

NORTH AFRICA.

THE QUARTERLY RECORD

OF THE

NORTH AFRICA MISSION,

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

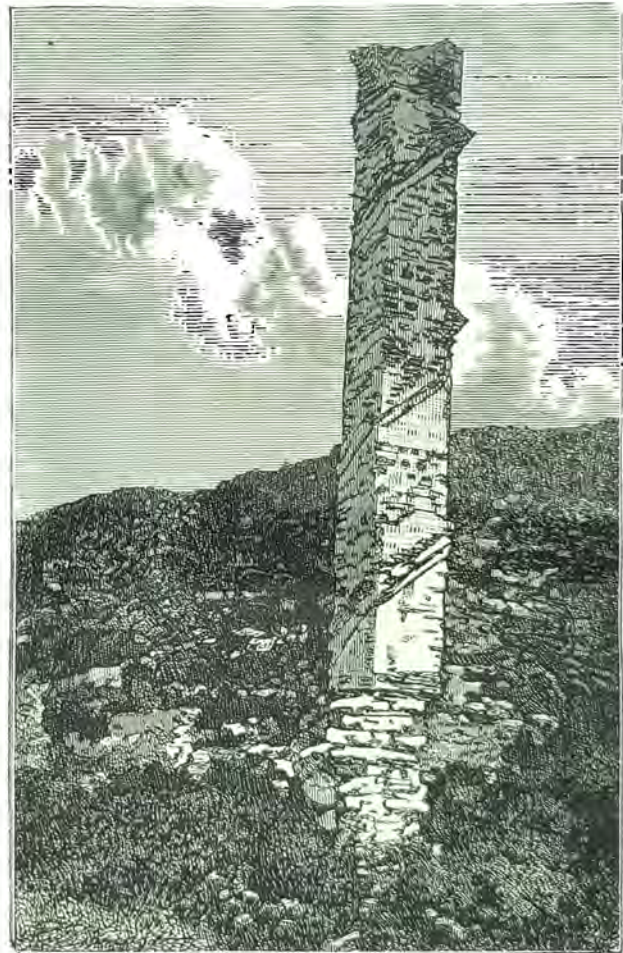
No. 15.

JANUARY, 1889.

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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>Akkou.</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
Miss J. JAY ...	Nov., 1885	„ H. D. DAY ...	„ „	Mrs. LAMB... ..	„ „	Mrs. BUREAU ...	Aug., 1885
Mr. W. SUMMERS	April, 1887	„ B. VINING ...	„ „			Mr. G. B. MICHELL	June, 1887
Miss F. M. BANKS	May, 1888	Mr. M. MARSHAL...	June, 1887			Mr. G. MERCADIER	Sept., 1884
Mr. J. J. EDWARDS	Oct., 1888	Mrs. „ „ ...	Mar., 1888	<i>Djemâa Sahridj.</i>		Mrs. MERCADIER.	Sept., 1887
„ C. MENSINK ...	„ „					Miss GRISSELL ...	Oct., 1888
Mrs. H. BOULTON	Nov., 1888					„ A. A. HARDING	„ „
Mr. E. L. HAMILTON	„ „	<i>Oran.</i>		Mr. E. CUENDET ...	Sept., 1884	„ M. F. HARRIS	„ „
Mrs. HAMILTON ...	„ „	Mr. F. CHEESEMAN	Jan., 1886	Mrs. CUENDET ...	„ 1885		
		Mrs. CHEESEMAN...	„ „	Miss J. COX ...	May, 1887		
<i>Larache.</i>				„ K. SMITH ...	„ „		
Miss S. JENNINGS...	Mar., 1887						
„ M. C. LAMBDEN	May, 1888						
<i>Fez.</i>		<i>Mostaganem.</i>		<i>Constantine.</i>			
Miss E. HERDMAN	Jan., 1885	Mr. A. V. LILEY ...	July, 1885	Miss L. COLVILLE...	April, 1886		
Miss M. COPPING...	June, 1887	Mrs. LILEY ...	April, 1886	„ H. GRANGER	Oct., 1886		
Miss I. L. REED ...	May, 1888						
						ARABIA.	
						at present near	
						<i>Beirut.</i>	
						Mr. S. VAN TASSEL	Nov., 1886

NOTES AND COMMENTS.

MR. M. H. MARSHALL has, since removing to Tlemcen, been laid aside by a severe attack of fever.

MR. AND MRS. MACKINTOSH, of the Bible Society, have again sailed for Tangier. Mr. Mackintosh has been much benefited by his short stay in England.

MISS F. M. BANKS has, we regret to say, been suffering from malarial fever for some weeks; she has now, we learn, in a great measure recovered, though still weak.

MISS HARDING, since arriving in Tunis, has had a rather severe attack of intermittent fever, but we are thankful to be able to state that she has now quite recovered.

MR. CUTHBERT NAIRN and MISS JESSIE NAIRN sailed from London on December 15th for Mogador, as representatives of the Ayrshire Christian Union on the Mission field of Morocco.

GIFTS IN KIND.—The following silver articles have been kindly sent for the benefit of the Mission:—Twelve tea spoons, six dessert spoons, four salt and one mustard spoon, one pair sugar tongs, and a mustard pot. We should be glad to dispose of these as soon as possible.

MESSRS. THEODORE JONES, HILL, AND VELLACOTT, chartered accountants, having dissolved partnership, the Council of the Mission would desire to express to these gentlemen their warmest thanks for their kindness in auditing the annual Mission accounts during the past four years free of cost.

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.

MR. G. MERCADIER has lately removed to another house, affording him greater accommodation for the many natives who come at all hours of the day and evening to read and get other instruction. Amongst those who come are three who appear to be much interested, and converse freely about Christ and salvation. Our brother asks prayer for these, that they may accept the Lord Jesus as their Saviour.

CONFESSING CHRIST.—During the last few weeks the hearts of the dear, devoted labourers in Morocco have been made glad by a young Moor yielding up his life with all its powers to the Lord Jesus, and confessing Him in baptism. Last spring he accompanied the four sisters in their journey to Fez, and was a great comfort and help to them; and it was doubtless the godly influence exerted upon him daily that ultimately led him to acknowledge the Lord Jesus as his personal Saviour.

DEPARTURES.—Since the issue of our last number we have been privileged to bid farewell to several fresh workers who have left for various

parts of the North African field. On October 4th Mr. J. J. Edwards and Mr. C. Mensink, both students from Harley House, sailed for Morocco per P. and O. steamer *Rome*. On October 8th Miss Grissell, Miss Harding, and Miss Harris left England for Tunis, via Marseilles. On November 1st Mrs. H. Boulton left for Tangier in the s.s. *Kaiser-I-Hind*, and on November 15th Mr. and Mrs. Hamilton, of Bath, with their two children and Miss Anderson, sailed in the *Cathay* for the same destination.

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.

NOTICE.

IN order to meet the convenience of many friends interested in this Mission, who cannot often attend our Prayer Meeting at Barking, we have arranged to have a meeting for Prayer at the Y.M.C.A., Metal Exchange, Whittington Avenue, Leadenhall Street, on the FIRST FRIDAY OF EACH MONTH, at 6.30. The first of these meetings will be held on FRIDAY, JANUARY 4TH, when the Hon. Secretary, MR. EDWARD H. GLENNY, who is now on his way from North Africa, will (D.V.) be present, and give some account of the work.

NORTH AFRICA.



MARMIA

HITHERTO AND HENCEFORTH.

“Hitherto the Lord hath helped us.”—1 SAM. vii. 12.

“Let Israel hope in the Lord from henceforth and for ever.”—Ps. cxxxii. 3.

It was seven years on November 5th, 1888, since Mr. George Pearse, accompanied by Mr. Edward H. Glenny and a Syrian helper, landed in Algiers. How much cause there is for praise to God for all His goodness to North Africa during that period! Then these brethren were alone in their efforts to evangelise the Moslems of the Barbary States. Now there are over forty workers in this mission, and counting the agents and colporteurs of the Bible Society, more than thirty in friendly co-operation. That there should in seven years be seventy workers among Mohammedans, where there were formerly none, should surely encourage us to set up a stone to remind us at any time when faith may be tried that hitherto the Lord hath helped us.

One of the greatest difficulties apprehended at the beginning was the interference of the authorities, either European or native, and there have been instances in which this interference has been seriously threatened. However, *God has helped*, and the work goes on still without hindrance.

It was feared that the Moslems would not listen to Christians teaching them of salvation through Christ alone, but that their fanaticism would render such work impossible; but we must praise God that everywhere the message is listened to with a fair amount of attention, and the missionaries are more respected than Europeans who do not make known the Gospel.

It was further objected that if the people did listen they would never believe the Gospel. Now, some few have believed in each country entered upon, and have confessed their faith at the risk of loss of property and even life.

For seven years God has, in answer to prayer, sent in the money needed to sustain the labourers and their work as it has grown up to its present extent. Some told us that when the novelty had worn off friends would cease to take an interest, and take up with some fresh movement. Our God, however,

has not suffered us to fail, though at times He has permitted our faith to be sorely tried. Surely with all these and many more mercies we ought to be filled with praise to the Lord, who has done great things for us. We could not have induced men and women to go to preach Christ in North Africa if they had not been made willing by God. We could not have induced the authorities to permit us to labour unmolested if God had not worked for us. We could not have inclined the people to listen or to read the printed Gospel if God, by His Spirit, had not done so. Certainly we could not have persuaded a single Moslem to believe in Christ as his Saviour had not almighty power been given to our otherwise feeble words, nor could we suppose that the Mission would have had a yearly increasing income if He who said “The gold is Mine” had not, through His servants, sent us of His Royal bounty. Thus have we been sustained and enabled by Him, who, having taken in hand the reconciling of the world to Himself, has called us in grace to have fellowship with Him in the matter, making us thereby workers together with God Himself. Hitherto the Lord hath helped us.

But what about the future? What is the purpose of God? what His plans? for if we, through grace, can discover these, and humbly walk in them, we are assured that we shall have the wisdom of Omniscience and the strength of Omnipotence to fulfil the purposes of Him who worketh all things after the counsel of His will. God’s Word is a lamp for our feet and a light for our path. It gives special light for the next step, and guidance as to the general direction to be followed. As far as we are able to read the purpose of God in His Word and providence, it is His will we should continue our forward movement in North Africa till the Gospel has been preached for a witness to all its numerous tribes. At present we have only with stammering lips touched their fringe, and to finish this undertaking the workers in the field must be sustained while they study and labour, and new labourers must be thrust forth. Thus far *every labourer who has come to us willing to go out in faith, and who has appeared to us to be called of God, has been sent forth and sustained*, and we anticipate that however

many more *God* sends to us for service in these lands He will lead them forth and stand by them.

The people are dying in ignorance of the Gospel, and Christ bids us teach them. What we all need is a fuller and deeper consecration to God, and a richer endowment with power from on high. Then men and women will be forthcoming to labour in the Gospel in the dark places of the earth who will be fit for the work they are called to, and stewards will be forthcoming who will recognise that they are only stewards, and who at their Master's command will bring forth His substance for His work.

May we all henceforth be kept by God's grace, delighting to walk in God's will, filled with His Spirit, accomplishing His purposes "till He come."

HOSPITAL AND MEDICAL MISSION WORK, TANGIER.

Miss JAY sends us an interesting report of the work carried on at Hope House, during the absence of Dr. Churcher, and also since his return. While we would with grateful hearts acknowledge the goodness of God in giving us these commodious premises, with its hospital and ample accommodation for carrying on the Medical Mission work, we would ask for continued prayer that God would make this a centre of spiritual healing to the many hundreds who avail themselves of its benefits.

Hope House, October 10th.—To-day I made up the accounts of the summer's work, as we hope to reopen the regular Medical Mission to-morrow. I find I have treated about 400 patients, and have certainly spoken to and sent away to await the doctor's return as many more. They have come to us from all parts of Morocco; those who could read have received Gospels, and to all we have tried to speak of the Saviour who died for them.

October 11th.—To-day we reopened the hospital and medical work; we admitted three in-patients—men—and had a number of out-patients, quite a room full of intelligent listeners, for the opening service. The women's ward and staircase are now complete, and we find all the building most convenient; our hearts are full of praise to the loving Father who has given it to us. May it be a place He shall delight to bless.

October 14th.—Eleven Moors, besides the in-patients, came to our Arabic service to-day (Sunday). Maarlem Aisa spoke of the Sower and the Seed, and was much encouraged by their evident interest. In the afternoon had a happy time with the men in the ward, teaching them the hymns; they love to sing and are very quick at learning.

October 15th.—Busy, happy morning,

CROWDS OF PATIENTS,

amongst them many old friends who gladly gathered round to hear more of the words of Sidna Aisa; they kept me talking to group after group most of the morning, while Miss Banks was busy attending to their bodies; she is always occupied with the comfort of the in-patients, who greatly appreciate her kindness.

October 16th.—We were all so cheered to-day by the return of our old patient, Zoeya, perfectly well and strong, and oh! so delighted to see us again. He hugged us and laughed and cried, and could find no words to express his joy; he said he still loved Jesus, and His words were written on his heart, that he could not rest in his father's house, and had come to live with us always; he dragged me down to the hospital, and ran from room to room,

SO HAPPY

and excited at seeing it all again; when he saw the big Bible he kissed it and said, "That is *the Book*, God's Book." A dear

woman from the Kaspah brought her little boy to us; he has almost lost the sight of one eye. I attended him in the summer when he was very ill with bronchitis. God graciously healed him, and it was touching the way she implored me with tears again to ask the Lord Jesus to bless the medicine given. "He did before, and saved his life; perhaps even now He can save my Hamed's eye." She does love this little child, her only one, so dearly, and so do I. We had prayer together about it before she left.

October 17th.—Went to the Kaspah in the afternoon, and had a most interesting time with some ladies living there. I took a doll with me to give to a little girl whom I knew was sick. I found her indeed very ill, with small-pox, I fear. The doll could shut its eyes, and the little girl was so charmed with it, and I think the grown up ladies were just as much, as they had never seen such a thing before. Then they gathered round, and *asked* to be told about the Lord Jesus; they have never done so before; they are really refined ladies, very pleasant to speak to, and I felt so thankful to God for opening their hearts; they took me upstairs, for me to see a sick sister, a thing I never imagined they would do, as that part is kept quite private. She was too ill to rise, and was lying on a couch in such a lovely room; the house upstairs is splendid; in one room I found

TWO DEAR OLD LADIES.

They cook, eat and sleep there, and never seem to go out. I never saw them before, perhaps never may again, for no one is ever allowed upstairs, but with them I spent one of the happiest hours of my life, telling them all I could about our dear Lord Jesus; they just drank it in, turning to one another every few minutes to say, "Listen to the holy words; see how God has taught her." And one of them, pulling down her white hair, said, "See how old I am, and you are the first that ever told me of these things; and I *do* want to have a clean heart and to go to heaven when I die; death is near now." When I rose to leave they tried to keep me, and I feel sure their farewell words were true: "God sent you to us." All the time I *felt* He had taken me up to that room, just as much as if He had held my hand.

ON THE ROAD TO FEZ.

JOTTINGS BY MISS EMMA HERDMAN.

SINCE the somewhat memorable journey of the four ladies to Fez in the spring of last year, the question of the occupation of this large and important city of 150,000 souls has frequently been considered. It having been at length decided upon, Miss Herdman, on her return to Tangier in September, immediately made arrangements for the journey. The little party, which consisted of Miss Herdman, Miss M. Copping, and Miss J. L. Reed, left Hope House on October 10th, provided with a large new tent, a good supply of medicines, and other necessaries for their sojourn in this distant inland city.

Our sisters Miss Jennings and Miss Lambden, who were visiting Arzila and Larache, accompanied them as far as the latter town.

From some rough notes since received from Miss Herdman we are able to give a brief account of the journey.

Sherarda, Oct. 17th, 8.30 p.m.—This is my birthday, and we have determined to celebrate it, but as to feasting we have been a great deal too thirsty to eat. The heat of the plain we have been crossing all day has been intense. With heads well covered by pugarees over large shady hats and lined sun umbrellas, we could scarcely bear the scorching sun. Notwithstanding this, we have spent a happy day. At three different places we have had interested groups of listeners to the Gospel, while Miss Copping has doctored and preached to many more.

Our Arabic hymns are new to these people and much appreciated. As I write, the last of the men and women of this important village, one of a group under a powerful chief, have just left us. The chief has sent us a good supper of the national dish, cooscoos. His son came for medicine early in the evening. It is a lovely moonlight night, and as warm as an English summer day even at this hour. This is

A VERY FRUITFUL PLAIN.

At each village we passed there were numerous large heaps of grain not yet threshed, and equally large ones of straw, as threshing and winnowing were going on. There were square miles of land with the straw standing, the heads only of the wheat having been cut. There are not enough animals to eat this standing straw, and it is now being burned. We were close to one prairie fire this evening, and turned our mules away from it, as they are greatly afraid of fire. We calculated the fire was a mile wide; this is to prepare for ploughing and sowing. Last night we enjoyed another grand blaze from a distance. The horses, mules, or donkeys that tread out the corn are not muzzled, but eat frequently during the threshing, according to the law of Moses.

Yesterday, during

OUR MID-DAY HALT,

which we would like to make a rest, but generally spend in teaching the people who gather around us from curiosity, we paid a visit to the Kaid of Haba sie's family. They are the greatest people as to position between Larache and Fez, a distance of perhaps 100 miles. Dear Miss Caley and I called on them in April and again in May, and visited some of them in their house in Fez. They were very glad to see me yesterday, and were deeply grieved to find that my friend was gone. We visited three houses, each containing a part of the family and retainers of this great chief. The principal wife sent for us, and remembered our Gospel-teaching very well. She begged me to sing about Jesus Christ, and could explain the wordless book. She was much disappointed that we had to leave without drinking the tea and eating the eggs and bread and butter she had prepared for us.

We started late in the afternoon, having to converse with so many wives, sons' wives, slaves, and soldiers of the chief, and spent the night in a village with a bad reputation consisting of huts and tents erected on

THE BANKS OF THE SEBOU RIVER,

under whose waters many persons disappear who are not drowned. The chief of the village made us encamp in a farmyard close to his house, and said, "If you go a few yards away I will not be answerable for your lives, for," he added, "some of my villagers fear God, but many are highway robbers and murderers." Just after getting off our mules, a woman came up and took me by the throat with one hand, drawing the other across it in imitation of cutting it, and said, "That is what we ought to do with you;" not a very encouraging beginning. But before we left the place, the Lord, in answer to our prayers, had given us much favour in the sight of the people. Miss Copping combines very successful medical treatment with words of warning and teaching from God's Word. Men and women heard the Gospel, and three good readers gratefully received portions of Scripture. The chief was the most interested listener, and rode with us all day to see us safe on our way.

I believe he has got so far as to know he is a great sinner and that the Lord Jesus Christ is a great Saviour. We forded a deep river which in winter is crossed in a barge. Donkeys were swimming across. As we crossed our men prayed to God to make Satan sleep until we were on the other side.

OUR NOON REST

was in a village in the middle of this wide plain, at the southern extremity of which we are now encamped. We were

surrounded by men, women, and children, and of course had no quiet, but it was happy work to tell of the Lord Jesus Christ where He was as yet a stranger to the people. We went by urgent invitation into the house of the chief, full of women, with, as usual, few children, most of them having died of small-pox. They were all filthy in the extreme, although evidently well-to-do people. The white garments of both women and children were black with dirt, and the smell of the place so sickening. This hot day we could not go into the dirty living room. I suggested washing the children, whose skin matched their clothes, and was then enlightened as to the cause of the dirt and living creatures on their clothes and bodies. They were in mourning for the chief's son, and must not clean the house or wash themselves or their clothes for a long time to come! They crowded around us, and we felt much relieved when we got out again into the open air. Miss Copping doctored some, sickly more from dirt than from disease, and although

VERY WILD AND NOISY,

and shouting and pressing around us until our heads ached, still we were rejoiced to have brought the light of the Gospel into this large family.

The houses of the chiefs are of mud, sun-dried, which forms a kind of brick of a clay colour. As I write, a wedding feast, with dancing, singing, and playing on the tom-tom, is progressing. The tom-tom is a small drum beaten by women.

October 18th.—We left the plain this morning, and have been all day on the hills. We rested at 1 p.m. in an oasis in this desert, a village owned by a great chief who has a square house built of sun-dried bricks, surrounded by orange and olive gardens. We had not seen tree, shrub, or hedge for five hours. We had ridden through miles and miles of stubble, and were refreshed by the sight of the green trees. Our men fought hard to stay there, hoping the chief would feast them. I have had these little battles of words at every agreeable resting-place. The animals are suddenly very tired, or the next resting-place full of murderers. I don't wonder they wished to stay, for our ride of two hours until sunset brought us to one of the usual hedged-round farmyard

ENCAMPMENTS

put up by the Sultan on the roads where villages are few and far between. Last night we got little rest, as our watchmen talk all night to keep themselves awake, and the place is also swarming with living creatures. The heat has been as great as in June. Some clouds gathered at sunset, but the distant thunder is no longer heard, and there is bright moonlight, a clear sky, and a steady barometer. We are between 800 and 900 feet above sea level. This place is crammed with camels, mules, horses, tents, Moors, Jews, and ourselves. There is a little hut where we bought grapes, barley for the mules, and bread for our muleteers. At our midday halt I had a long talk in French about the Messiah with a Jew from Algeria, travelling home from Fez. In this encampment there are Fez Moors who know us. I told the men

BIBLE STORIES

as they trudged along in the great heat to-day, which made them forget the length of the way.

Nine p.m. The camels are roaring, and have frightened our mules greatly by rushing over here close to our tent. Our men have beaten them back.

The day before yesterday we had to do with very wild people. I had given a little box of pins to one woman, and an hour or so afterwards she came to Miss Copping to know how her little box of medicines was to be taken. One woman brought a large washing basin for toothache mixture, and teapots appeared for eye wash.

Fez, October 20th, 7 a.m.—In the house of a Moor who has apartments for travellers. After a most delightful journey,

without accident of any kind, on the tenth day after leaving Tangier we entered Fez at sunset. Had we come direct this fine weather, we could have made the journey in five days, including Sunday, six.

Yesterday morning before leaving our encampment there was an opportunity for speaking with the persons in charge of the "enzala," as such a hedged enclosure for travellers is called, meaning the place to *alight*. The head man, who could not read himself, was glad to get a large print portion, containing the Gospel and Acts, to keep for travellers who could read, and other portions have gone in different directions with those who encamped with us. The heat yesterday, as we wound up the mountains to a pass about 1,300 feet through close valleys, was trying even as early as eight in the morning, not a breath of air blowing all day, and it continued hot until sunset, for when a breeze sprang up near Fez it blew S.E. off the desert. Men, animals, and ourselves are all in good health. These Moors are very pleased to see us. Our host does not keep Ramadan, has Spanish relations, and is, I believe, a Roman Catholic. Fez is *crammed*,

THE SULTAN

being here; he only decided to stay, they say, twelve days ago. It is always computed that with the 10,000 to 12,000 soldiers, besides retainers and the chiefs and their families who move about with him, it makes a difference of about 40,000 persons in the city in which he lives for the time. Our next business will be to deliver our letter from our Ambassador to the Governor, through his officials, and try to get a house, a difficult business; but the Lord, who has overcome for us in the past, is able to provide for the present and the future. To Him be the glory.

"PREPARING FOR WORK."

BY MISS E. HERDMAN.

Fez, Oct. 25th.—We have been house-cleaning in preparation for whitewashing. The Moors of Fez neither whitewash nor paint their walls, so that to our eyes a handsomely furnished room is spoiled by its dirty plastered walls. The floors are beautiful, composed of highly glazed tiles an inch to two inches square, blue, green, black, white, and yellowish brown. The dirt removed, our floors are pleasant to contemplate, and only need covering with carpets, rugs, or matting in part, and that for comfort, not for appearance. This warm weather the tiles are better uncovered. The ceilings are also ornamental, of handsome brown hardwood of the country, like church ceilings in England, and we intend to have our walls in keeping. The Government absorb everything now, as the Emperor is here with his camp. The waste ground outside the city is occupied by tents. Owing to the indefatigable exertions of a friend, the lime has come to-day, so we hope soon to have a healthy, clean house. We have been in too much confusion to receive many persons. The only window in our sitting-room is a rough hole in the wall 2-feet square. We are waiting for a carpenter to put a window in.

Oct. 27th.—Still

HOUSE CLEANING.

Some Moors are whitewashing it quietly, but leaving a great deal of lime on the floors. The Jewesses do it better, but the two specimens that washed down the house the day before yesterday sufficed us with Jewesses. One was quite stupid with some opiate, and shouted continually for the other one when we tried to keep them separate. They made a deafening noise, and poured rivers of water over everything. Two sober Jewish women in this country make as much noise as a number of drunken women together in England. We find that the female slaves in Fez drink both wine and spirits; it is given them by their

owners. The Moorish women climb easily from roof to roof, over the walls, which are all of irregular heights; some with high and some level battlements. The lords and masters believe these walls to be sufficient to hide the ladies and slaves. If during the heat of the day you go up on your roof there is hardly a sign of life—but wait until sunset, and the roofs swarm. The female occupiers of these houses of the better class have ladders, and lend them to each other for the smoother walls; those rougher they climb. Yesterday evening

SOME LADIES

came to us over the roofs from a long distance. Half-an-hour before sunset I heard voices, and upon going up found two ladders let down from two different sides on to our roof. The ladies wanted medicine, and were promised it, and then I made them sit down on the roof in the lovely sunset, with sweet, fresh, and yet warm air, and sang hymns to them, and told them Bible stories. As the Mogreb, or call to prayers, resounded first from the tall handsome tower of the famous mosque of Muley Idrees near us, and was responded to by the muezzins from the numerous neighbouring and distant mosques, my guests fled, fearing not to have returned before the master of the house was back from the very short prayers of the mosque.

As fast as their fat persons would allow, they climbed up, pulled up the ladder, carried it to another and yet another roof, climbing up and climbing down again and again, until they finally disappeared from view. So we have already begun to make friends with our neighbours. The view from our roof in parts where our wall is low is charming. A symmetrical mountain, that will be snowy in winter, bounds the view at a distance of it may be fifteen to twenty miles.

THE CITY OF FEZ

is a little like a basin with a quarter broken out. The open end is a high valley full of orange and lemon gardens, and olive plantations. The city climbs the hills almost in a circle, New Fez being built separately on a perfectly flat plateau above, with the Mellah, or Jews' quarter, close by, also on the flat.

This October weather is perfect. The sun is still too hot at midday to bear it on the roof without the head being covered and a lined sunshade, but the mornings and evenings are perfect. What a country of injustice is this! Fachari Bey, our former Arabic master, was dragged through the streets yesterday with a cord round his neck, nearly strangled, beaten, and then tied up in the premises of the American Legation, without trial and without the concurrence of the Moorish Government. Already

A FEW GENTLEMEN

come in every morning for medicine, accompanied by many friends, among them the judge of Mequinez, a dignified old gentleman, suffering with deafness. Yesterday he sent a friend, who was suffering in the same way, to have his ears syringed. We have had a little Bible-reading, conversation, and singing with them all. It is with great difficulty we have received them, as every place was slopping with water or lime, but now we have one room below clean, and in a day or two will have a tidy, respectable house.

How much we would like to have the opportunity of being sometimes alone on the flat roof! but in Morocco privacy is unknown. We shall be subject to the peering eyes of women and children all the time, especially in our roof-room. Sometimes we look up from the next floor below, and see a whole row of women and girls looking down through the aperture 8½ feet square in our roof in the twilight.

As I have explained in England, here our lives are with and among the natives.

Saturday evening.—Only the ground floor remains to be

whitewashed. The carpenter came yesterday and put a window we had in a hole in the wall of our sitting-room, so we have a peep up to the sky and on to the hills of the city—a

PICTURESQUE GLIMPSE,

for which we are grateful to our Lord, through Whom all good things come, more than those can imagine who have always had windows to look out of. These Moorish houses have in general no outlook, but open into the court for light, and the sky appears only through the iron bars of the aperture in the roof. Our window is a *great* treasure and joy to us.

Sunday evening.—We have had morning and evening service—the last at 6 p.m., to be as near 6.30 p.m. in England as possible.

Miss Reed and I paid a visit at

A MOORISH HOUSE.

The lady asked us to sing "Jesus loves me, this I know," which we had sung to her on her coming to our house two days ago. We sang that and other hymns. We started in the cool of the afternoon for a lovely walk, accompanied by her servant boy to show us the way, and our own man, first through crowded streets to a rushing river with rocks and maiden-hair ferns very near to us down hill, and then up and up to the rim of the basin which Fez represents, through, steep lanes and gardens to the town wall. There we sat and rested and sang hymns, the boy having brought two friends with him. Through the broken wall we had a charming view of a high valley full of gardens. These are beautifully green, with the early autumn rains and the hot, dry weather since. Here it is really spring, not autumn. The trees have scarcely lost a leaf yet, and the number of olive, orange and other evergreen trees makes the gardens always look green. Looking over the wall and around rocky mountains, of most picturesque outline, bounded our view on every side, while here and there a palm-tree stood out from among the gardens we had passed, clear cut against the sunset sky. Thermometer about 70 degs., with a sweet, fresh, healthy north wind added to our enjoyment, one's ideal of perfection in climate realised. We are so glad we can have these lovely, healthy walks within the walls of Fez, as the governor would not allow us outside the walls without a larger escort.

IN MEMORIAM—MISS CALEY.

DR. KERR, of the Presbyterian Mission, Rabat, in a letter full of sympathy for the loss of our valued fellow-worker, writes as follows regarding the last three weeks our sister spent there, ere starting for England:—

"We had a very happy time indeed. They were the days of heaven upon earth. Miss Caley knew more of the language than any of us. She was never idle. Some part of the day out in the Douars, close to where we were staying, speaking to the people about Jesus, and the wild Arabs often said her words were 'good and true.' Wild Arabs know the truth when they hear it.

"Now she is in the presence of Him she loved and served so well.

"How strange that the Lord should call home those who knew most of the language! He has a wise purpose in it all. It is the voice of the Master himself, saying, 'Work while it is day, for the night cometh when no man can work.'

"We sympathise very much with you in the loss the Mission has sustained. May the Master raise up many to fill her place who will labour as faithfully as she did."

PHOTOGRAPHS.—A few photos. of Mr. Hamilton can be had at 1s. 6d. each; also of Mrs. Hamilton, Miss Anderson, and Miss Harding at 9d. each, on application to the office of the Mission, 21, Linton Road, Barking.

TULLOCH MEMORIAL HOSPITAL,
TANGIER.

A WALK THROUGH THE HOSPITAL WARDS.

BY DR. T. G. CHURCHER.

FEELING assured that there are many friends in England who take a deep interest in our hospital, and who would value some information as to what we are now doing in this department of our work, may I ask you to accompany me in mind while I make my evening visit to our patients, and I will give you a word about each as we pass round.

First, then, in a room on the ground floor we find the latest arrival—an old man. His story is as follows:—His home is a day's journey from here, and he came into Tangier to see the holiday-making which is going on just now. He was crossing the market-place yesterday when a horseman at full gallop accidentally knocked him down, and he was kicked severely. He said we had given a niece of his a book (I presume a Gospel), so he knew about us, and to-day some friends brought him here. He is hurt internally as well as his collar-bone being fractured. I tried to send him away, but he said he could not ride home, and he *had come to stop* till he was better. So here he is—what *could* we do but keep him? That other man in the same room is a neighbour of the injured man, and will remain with him to-night. Now let us go upstairs. This is the men's ward. The first bed in the corner is Zoe's; he is no longer a patient now, but has become hospital boy. We have good hope that he has really found healing for his soul as well as his body while with us, but it is incredible the amount of superstition which remains in him. Spiritually it seems as though the Lord Jesus had really touched and healed him, but as though his sight was still defective, seeing men as trees walking. Shall we not ask the Lord that he may see *clearly*?

Next is a man who has been with us about a fortnight; he comes from the Ducali tribe, several days' journey away. He is a Fokee, but very much reduced, almost to beggary, through failure of his sight. He is a little better now, and is most attentive to Gospel teaching, and very intelligent. I found him busy the other morning carefully writing out the Lord's Prayer, which another patient was repeating to him from memory, that he might learn it. Another day he seized the lady worker who was speaking to him, and insisted on her waiting till he got pen and ink to take down those words she had spoken, that he might remember them. May the Lord really bless him. He is sleeping now; so we will step on to find in the next bed our old friend Abd el Kareem. When I came back from the Coast I heard that he was still not quite cured. So I sent for him. We hope that he is nearly well now; but we shall be very sorry to part with him; for he learns fast, and, we hope, with the heart as well as the head. Next is a black man, who has come from Mequinez; one of his legs is paralysed. He has been long ill, but is improving under treatment. I do not know when I felt my heart more amazed at the love of God than this afternoon when chatting alone with the poor sick slave. To think that it was actually true that the very Son of God *died* to save such an one, and how his face laughed with joy at the news. Pray on, friends in England! I feel assured the Holy Spirit *will* open many hearts to embrace the truth as in Jesus.

But now let us go through the sisters' room to the other ward. The first patient I know little of; she is a woman from a distance. Her husband brought her yesterday and left her to-day. This is a great growth of confidence on the part of the people towards us. A few months ago I do not think *any* Moor could have been found who would have left his wife alone with Nazarenes. For *this*, also, we thank the Lord. She is suffering from a diseased thigh bone, for which I hope to be able to do something. Next to her lies a small boy of about eight years. At first he was very much afraid of me, but now I have made friends with him by means of a present of a penny, and he will even let me play with him. He has badly ulcerated legs, but is improving. Next there is a girl completely hidden in the bed-clothes. She is about sixteen, and was terribly diseased when we took her in, but, largely owing to the assiduous dressing of the lady who nurses her, she is much better. She has no home; her brother's wife, with whom she lived, ill-treats her, and says she will not have her back. I wonder if the Lord wishes us to keep her—at any rate, for a time—that she may learn more about the Lord Jesus in the hospital? If He does, I suppose He will send funds for that purpose. It is rare such an opportunity offers. But I must not linger. The last bed, or mat, is occupied by a middle-aged woman, who when she came was so woefully diseased and dirty that even our lady helpers thought she was *too* bad to be taken in. Her face was simply horrible, and arms, legs, and body were also ulcerated. Her face is nearly well now, and all the other ulcers are healing. She is immensely grateful, and, though very dense in her mind, she is never tired of thanking the Lord Jesus for her improved condition. She will soon, if God will, go back to her distant home and two children—certainly a happier and healthier, and, we hope, also a saved soul. All our practical work is as nothing, and less than nothing, as compared with the value of one soul. And while we are expending time and care on the sick, we would ask for much prayer for convincing and converting power to be mightily given unto us. How helpless are we alone, but how "unable" we are to do all things through Christ, who strengtheneth us.

NOTES OF WORK AMONGST THE KABYLES AT AKBOU.

By MR. A. S. LAMB.

OUR brother writes that, although he has been much encouraged by the numbers of Kabyles coming to his house for medicine or books, he has hitherto felt cramped for room to receive them, having had to do so previously in one of his bedrooms. He has now engaged another room adjoining his own and opening on to the front street as a reception room for all comers, and where he can have quiet conversations with those Kabyles who come to him for instruction.

Akbou, Oct., 1888.—Several superior Kabyles have called upon me of late—some of the *élite*, so called, of Kabylia—from the famed tribe of the Beni Abbès. Attracted by the bill in Arabic characters which I have outside of my door, some of these men came to see what books I have. Among those who came was one man, a Marabout of note among the Beni Abbès. He showed me several calling cards of Frenchmen who had visited him and received his hospitality. One letter he showed me spoke of him as *un homme charmant qui lui a montré une forte hospitalité*. This man after hearing the Gospel from me invited me to come and see him at his home, and carried away with him one or two portions of the Word. To-day, two companies of men came to see me, some wanted medicine, others books. One or more opposed certain statements made, but promised to read the Gospels given, or have them read to them, and would compare them with the Koran. Other Kabyles have been here asking for medicine. One, a well-dressed man from the Beni Abbès, asked for some medicine for his wife's eyes. She had wept so much on account of the death of a boy of eleven years that she had brought on sore eyes. After giving the man a little medicine, I spoke to him of salvation by Jesus Christ. He appeared interested and seated himself anew to listen. I showed him an Arabic Bible, which pleased him so much that I gave it to him, he promising to read it and to make known its contents to others.

MANY INTERESTING OPPORTUNITIES

have been given me of late of making known the Gospel of salvation. Last Monday (market day), I was occupied most of the day in speaking to Kabyles. One man was brought to me by a Kabyle who comes frequently. The stranger had quite the appearance of an Arab gentleman from his manner of dress and bearing. He read part of the Arabic texts I have nailed up outside of my door, while I was speaking to some others. I then invited him to come in, asking him if he spoke French, which he did not, nor did he speak Kabyle. I showed him certain portions of the Word of God in Arabic. He glanced over the pages, while I explained to him my object in coming here. I offered him a portion of Scripture, which he at first refused to take, but after listening patiently to my views of the book in question, he turned to the table and lifting a New Testament took it with him.

I was much struck with this man's manner, as he seemed to regard me with an air of wonder that I should be here for no other purpose than to tell of the LORD JESUS.

How cheering it is to hear that simple medicines have been blessed to not a few who have used them! May we never be without these means of drawing men to us, that we may lead them to their Saviour! The Cadi of this district, who lives here at Akbou, a Kabyle, well advanced in years, accepted a New Testament from me the other day. A short time after I had a visit from an intelligent-looking Kabyle, who came asking a book similar to that given the Cadi. I invited the man in, and read and spoke to him, afterwards acceding to his request. Some time after he returned with another Marabout, who also desired to have a copy of the New Testament, to him also I made known the truth. Thus the seed is sown. Let us water it with our prayers, and may the Lord of the harvest give us an abundant reaping.

Yesterday I made a tour in a new field, viz., amongst the Amalou and the Aijdel tribe. In two villages I had good audiences, and felt great liberty in utterance. The attention and questions asked were to me very interesting, and seemed to indicate on the part of some a desire to know the truth.

OUR ILLUSTRATIONS.

MINARET OF HONEIN.

ON the coast of Western Algeria, at the opening of the ravine of Sadjerah, stands the ruins of the once flourishing city of Honein, supposed to be the ancient Gypsaria of Ptolemy. In those days it was surrounded by high strong walls, and had a small port much resorted to by the Venetian galleys, and large profits were made in trading with the merchants of Tlemcen.

To give some idea of its importance, we find that in the year 557, when the great Abdel-Moumen fitted out a considerable fleet, Honein furnished more than fifty vessels. Of this powerful city little now is left but an enclosure of ruined towers, a few remains of houses, and the decayed minaret of which we give an illustration on our front page.

This tower once formed part of the Mosque, but this, like many of the buildings around it, has disappeared before the ravages of time, and the tower itself now stands at a considerable angle. The outside course of stonework has crumbled away, laying bare the flight of stone stairs leading to the summit, from whence oftentimes the muezzin called the devout Moslems to prayer.

MOHAMMEDAN AT PRAYER.

Mohammedanism insists on five points being observed by its followers, viz., belief in God and Mohammed as His Prophet, almsgiving, pilgrimage to Mecca, fasting during the month of Ramadan, and *prayer*.

This latter observance is gone through at certain hours of the day by all pious Mussulmen, with the greatest regularity, frequently in the most public place, and oftentimes in the midst of noise and confusion. One who has frequently witnessed such a scene, thus describes the ceremony:—

"The worshipper first raises his open hands till the thumbs touch the ears, exclaiming aloud, 'God is great.' After uttering mentally a few short petitions, the hands are brought down and folded together near the girdle, while he recites brief passages from the Koran. Then bending forward, he rests his hands upon his knees and repeats three times a formula of praise to God. Standing erect he cries, 'God is great,' as at the beginning, then dropping upon his knees bends forward until his nose and forehead touch the ground, directly between his expanded hands. This he repeats three times, muttering short formulas of prayer and praise. If he be especially devout, he will stand up as at the first and repeat the performance a second and even a third time."

How sad to think of so many millions of these poor blinded Moslems, feeling in some measure their need of an intercessor, and in their ignorance endeavouring to approach God through the medium of a poor mortal like themselves, while that same God has plainly declared in His Word, that the one Mediator between Himself and men is "The man, Christ Jesus," and that "There is none other name under heaven given amongst men whereby we must be saved."

MARMIA.

Our Illustration on page 231 represents the village of Marmia, in Western Algeria. It is partly French and partly native, and is but one of many hundreds of such villages that are to be found in the valleys or plains of North Africa, waiting for the Gospel, and all accessible to the messenger of peace. "Who will consecrate his service this day unto the Lord?"

AMONGST THE ARABS IN NEMOURS AND TLEMEN, ALGERIA.

EXTRACTS FROM A JOURNAL OF MISS L. READ.

Tlemcen, September 10.—We have been staying for a short time at Nemours (see NORTH AFRICA for July, 1887), which is a pretty little town facing the sea. Having only a small jetty it is quite inaccessible from the sea in rough weather. The ground is very fertile and covered with fig gardens and vineyards, which are watered by a small river. The cultivation of the soil, with that of the alfa grass, and the working of zinc

and so on; only one of them appeared attentive. As we watched them from a distance washing head, hands, and feet, the thought came to us of the words of our Master, "Ye make clean the outside," etc., and in our hearts we did long to speak to them of the Saviour. We found the women very different to what they are in Tlemcen. They are very, very ignorant and uncivilized, and do not cover their faces while passing through the streets. In the market they sit with their wares around them, taking a part the men would do here. We visited

NEDROMAH,

and feel assured that with the sanction of the French authorities,



MOHAMMEDAN AT PRAYER.

and iron mines, form the industry of the people. Arabs come in every day from Nedroma and the tribes with corn, which is shipped to Oran. The town itself is inhabited principally by French and Spaniards; the Arabs, of which there are about 1,000, live chiefly a little way out of the town in huts or caves. They have no mosque or school, and not even a Moorish bath; but as the men and boys can bathe in the sea, it is chiefly the women who miss this. On Friday little groups of men may be seen on the shore carrying out their necessary ablutions, and then gathering on the flat rocks with their various Marabouts to pray. While a Marabout was

READING FROM THE KORAN

one man was mending his haik, another cleaning his nails,

there would be a wide sphere for work. It is essentially an Arab town, with about 3,500 Mussulmen, and not one hundred French people altogether.

Friday, September 21.—Held the Gospel meeting in the afternoon. It is very hot to-day, and the people were very glad to sit in our nice cool room. Miss Day and I had both the same subject; a little story we had translated of a dying soldier, bringing in the text, "As Moses lifted up the serpent in the wilderness." The men to whom I was speaking were very attentive, and from what they said afterwards, they knew well the lesson to be learnt from our little talk. Miss Day found the women specially interested, and some of them said it was wonderful that Jesus should have died such a death for sinners.

Saturday, September 22.—In the afternoon went to Mensoura with French and Spanish tracts. The people take them gladly. We leave these silent messengers in the hands of Him who can bless the most simple means; and the dear Christian friends who sent them to us will know one day when all secrets are revealed that, although they could not give the tracts themselves, the Lord blessed them, and answered their prayers.

Tuesday, September 25.—Afternoon sewing class for the girls. Three were absent with small-pox; but those present worked so diligently. I wish the dear friends at Tunbridge Wells could see the pains they take to sew nicely, and their delight at our pretty English prints; they would know their gifts are appreciated.

September 26 and 27.—Visiting and our boys' class; again we had absent ones through the small-pox. This

TERRIBLE DISEASE

is carrying off many Arab children. Every day we hear of several deaths; the wailing is heartrending; night and day it sounds in our ears.

We had just returned from our visiting, when two Arabs came in to see us; one, Ben Roustan, we knew; the other was a stranger. Ben Roustan said to me, "Excuse me; I have brought my friend to see your book of pictures; he is so interested in what I have told him about it." I invited them in, and gave him the book, and was surprised to find how well he remembered what we had told him about them, as he repeated over to his friend what they represented. Upon coming to the picture of Abraham, he said, "Where is Ishmael, for he is the father of the Arabs." And right on to the end their interest was unabated, and the pictures representing Christ gave us a splendid opportunity to speak of Him. Some things we said they agreed to, but much they would not, saying,

"FOR YOU HE DIED, NOT FOR US,"

and as they came to the last picture they rose to go, thanking us for the pleasure we had given them in showing them the book. I turned and took up my copy of the Koran, thinking it might give us another opportunity of saying a few words more, but he said, in a disparaging manner, "Oh, yes, that is the book of the Moslems," and did not seem to care to even open it. We were surprised at this from an Arab, but he having received a French education, has learnt to despise his religion. The book that had attracted his attention was one Dr. Eccles sent out to us here. Many and varied are the instruments the Lord uses in bringing these Arabs to think seriously of His wonderful gift to them. I remember one day showing to an Arab a photo group of missionaries, who are now scattered about the world, and telling him some of these were in China and some on the Congo, striving like us to tell of the love of Jesus. He appeared quite touched, and said, "Ah, Mdle., there must be something in your religion that we have not, for it makes you love everybody."

From MISS VINING.

Tlemcen, Sunday, October 21.—Morning service. Addressed the men's meeting, my subject, "The Widow's Mite," working round to "My son, give Me thine heart," the one gift in the power of the poorest and humblest to give to the Lord, and the one which of all others He desires. A very attentive, interested little congregation.

Visited in the afternoon. While with Zorah, she told me that her husband had been ill three days, and they had no money. But she said, "Yesterday afternoon I prayed to Sidna Aisa, and said, 'My husband is ill and cannot work; send us some money or some food to eat;'" and she added, "Soon after my husband got up and said he would go and see if he could find a job, and in half-an-hour he brought fourpence. I was so glad and so was he." She gave me a large pomegranate, saying he had bought four with a sou, and after giving one to her and

one to Fatima and putting one aside for himself, he gave her the fourth and best to keep for me when I came. Their simple love and generosity in their deep poverty are very touching and very precious to me; it is so true.

November 11.—Took the men's meeting; speaking to them on "The Converted Gadarene." To a remark that if anyone did not love the Lord Jesus, it was because they did not know Him, some of them responded so heartily, "True, true." Oh, it is a joy to know some of these poor blind ones are

LEARNING TO KNOW AND LOVE HIM.

His be the praise, the work is His. Visited my Zorah in the afternoon and had a nice long talk with her. She is growing in grace, and beginning not only to pray but to look for the answers! I said something about the sinfulness around us in the world, and she replied, "Yes, there is sin, much sin; but *Jesus can cleanse it away.* I pray to Him always, morning and night, and *I know He hears.*" What joy such words must give to Him! Poor blind Fatima has wounded one of her feet lately treading on a piece of glass in the street, and I promised her a pair of shoes with the next money "Sidna Aisa" sent me. When I went to take the money the child was sitting on the steps, so I passed into the room, and after talking a little with her mother, I said, "Fatima, the money has come for your shoes." She sprang up and with a perfectly radiant face threw both arms about my neck and kissed me. This is the greatest expression of joy and gratitude. Both she and her mother said, "Jesus is good; He sent the money." Now Zorah says she cannot keep Fatima in the house, she is always wanting to go out to wear her shoes. It is a simple thing, but as much joy and pleasure to this poor blind Arab girl of twelve years as a watch and chain would be to one of her age in England.

WORK AMONGST THE KABYLES IN DJEMMA SAHRIDJ.

By MISS KATE SMITH.

Sunday, October 7, 1888.—This morning we had our class for the Kabyles as usual; two of our lads have lately gained prizes for having committed to memory twelve verses from the Bible in Kabyle. Words cannot express how earnestly we long to see some evidence that the seed sown in these young hearts is taking root. In the afternoon we went to the French village of Mekla to hold the little service that our Father has graciously permitted us to commence there. How cheered we were to see all the seats filling up and mark the earnest attention of the hearers. This is the fourth Sunday we have had the privilege of telling of the Saviour's love to these poor people.

October 10.—Such a nice class of little Kabyle girls this morning; twelve busy little pairs of hands sewing away at garments which they are longing to finish and carry home. One tiny girl was brought by her father, and some mothers came in at the close to hear the children sing. We have lately arranged to gratuitously

DISPENSE MEDICINES

from 8 till 11 a.m. only, for during the summer the sick occupied the greater part of our time, thus leaving us little opportunity for study.

October 13.—Visited the house of the President's brother, to see a little sick girl. We found the child very ill lying in the arms of her mother, a remarkably pretty young woman, but with such a sad expression: perhaps because she had only two little girls and no son, a great grief to the Kabyles. After giving the child some medicine we stayed awhile talking with the woman, with whom we are very good friends. We have visited this house many times before to dress a wound from

which the President's brother was suffering, and which to his great satisfaction healed perfectly. We have twice been able to read portions of the Gospel of St. John while they listened attentively.

Sunday, October 28.—In the morning we went with Monsieur Cuendet into the village of Djemâa, where he preached in a "shadjmaith," and we sang. In the afternoon we all went to Mekla, and were so thankful to have our room full. Monsieur Cuendet spoke earnestly on Luke vii. 36-50.

November 4.—Monsieur Cuendet preached on the djemâa under a tree, just outside the village; Miss Cox played the harmonium, and we sang some hymns in Kabyle. In the afternoon, the service at Mekla. Our room again full. Praise the Lord! We spoke on Mark i. 40-42. We are expecting and longing for conversions. Do pray that we may be filled with the Holy Spirit for service.

OUR SISTERS AT CONSTANTINE, ALGERIA.

IN consequence of continued illness in the family of Miss Colville, she felt led to come home for a time, and since her arrival has been called upon to bid farewell to a beloved sister. She started again on her return to Algeria on December 3.

In the meantime Miss Granger has experienced much kindness from her Arab neighbours and others living in the locality, while her days have been busily occupied in visiting and meetings with the children and young girls who come to learn to sew.

Thursday, October 5.—The little Arab girls came to sew; they are so delighted to come; one little thing can't remember which day it is she has to come, and has been to the door every day this week, saying "Is it to-day I am to come to sew?" They are beginning to join in the singing quite nicely.

Monday, October 8.—Studied in the morning. In the afternoon visited in two Arab houses. One is in the worst part of the town; it always makes us very sad to go through it, there is so much wickedness there. I did not quite like going alone, but as I was anxious to visit that family, not having seen them for some time, I asked the Lord to take care of me and went. In the other house one of the women told me she is fasting to-day. I asked her why, and she said, "Because during Ramadan I was ill for eight days and did not fast, so now I am going to make it up, or else God will be angry with me." She added, "It is the same as if anyone lent you some money, you would pay it back, and if I fast now I am

PAYING BACK TO GOD,

and He will be pleased with me, and forgive my sins and take me to Heaven when I die." I told her we cannot please God in that way, and can do nothing to fit ourselves for Heaven; Jesus has done it all and His blood alone can wash away our sins. I asked her also if it would please her to see her little girl acting in that way. She directly said, "Oh, no; I like to see her well and happy." I told her, "God is our loving Father, and does not like to see us making ourselves ill thinking we are pleasing Him; He looks at our hearts." I read "Just as I am, without one plea" in Arabic to them and explained to them the wordless book; they were so much interested. We are praying that all of them may very soon be trusting in Jesus; they are never tired of hearing about Him, and, oh! it is such a joy to be able to speak to them, it more than repays one for anything given up to come out here.

Saturday, October 13.—A Jewess came to see me, also two little Arab girls, singing hymns, etc. Had a long talk with one of our lads about the way of salvation. He used to be so determined that what the Marabouts say is the truth, but to-day, after telling me a lot of rubbish which they believe, he added, "The Arabs say it, but

I DON'T KNOW THAT IT IS TRUE."

He said, "It is the blood of Jesus that washes away our sins,

and Jesus always dwells in our hearts." We have prayed so much for these dear lads, and have no doubt but that they will very soon know Jesus as their Saviour.

I do praise the Lord that He has given me an entrance into six new Arab houses within the last few weeks; several families live in each house. He leads us step by step and opens our way. I cannot praise Him half enough for all His goodness; during my time of loneliness He has helped so wonderfully and raised up so many friends.

BRIEF EXTRACTS FROM WORKERS' LETTERS.

From MR. J. BUREAU.

I AM now very much encouraged in my work. The number of my pupils is not so large as last year, but some seem so anxious to read the Bible that it is a real joy to me.

I have great hope about one of them who has come to my house every day, and sometimes he reads the Word of God with me till very late at night. He has rejected nearly all the errors of Islam, and I truly think he is anxious about the truth. What a privilege for me if, through my instrumentality, God would bring him into the fold. We have been asking God to put it into his heart to come forward and to declare himself a disciple of Christ.

Also another young man has filled my heart with joy; he has been educated in the Great Mosque. When he first came to me he was very fanatical, would not read the Bible, and if he read it would wash his mouth each time he came across the words "Jesus, Son of God." This young man has quite changed. Now he reads everything in the Bible, and asks me for the explanation if he does not understand.

From MR. G. B. MICHELL.

Our brother, writing from Tunis under date of the 28th October, of the arrival of the Misses Grissell, Harris, and Harding, speaks of their having already been a great blessing to the workers in Tunis, and says, "I must say I have personally learned more from their fellowship and been more encouraged and refreshed by their faith and earnestness than for a very long time past. I trust these reinforcements will open up a new era in our work here, and that we shall henceforward step out more boldly into the Promised Land and see the giants and walled cities falling before the LORD and His anointed. . . . I do so sigh for a very evident pouring out of His Spirit upon us and our work, so that the North of Africa might be electrified. . . . I am daily getting more and more convinced that no ordinary spirit of Christianity or missionary zeal or activity is going to do anything whatsoever, either here or anywhere else. 'Not by might nor by power, but by My Spirit, saith the LORD of Hosts.' An uneven stumbling walk will only mean uneven stumbling work, and until we learn something very practical of the 'exceeding greatness of His power to us-ward who believe,' it will be no wonder if the 'rivers of living water' do not flow out of us."

From Mr. F. CHEESEMAN.

Oran, October 31st.—The meeting for which I asked your prayers was quite a success. Seven men and three children were present and all listened very attentively. No opposition was made, but on the contrary they seemed very pleased, and when I paused urged me to go on. I spoke about the Creation first, passing on to other truths, but before I had finished they wanted to know if I had nothing to say to them about Jesus Christ. I promised to speak another time about Jesus, but they would not be content until I had read to them the story of the birth of Christ from the first chapter of Luke, with comments. What seemed to fix their attention most was that I

made many quotations from the Koran, having the Bible and Koran both before me. I felt very thankful for the encouragement I had met with in this first meeting, and it now remains to be seen if they will continue to meet. We need to pray much that Satan may not hinder.

From MISS L. READ (Tlemcen).

We are having colder weather now, and were hoping the small-pox would have abated, but it is as bad as ever, and we find it so difficult to assure the people that we sympathise with them because we feel it right to refuse to go in when we know that the disease is in the house. One little girl of three years old, who has been coming with her parents to the meeting ever since she could speak, fell ill with this terrible scourge. One day her mother came to say she was crying for me; would I just go and look at her? I was not afraid for myself, but for others; but making up my mind to have a long walk afterwards, I went. Directly I entered the room, she lifted her head from the mat on which she was lying, and said, "She's come! she's come!" And then to me, "Take me in your arms and sing, Jesus loves me." I could not resist the little one's pleading, so took her up in the coverlet and sang to her, and she nestled in my arms and went to sleep—the first time, her mother said, for a week. The next day I had a cold and headache and other symptoms of small-pox, which I thought were sent just to show us we should not run such risk; but, praise the Lord, these passed away, and we are all keeping well.

FIRST EXPERIENCES IN TUNIS.

BY MISS A. A. HARDING.

IN sending the first journal of my missionary life to the many dear friends scattered in England and India, my first note must be one of heartfelt praise to our Father, who has, indeed, since our departure from home, not suffered His faithfulness and loving-kindness to fail. Our journey was but a short one, compared with the long voyages to India and China, four days bringing us to Tunis, where we arrived early on Friday morning. As we approached Tunis, its white shore, stretching in a belt along the Mediterranean, formed a pleasing contrast with the bright blue waters. After a few days we found suitable rooms in a central part of the town, in the Jewish quarter, not far from the other missionaries. We occupy the top flat of a house, and a Jewish family are living below. We had scarcely taken possession of our lodging, when the latter, representing three generations, grandmother, mother, and children, opened our door and walked in to

TAKE A SURVEY

of us and our things. As they only speak Arabic our first interview consisted only of mutual smiles and nods. How strange are one's first impressions in first sojourning in a strange town and country, where all is so different to what one has been accustomed to, and especially strange when the prevailing religion is a false one, dwelling in the midst of those who are spiritually dead. The city of Tunis contains 140,000 inhabitants, 30,000 of whom are Italians, and there are a large number of Maltese and French, beside the Arab population. It abounds in Mosques; the morning after our arrival in Tunis I was awakened by a "muezzin's" call from the minaret, my first reminder I was in a Mohamedan city, as Tunis is only under French protection. There is a French church with Presbyterian form of worship, and a M'Call mission in connection with the same, but the services on Sunday evening are very poorly attended. Oh, that each one of us here, who are His witnesses, may be "endued with power from on high;" then God shall give testimony to His own word of grace. We have seen but little of the surroundings of Tunis, or of the city itself, yet; our daily walk being in the direction of the Government class-room, as we attend the evening Arabic classes given

by a French Professor. We are learning the colloquial dialect, but also study the classical Arabic, so our time now will be occupied mostly with study of the language and people, both of which are so necessary for the missionary. Seeing the great, great need round, makes one's heart yearn to tell of Him who can meet every human need, and sends one back with fresh energy to the study. In passing through the Arab and Jewish quarters, one is struck by the novelty of

THE BAZAARS,

or narrow covered arcades of shops, so different from our streets in England—very narrow, badly paved, and without footpaths; one has to push one's way often through the noisy, motley crowd of passers to and fro. Here a "milord," attired in his gayest, and mounted jauntily on his mule, will come against you, calling "Barra, barra" (on one side), or a peasant from the country with his donkey, both paniers heavily laden with pomegranates, vegetables, or chickens, etc., will steer his way; occasionally a string of camels, also laden, with their quiet, soft tread, will meet you, followed sometimes by

A FAMILY OF BEDOUINS,

father, mother, and babies—little brownies, astride their mothers' backs, slung by a cloth, all dressed in a material more resembling sackcloth than anything else. One thing especially strikes one, the absence of women, except in the French quarter, as the Arab women, excepting those of the lower class, are secluded, only being allowed out in closed carriages; the negresses go out veiled or masked in black, with just a narrow slit for the eyes. Miss Grissell, Miss Harris, and I are beginning this week (Friday evening) a meeting for French; we hope many will be persuaded to come, having a harmonium we shall be able to teach them some hymns. We have also a weekly meeting amongst ourselves for reading and prayer alternately at each other's houses. I am proving Jesus enough for every need. "He that sent me is with me" every step of the way. It is a joy to share His loneliness now; we shall share His glory hereafter.

A VISITOR'S NOTES.

A CHRISTIAN gentleman, to whom our Mission has long been known, in writing to a friend of a recent trip he had made to Gibraltar and the Spanish coast, tells how rejoiced he was to meet our two brethren, Messrs. Mensink and Edwards, on the deck of the outgoing steamer; and that on a subsequent evening there gathered in one of the rooms of his hotel at Gibraltar a little party who might never meet again till the shadows flee away, consisting of eleven missionaries of the North Africa and China Inland Missions, where some most enjoyable hours were spent. His further experiences we cannot do better than quote in full:—

"Next morning, instead of proceeding to Spain, I ran across to Africa, and found again that I was just in the very nick of time to catch quite an assemblage of missionaries, who were to separate on the following day. This house (Hope House), their headquarters, was occupied by about eight ladies, the outbuildings (adjoining hospital) by Mr. Summers and the two new arrivals, Mr. Mensink—a Dutchman—and Mr. Edwards. I accepted the invitation of Dr. Churcher to a room in his hired house opposite. In the evening we had a solemn welcome and farewell meeting, at which I was requested to give the address, and afterwards I sat up till a late hour with the Doctor, refreshing each other by exchanging what we had each been taught of the Word of God.

"This afternoon we have just bid farewell to five sisters who have started on mules, etc., with three muleteers, for the interior. The caravan was quite a sight, each lady seated pretty high on the top of baggage, including beds, etc., and they had a tent too—in fact, practically every requisite had to be taken for a long hazardous journey; the three going farthest may take thirteen days."

A NEW WORKER'S OUTLOOK.

EXTRACT FROM THE DIARY OF MR. J. J. EDWARDS.

Tangier, October 12, 1888.—My first impression of Tangier, if fully expressed, might possibly convey a wrong impression to those more acquainted with Eastern towns; but in order to satisfy my outraged feelings, I must just say that I have never seen a more filthy place in all my life; and this, with Fez, is, I am told, the least dirty town of the Empire of Morocco. Let those who extol the religion of Mohammed just make a visit to some Mohammedan town, and all their good opinions for such religion must take to flight.

It was very refreshing to inhale freely the pure sea-breeze of Hope House, our mission station. Here one can safely fill his lungs without the fear of every moment taking in some deadly effluvia.

Sunday, October 14.—This is my first Sunday in Africa; and it has been on the whole a very

HAPPY DAY.

In the morning at 10.30. a service was held in Arabic, in one of the rooms of the hospital, which was fairly well attended by the poorer class of Moors. It was strange, indeed, to hear the old familiar tunes, so often sung at home, being sung by the swarthy sons of Ishmael; and as the story of the Cross, in all its simplicity, was being unfolded to them, it was extremely interesting to watch the effect it had upon them. They listen most eagerly and appear to drink in every word which falls from the speaker's lips. It makes one long to be able to speak to the people.

After the Arabic service we adjourned to our large room in Hope House, where a service was conducted by Dr. Churcher for the special benefit of the missionaries now residing here, and any friends who might wish to join us from the town.

In the evening

A PUBLIC SERVICE

was held near the place where the Moors hold their markets. Several English, Scotch, French and Spanish residents attended, and, wonderful to relate, a few Jews were there also. It was quite a pleasure to speak with the people. The Gospel of the grace of God is as yet strangely new to them, and, as of old, it still retains its hold upon the hearts of men. Active work amongst the people is a fine charm against the bad odours of the place.

After the service we walked quietly back to Hope House, commenting much upon the delightfully warm and moonlight night, and the magnificent view thus afforded to us of the surrounding country. I cannot describe the scenery of this country, it would require the pen of one richer in language than I am. All one can say is that it would be an earthly paradise if these poor and dirty people were only brought to Christ.

Saturday, October 27.—During the week I have seen something of the hospital patients, both indoor and outdoor. I cannot describe the horror that takes hold of me as the veil is gradually being lifted from my eyes, and I am brought face to face with the deadly results of open disregard to God's holy laws. If God punishes so relentlessly the wicked in this life, by painful bodies and darkened minds, how much sorer punishment will the soul experience hereafter! It makes me shudder and pray inwardly for these poor creatures. Who will come and help us to do battle against these powers of evil?

OUTFITS AND PASSAGES.—Three other workers are hoping to go forth in the early spring. Two of these, however, are only partly provided for, 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.

OUR ARABIAN MISSION.

VISIT TO BAALBEC AND THE LEBANON.

MR. S. VAN TASSEL, writing from B'hamdoon, under date of Oct. 31st, mentions a visit paid him some time previously by a native Christian who has charge of some schools in the Hauran, and who gave him much valuable information about the people and places, and the best means of working in those districts. Subsequently, our brother receiving information that the Government had made new demands upon the Druses, and that trouble was likely to ensue in the Hauran, and being unable also to visit Kerak, owing to the intense heat in the valley of the Jordan and Dead Sea at that time of year, decided on making a tour northward through the district lying along the base of Mount Lebanon.

Wednesday, Oct. 3rd, 1888.—Started early this morning for a trip northward through the Buka. As I rode along, I noticed the people everywhere making great preparations for the reception of the Russian princes, who are expected to pass through these parts to-morrow. As I saw them I thought, "What if the Prince of princes should come to-morrow, how many of these people are prepared to receive Him?" Alas! not one, I fear. How sad it is to think that, of all these souls, so few, if any, will be saved! Did not stop on the way at any place until we pitched the tent at 3 o'clock in a little village called Ablah. Here some people gathered, to whom I spoke, but was greatly interrupted by several children, who continued to cry and scream for such things as they happened to see and want, their mothers doing nothing to stop them, but rather encouraged them, I thought, hoping to get something from me. In the evening, after the rest had all gone, one woman with a baby in her arms returned to talk with me. She said the late Mr. Dale had often talked with her, and that she

WISHED TO BECOME A PROTESTANT.

What she meant was, that she wished to become a Christian, for I believe that she was truly troubled about her soul; but I could not make her see what she really needed. Her only reply was, "I want to become a Protestant; can you not help me?" I could only pray when she left that God would enlighten her ignorant mind, and give her pardon and peace through Christ.

Thursday, 4th.—Started at 8 a.m. At 10.30 stopped at a small place called Beit Shamer, where I stayed for one-and-a-half hours to talk with the people. Found two brothers here whom I know very well, and who brought me a large basket of grapes. The people were gathered at the Khan's waiting for the princes, but they were too much taken up with the excitement going on around to listen to the Gospel. Rode for some distance with

TWO BEDOUINS,

one of whom was armed. They were Metawelee, and would not listen to anything about Christ. At 3 a.m. arrived at Baalbec, and was proceeding to the ruins to camp among them, when an officer belonging to the Turkish troops came and stopped me, saying that I could not go there as the princes were to encamp there. I then turned toward the spring, but he stopped me again. I protested against this, but rather than make any trouble turned aside to seek another place. I soon found a spot among some small houses, and had just dismounted when another officer rushed up and informed me that his superior said that I was to camp among the ruins or at the spring as I wished, and that he was to see that I got a good place. I was surprised at this, but told him that I would remain where I was now, as it suited me very well. He urged me to go with him, and apologized for my having been turned away at first. I persisted in remaining, however, and he left. While I was still wondering what it all meant, it was explained by a friend of mine, who holds a high position in the Government here, coming up to the tent. He had seen me turned back, and at

once gave orders that I was to go where I liked. This man has relatives in B'hamdoo, and calls on me every time he visits them. He was now accompanied by several other gentlemen, and these were soon followed by more, until

MY LITTLE TENT WAS FULL,

and a number seated outside. They stayed with me a couple of hours, and although they politely listened to me, yet it could easily be seen that they had no interest in anything beyond the things of this present life. Their places were soon taken by a poorer class of people to whom it is easier to preach the Gospel, they being far more interested; but, suddenly, there is a great stir on the road beneath us, and off they all rush to see the princes come, and we are left alone for the night.

Friday, 5th.—The princes left at 8 a.m. I spent several hours viewing the ruins of the Temples, which must have been magnificent when complete; but now what a picture of what man's greatest works come to!

Left at 3 p.m., and rode for two-and-a-half hours across the plain of the Buka to Deir el Ahmer at the foot of the Lebanon Mountains. Found a few Bedouins on the plain, but of the lowest type. Their tents consisted of a piece of old hair cloth stretched on some poles for a roof with a few old reed mats on three sides for walls. They also are Metaweles and most ignorant and bigoted.

Deir el Ahmer is

A MARONITE VILLAGE

of a few hundred inhabitants. My tent was quickly surrounded by a large crowd, and we had some work to keep them outside of the tent, and our effects from being carried off before our eyes. After a time, however, I got them all seated on the rocks outside, and ready to listen to me. This they did with some degree of interest. After supper some of them came back and remained talking with me far into the night.

Saturday, 6th.—Before daylight this morning I heard some one outside calling my name, and upon going out found a man whom I had known in Beyrout. He came again shortly afterwards with some eggs as a present, and talked with me while I ate breakfast. Left at 8 a.m. and rode for three hours over the first range of mountains which were covered with a beautiful growth of small oak trees, among which we now and then came across some charcoal burners. About noon reached 'Ain Aita, a small village of hovels in a fertile valley, where a stream of ice cold water gushed from a large hole in the mountain side. Only saw a few children at the houses, but here and there had a chance to speak to those at work in the fields. After a rest here, we went on and were soon climbing zig-zag up the second range which just here is

THE HIGHEST POINT OF THE LEBANONS.

In about one-and-a-half hours we reached the top of the ridge, and stood for some time gazing at the magnificent view. We were about 10,000 feet above the sea. Around us lay immense patches of snow which never melts. On one hand, we saw over the broken mountain-tops and yawning chasms the blue Mediterranean. On the other, far below us, lay the broad level Buka, and beyond it the Anti-Lebanon Mountains with Mount Hermon standing out, clear and bold at the southern end. We look for Baalbec, with its great buildings and see it, a little speck like an ant-hill, at the base of the mountains. How insignificant man's greatest works are when compared with those of God!

An hour-and-a-half down the other side and we come to the grove of cedars of Lebanon which still remain. What a feeling of awe comes over one as he rides into their gloomy shadow! The horses' hoofs give no sound on the soft bed of needles—everything is hushed and quiet—all around stand the great black giants, with their far-stretched arms waving slightly to and fro as though endued with life. When in the midst of them one feels completely shut out of the world and alone with God.

Sunday, 7th.—Spent a quiet morning in Bible reading and prayer. No wonder that Jesus withdrew to the mountains to pray, for how quiet and peaceful it is here, and how near one seems to be to God.

A TERRIFIC STORM.

Just after dinner we were startled by a sudden clap of thunder right over head, and hardly before we could make everything snug, down came the rain in torrents. This soon changed to hail and snow, and it grew very cold. For three hours the storm raged without ceasing, and the thunder seemed to be one continuous peal as it echoed from mountain peak to mountain peak over our heads. The wind roared through the tops of the cedars like the raging of a stormy sea, while the sound of the falling hail was enough to drown our voices when we spake to each other. Now and then we had to dash out to fasten a peg which had loosened in the soft soil, or to quiet the terrified beasts, which were being cruelly beaten by the terrible hail.

About 5 o'clock the storm died away, and I took out my Bible and read Psalm xxix: "The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf." After talking for some time about the majesty of the Lord, we went outside to see the effects of the storm. Under our feet the large hail-stones lay three inches deep, while the sides of the mountains were white with snow, and everywhere large torrents of water were dashing down toward the sea. We were obliged to keep a good fire burning all night, as there were wolves about, and we feared for our animals.

Tuesday, 9th.—Yesterday we returned to

DEIR EL AHMER,

where we spent the night, I having another opportunity of speaking to the people there. To-day we have been riding for nine hours along the level plain, now and then turning aside to some village or group of Bedouin tents, or stopping to speak with those we met on the way, or the men plowing in the plain. These latter told me that they divided the land into two portions, only sowing half of their land each year, so that the market might not be over supplied and the prices reduced.

To-night we are camped in the large village of Zahleh, which I visited last summer. The American Mission has a good work here—church, schools, etc.

Wednesday, 10th.—Rode along this morning for some distance with a large company of horsemen going to meet the Governor of Lebanon, who was to visit Zahleh. Arrived at home about four o'clock.

CENTRAL SOUDAN MISSION.

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

LETTER FROM MR. G. WILMOT-BROOKE.

Shortlands, Kent, Nov. 29th, 1888.—My last letter of June 4th, 1888, from Stanley Pool, was written after a journey of over 600 miles in native canoe, in which I had found the Mobangi River closed against any canoe voyage by recent severe fighting, while no prospect appeared of any peaceful way of getting up beyond 2° N. lat., the furthest point I reached. As it was, we were menaced with spears and knives again and again, taken prisoners by one tribe, driven violently from the town by another, fired upon by another. My favourite canoe man was killed close to me by a buffalo, and finally the canoe sank, and all my things had to be fished up by divers, so the last stage of my onward journey was by no means easy.

I wrote from Stanley Pool of my intention to try the Niger route, and am now most happy to be able to report having found what

I have been seeking so long, an open door to evangelise among the Soudan Muslim tribes. I prolonged my stay at Stanley Pool for six weeks in order to complete my investigations about the Congo route, and I am now quite convinced that the extreme uncertainty and costliness of communication between the coast and Stanley Pool render the Congo route quite unsuitable at present for so distant a field of work as the Soudan, for before any further step had been taken it would have been necessary to build three transport depôts, similar to those of the existing missions, and trading houses. When I first came out there was some hope of this difficulty getting less. I see no such hope at present.

I accordingly sailed at last for the Niger, which I reached on October 5th, but a few days before arriving there I was prostrated by an extremely severe fever, which left me so exhausted when I got there that all thoughts of going up country had to be postponed, the doctors ordering me home till the dry season in March, when the swamps will be dried up, and the grass burnt. While unable to leave my bed on the steamer I was most kindly visited every day by Mr. Robinson, the Secretary of the C.M.S. Niger Mission, with whom I was able to make arrangements for at once beginning work on my return. At Lagos I was obliged to land for some days to get letters, etc., and to take the necessary steps for learning Häusa in the interval. I was most kindly received at the Church Missionary House, and at once had my hands full of Gospel work among the English-speaking population. Before the next steamer came I had a relapse of fever, and had scarcely resumed preaching when I was down again. I was therefore obliged to embark hastily, but am

now, thank God, completely restored by the sea voyage.

Before leaving the coast, however, I was able, through the kindness of the Church Missionary Society, to get a definite opening for commencing work on the south-western frontier of the Sultanate of Sokoto, where no work has yet been done among the Mohammedans. I hope to have made some substantial progress in the Häusa language by the time I return, for it is among that magnificent but totally neglected race that my work is likely now to lie. Thanks to the labours of Mr. Schön, of the Church Missionary Society, the grammar is mastered, and a dictionary and reading books in print. My work, God willing, will begin near the confluence of the Niger and Binue in the summer months, for I have now every reason to hope that the wearying and unprofitable work of exploration is now over for a good time to come, and that God has shown the right way and the right place. This is a subject for much prayer as well as praise, for guidance as to how to enter this open door, and that suitable labourers may be raised up, and given obedient and discerning hearts. At this time I know but very little of the probabilities of the future, of anything beyond the first initial step of my beginning to preach among the Mohammedans at Lokoja at the confluence, or Kipo Hill, opposite Eggan. Which workers God will next send out, or in what direction the work will next develop, is all uncertain just now. Would friends interested in Christ's cause in the Soudan pray that His guidance may be discerned and obeyed by all of us whom He may call, and that no plans of the flesh may creep in.

A description of the people and their spiritual condition I hope to give later on.

LIST OF DONATIONS FROM SEPTEMBER 1st TO NOVEMBER 30th, 1888.

1888. Receipt.			General.			1888. Receipt.			General.			1888. Receipt.			General.			1888. Receipt.			General.												
1888.	No. of	Receipt.	£	s.	d.	1888.	No. of	Receipt.	£	s.	d.	1888.	No. of	Receipt.	£	s.	d.	1888.	No. of	Receipt.	£	s.	d.	1888.	No. of	Receipt.	£	s.	d.				
Sept.	1...	2681	0	7	6	Brought forward	121	3	5	Brought forward	395	11	2	Brought forward	583	16	10	Brought forward	838	12	3	Brought forward	838	12	3	Nov.	12...	2816	0	10	0		
	3...	2682	5	0	0	Sept. 20...	2715	1	0	Oct.	9...	2749	0	2	Oct.	23...	2782	1	0	0		12...	2816	0	10	0		15...	2818	10	0	0	
	5...	2683	0	10	0	21...	2716	1	0	10...	2750	0	1	0	23...	2783	5	0	0		12...	2817	3	0	0		15...	2819	0	6	6		
	5...	2684	0	10	0	21...	2717	5	0	10...	2751	1	10	2	23...	2784	1	1	0		15...	2820	0	15	0		16...	2820	0	15	0		
	5...	2685	1	0	0	21...	2718	3	0	10...	2752	1	0	0	24...	2785	1	0	0		16...	2821	3	19	1		16...	2821	3	19	1		
	5...	2686	1	0	0	21...	2719	0	10	10...	2753	0	10	0	24...	2786	1	0	0		16...	2822	6	14	0		16...	2822	6	14	0		
	5...	2687	3	0	0	21...	2720	8	15	11...	2754	0	10	0	25...	2787	2	0	6		16...	2823	10	0	0		16...	2823	10	0	0		
	7...	The Lord's Money. Matt. 6. 19. 20.	25	0	0	22...	2721	1	0	11...	2755	0	10	0	25...	2788	0	10	0		17...	2824	0	7	0		17...	2824	0	7	0		
	7...	2689	0	10	0	26...	2722	5	0	12...	2756	0	3	0	26...	2789	0	15	3		17...	2825	25	0	0†		17...	2825	25	0	0†		
	7...	2690	1	0	0	26...	2723	4	0	12...	2757	0	5	0	29...	2790	1	11	0		19...	2826	1	0	0		19...	2826	1	0	0		
	8...	2691	0	10	0	26...	2724	0	10	12...	2758	0	10	0	29...	2791	200	0	0		19...	2827	1	0	0		19...	2827	1	0	0		
	10...	2692	0	10	0	28...	2725	0	10	13...	2759	10	0	0	30...	2792	3	0	0		19...	2828	0	2	6		19...	2828	0	2	6		
	10...	2693	0	5	0	29...	2726	3	0	13...	2760	10	0	0	30...	2793	1	1	0		19...	2829	10	0	0		19...	2829	10	0	0		
	10...	2694	0	15	0	Oct.	1...	2727	10	10	13...	2761	0	10	0	Nov.	1...	2794	0	5	0		19...	2830	10	0	0†		19...	2830	10	0	0†
	10...	2695	0	5	0	1...	2728	0	10	0	13...	2762	0	2	6	1...	2796	0	4	0		20...	2831	0	13	9		20...	2831	0	13	9	
	10...	2696	1	10	0	1...	2729	0	12	0	16...	2763	1	0	0	2...	2797	2	8	0		21...	2832	7	1	8		21...	2832	7	1	8	
	10...	2697	0	16	9	1...	2730	0	11	8	16...	2764	10	0	0†	5...	2798	2	0	8		21...	2833	10	0	0		21...	2833	10	0	0	
	11...	2698	1	0	0	1...	2731	1	14	9	16...	2765	3†	0	0	5...	2799	0	10	0		21...	2834	12	17	0		21...	2834	12	17	0	
	11...	2699	0	6	3	1...	2732	2	0	0	17...	2766	4	0	0	6...	2800	1	1	0		22...	2835	1	0	0		22...	2835	1	0	0	
	13 N.A.M.M.F.	8	8	5		3...	2733	5	0	0	17...	2767	0	10	0	6...	2801	2	0	0		22...	2836	0	15	0		22...	2836	0	15	0	
	14...	2701	0	12	0	3...	2734	0	11	0	17...	2768	1	1	0	6...	2802	10	10	0		23...	2837	4	4	8		23...	2837	4	4	8	
	14...	2702	1	0	0	4...	2735	1	0	0	18...	2769	0	10	0	7...	2803	0	15	0		24...	2838	0	10	0		24...	2838	0	10	0	
	15...	2703	1	0	0†	5...	2736	2	0	0	18...	2770	2	2	0	7...	2804	0	4	0†		24...	2839	0	5	0		24...	2839	0	5	0	
	15...	2704	0	10	0	6...	2737	6	5	0	18...	2771	3	0	0	8...	2805	0	10	0		26 N.A.M.M.F.	8	12	0		26 N.A.M.M.F.	8	12	0			
	15...	2705	3	0	0	6...	2738	1	1	0	19...	2772	0	10	0	8...	2806	1	0	0		27...	2841	1	0	0		27...	2841	1	0	0	
	17...	2706	0	5	0	6...	2739	1	2	8	20...	2773	100	0	0	8...	2807	0	10	0		27...	2842	0	5	0		27...	2842	0	5	0	
	17...	2707	0	10	0	6...	2740	3	0	0	20...	2774	3	0	0†	8...	2808	1	11	0		27...	2843	0	10	0		27...	2843	0	10	0	
	18...	2708	2	0	0	6...	2741	0	10	0	20...	2775	0	15	0	8...	2809	0	10	0		28...	2844	1	0	0		28...	2844	1	0	0	
	18...	2709	1	0	0	6...	2742	0	4	0	20...	2776	0	10	0	10...	2810	2	0	0		28...	2845	3	0	0		28...	2845	3	0	0	
	18...	2710	3	0	0	8...	2743	0	15	0	20...	2777	0	6	0	10...	2811	6	0	6		30...	2846	5	0	0		30...	2846	5	0	0	
	19...	2711	3	6	0	9...	2744	0	5	0	22...	2778	1	5	0	10...	2812	0	5	0†													
	19...	2712	2	12	6	9...	2745	2	0	0	22...	2779	2	1	8	10...	2813	1	0	0													
	20...	2713	5	0	0	9...	2746	2	0	0	22...	2780	0	8	4	10...	2814	1	0	0													
	20...	2714	0	4	0	9...	2747	1	0	0	22...	2781	0	12	6	10...	2815	0	12	6†													
	20...	2714	0	4	0	9...	2748	1	0	0	22...	2781	0	12	6	10...	2815	0	12	6†													
Carried forward	£	121	3	5		Carried forward	£	396	11	2	Carried forward	£	583	16	10	Carried forward	£	838	12	3													

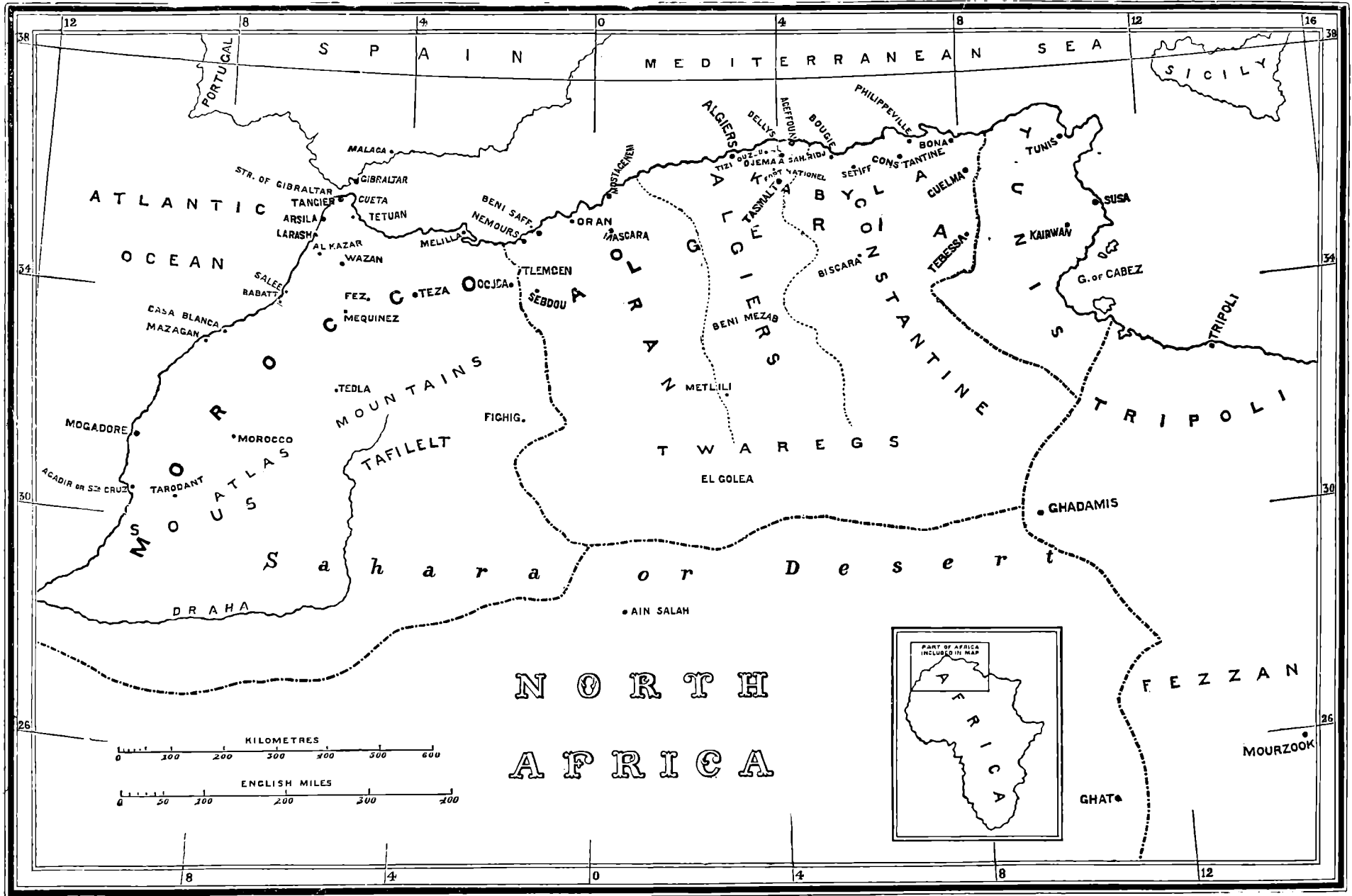
Gifts in kind:—Sept. 13th: (129) parcel of clothing. 18th: (130) box of bottles and linen. 29th: (131) parcel of old linen. Oct. 2nd (132) parcel of Kabyle garments. 13th: (133) jewellery. 18th: (134) new bridle and bottles. 18th: (135) pictures. 19th: (136) box of garments and parcels for missionaries. 19th: (137) silver spoons. 22nd: (138) bottles and sugar. 25th: (139) flannellette. Nov. 1st: (140) present for the Sultan. 2nd: (141) counterpane with texts worked. 21st: (142) hypodermic syringe and medical books. 29th: (143) box of bottles.

† Passage and Outfit Fund.

‡ Hospital Maintenance.

¶ Scriptures.

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, Larache, and Fez in Morocco; Tlemcen, Mostaganem, Oran, Akbou, Djemaa Sahridj, and Constantine in Algeria; and Tunis in the Regency of Tunis.