us to make known the Gospel of His Grace.

The best route to Tangier, Morocco, is by the steamers of the Peninsular and Oriental Company to Gibraltar. These fine vessels leave London every Thursday, the passage occupying on an average ninety-six hours, and costing—

1st Saloon, £9 0s. single, £15 return.
2nd " 5 10s. " 9 "

3 cwt. of baggage 1st saloon and 1½ cwt. 2nd saloon is allowed for each passenger.

The passage from Gibraltar to Tangier by steamer occupies but a few hours, and costs from 4s. to 10s.

Those who would prefer travelling the greater part of the distance by land, and who do not mind the expense, can go by the French and Spanish railways to Cadiz, from whence there are steamboats to Tangier several times a week.

From Tangier to Oran the route is by the Transatlantic steamer, calling at Gibraltar and Malaga. Fares: 1st class, £3 17s.; 2nd class, £2 14s. 6d.

From London to Algiers the general route is via Dover, Calais, Paris, and Marseilles, and then by steamer. Return

ticket, available for ninety days, 1st class, costs £16 18s.; 2nd class, £12 18s.

Circular tickets, enabling visitors to proceed to Algiers and return from Oran or Bona, or *vice versa*, will increase the expense by the difference of railway fare between those places, viz., £1 8s. 9d. in the former, and £2 in the latter case for 2nd class, and proportionately for the 1st class.

The cheapest route for those who study economy is by way of Newhaven and Dieppe. 3rd class rail and 2nd class boat, costing £6 6s. 8d. single, or £11 9s. 4d. return, to any port in Algeria.

These figures only refer to the actual cost of journeying by rail and boat, to which must be added hotels, cabs, assistance with luggage, food, etc.

Tunis can be reached by railway from Algeria; it is 580 miles east of Algiers, and the expense of the journey will be much the same as for the same distance in England. It can also be reached by boat, either direct from Marseilles or from the Algerian ports.

Tripoli can be visited by steamboats, once or twice a week, either from Malta or Tunis.

OUTFITS AND PASSAGES.

SEVERAL workers are hoping to leave for North Africa in the autumn. As we do not use money sent for the general fund for outfits and passages, will friends who wish any portion of their gifts to be used for this, kindly state it when sending.

LIST OF DONATIONS FROM MARCH 1st TO MAY 31st, 1888.

1888.			1888.			1888.			1888.			1888.		
No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.
Mar. 2... 2360	3 3 0		Brought forward	94 14 11		Brought forward	243 0 9		Brought forward	366 6 5		Brought forward	706 16 1	
2... 2361	10 0 0		Mar. 12... 2397	0 5 0		April 5... 2433	0 1 0		April 14... 2469	2 0 0		April 30... 2505	0 4 6	
2... 2362	0 0 0		12... 2398	0 5 0		5... 2434	0 10 0		14... 2470	0 2 0				
2... 2363	0 5 0		12... 2399	0 10 0		5... 2435	0 10 0		16... 2471	0 11 0				
2... 2364	0 4 0		12... 2400	2 0 0		5... 2436	0 5 0†		16... 2472	100 0 0				
2... 2365	3 9 2		13... 2401	0 10 0		5... 2437	0 4 0		16... 2473	1 13 6				
2... 2366	0 2 6		13... 2402	2 0 0		6... 2438	2 0 0		17... 2474	2 0 0				
2... 2367	0 10 0		14... 2403	0 10 0		6... 2439	0 10 0		17... 2475	10 0 0†				
3... 2368	1 0 0		15... 2404	0 10 0		6... 2440	0 2 6		17... 2476	0 10 0				
3... 2369	5 0 0		15... 2405	80 0 0*		7... 2441	1 0 0		18... 2477	3 0 0				
5... 2370	3 0 0		15... 2406	20 0 0†		7... 2442	0 10 0		18... 2478	0 10 0				
5... 2371	0 2 6		15... 2407	1 5 0		7... 2443	0 10 0		19... 2479	5 0 0				
5... 2372	0 17 3		16... 2408	1 0 0		7... 2444	0 8 3		19... 2480	5 0 0				
6... 2373	0 1 0		16... 2409	0 1 0		7... 2445	0 12 4		20... 2481	0 5 0				
6... 2374	0 10 0		17... 2410	4 7 5		7... 2446	1 8 9		21... 2482	0 5 0				
6... 2375	0 10 0		20... 2411	0 5 0		7... 2447	1 0 6		21... 2483	0 5 6				
6... 2376	1 15 0		20... 2412	1 0 0		7... 2448	1 0 6		21... 2484	50 0 0				
6... 2377	10 0 0		21... 2413	0 6 8		9... 2449	0 10 0		21... 2485	1 1 0				
6... 2378	10 0 0		22... 2414	1 0 0		9... 2450	0 5 0		24... 2486	0 12 6				
6... 2379	1 5 0		23... 2415	0 10 0		9... 2451	1 0 0		24... 2487	0 5 0				
6... 2380	2 0 0		23... 2416	1 9 0		9... 2452	35 0 0		24... 2488	7 11 8				
6... 2381	10 0 0		23... 2417	2 0 0		9... 2453	3 0 0		24... 2489	2 0 0				
6... 2382	1 0 0		24... 2418	0 7 6		10... 2454	5 0 0†		24... 2490	1 0 0				
7... 2383	2 0 0		27... 2419	0 9 9		10... 2455	1 1 0		24... 2491	10 9 2				
7... 2384	1 1 0		27... 2420	1 0 0		11... 2456	0 5 0		25... 2492	1 1 0				
7... 2385	2 0 0		28... 2421	5 0 0		11... 2457	2 0 0		25... 2493	10 0 0				
7... 2386	1 0 0		28... 2422	5 10 0†		12... 2458	10 0 0		25... 2494	5 0 0				
8... 2387	2 18 0		28... 2423	1 0 0		12... 2459	1 0 0*		26... 2495	5 0 0				
8... 2388	5 0 0		28... 2424	0 10 0		12... 2460	0 15 0		26... 2496	50 0 0†				
8... 2389	2 0 c		29... 2425	0 5 0		12... 2461	50 0 0		26... 2497	1 1 0				
8... 2390	2 0 0		29... 2426	2 0 0		12... 2462	0 1 0		27... 2498	1 5 0				
8... 2391	8 10 0†		31... 2427	4 0 0		13... 2463	0 3 0		27... 2499	0 1 0				
8... 2392	1 0 0		April 3... 2428	1 0 0		13... 2464	0 2 0		27... 2500	0 1 0				
9... 2393	1 8 6		4... 2429	1 0 0		13... 2465	0 10 0		27... 2501	50 0 0				
9... 2394	0 3 0		4... 2430	0 0 6		13... 2466	0 5 0		28... 2502	0 10 0				
10... 2395	0 15 0		4... 2431	0 4 0		13... 2467	0 12 6		28... 2503	7 9 4				
10... 2396	0 5 0		4... 2432	6 5 0		13... 2468	1 3 4		30... 2504	5 0 0				
Carried forward	£94 14 11		Carried forward	£243 0 9		Carried forward	£366 6 5		Carried forward	£706 16 1				
												Total	£949 4 7	

Gifts in kind:—Mar. 1st: (113) quantity of bottles. 9th: (114) parcel of garments. 10th: (115) parcel of garments, dolls, etc.; (116) Box containing text cards in Arabic, French, and Spanish, old linen, garments, bottles, etc., etc., for T. M. H. 23rd: (117) Holland aprons and pin-cushions. April 9th: (118) box containing bottles, sugar, garments, and bandages. 24th: (119) oil painting. May 1st: (120) box of garments, bandages, and packages for missionaries. 5th: (121) six native garments. 10th: (122) bottles and sugar.

* Tulloch Memorial Hospital.

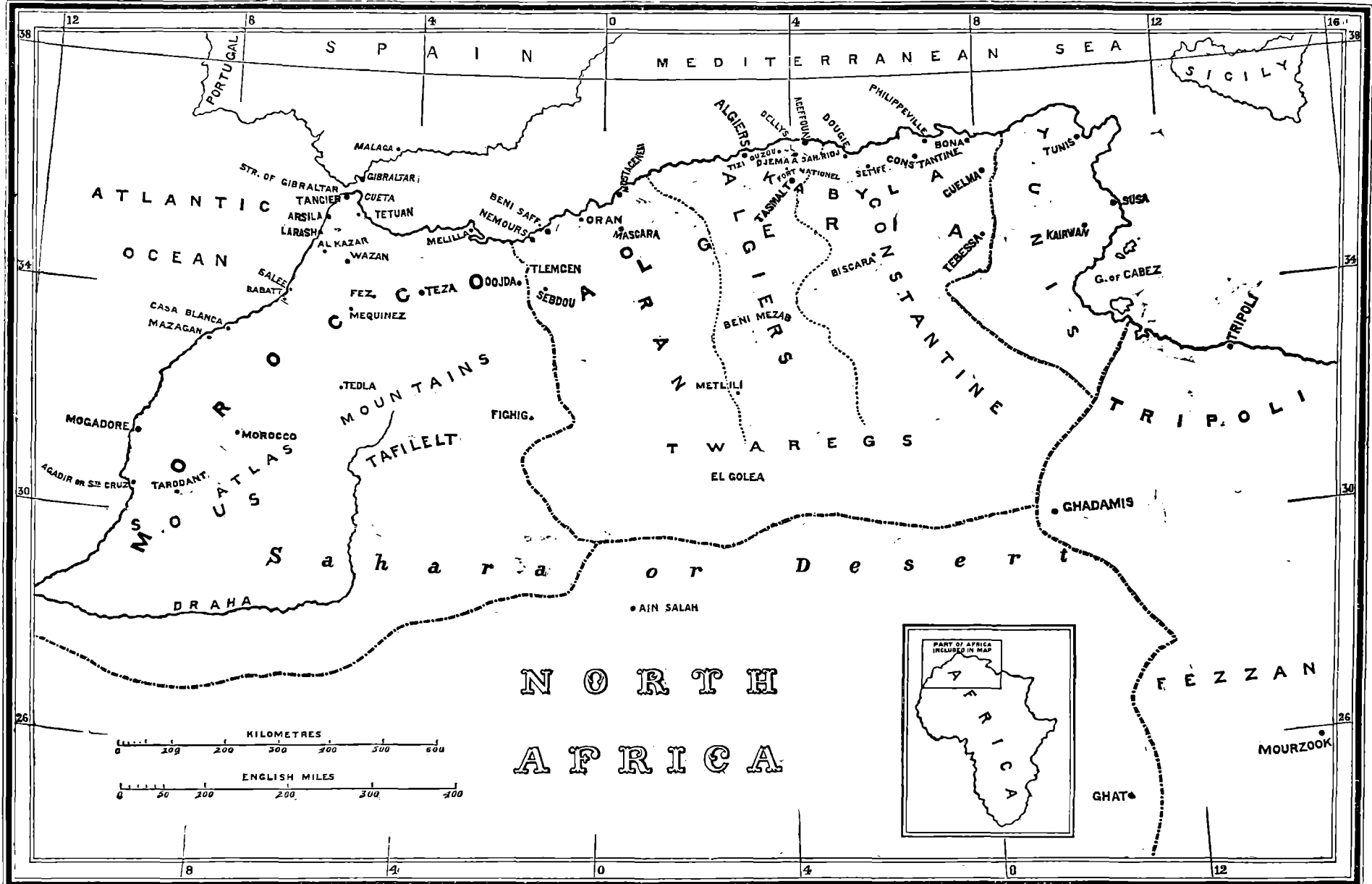
† Passage and Outfit Fund.

† Hospital Maintenance Fund.

† Tripoli.

Arabian Mission

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