

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

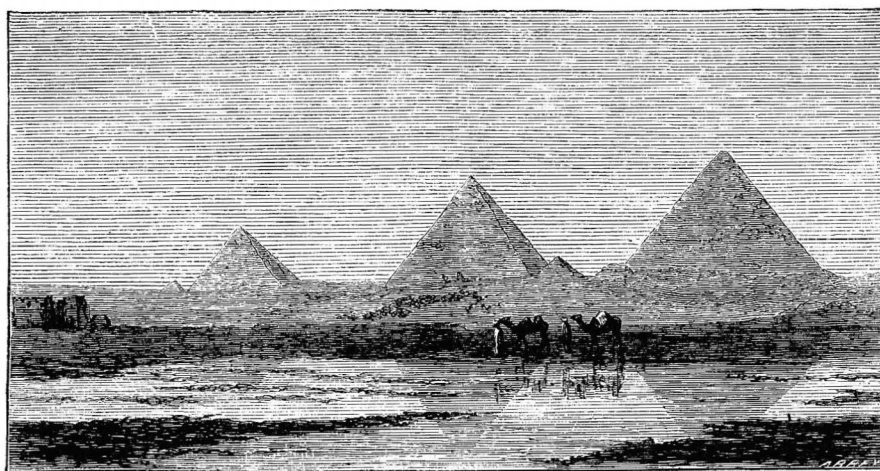
NORTH AFRICA MISSION,

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

No. 49.

AUGUST AND SEPTEMBER, 1892.

PRICE TWOPENCE.



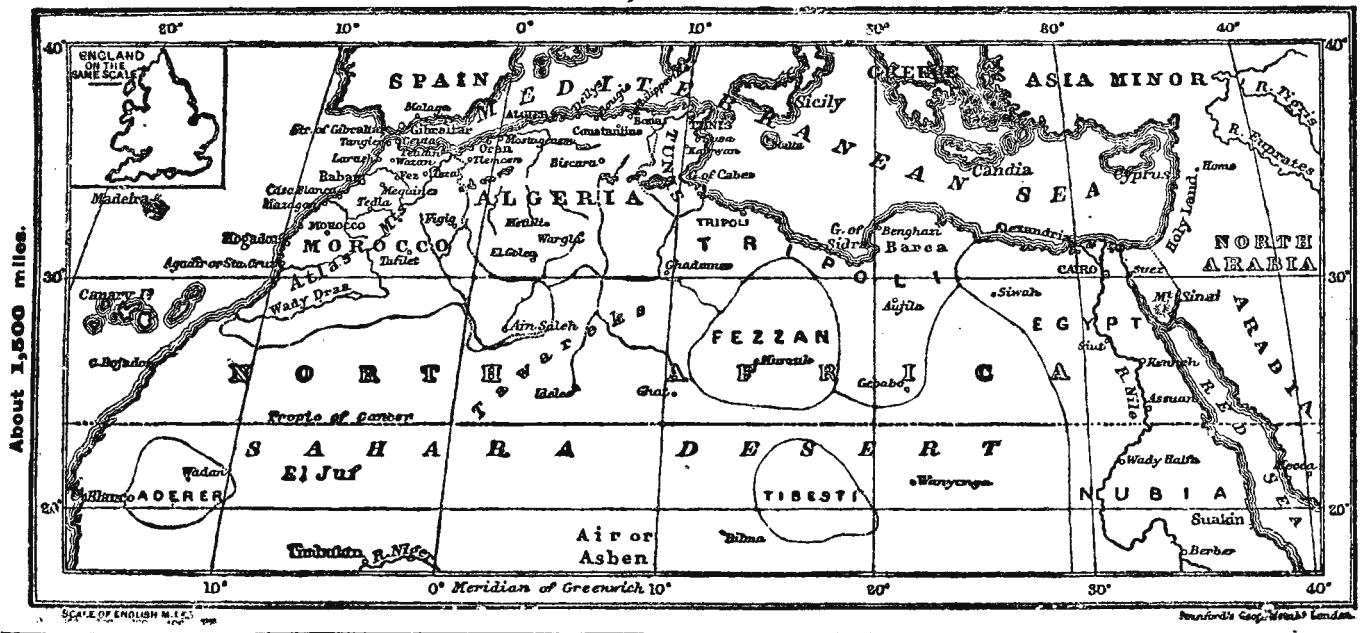
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

OFFICE OF THE MISSION, 19 AND 21, LINTON ROAD, BARKING.

About 3,600 miles across.



NORTH AFRICA consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans. Mohammedanism has nothing in its teaching that can save the soul. It carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

MOROCCO can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1891 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-seven missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country.

ALGERIA (fifty-five hours' journey from London) is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than fifteen hundred miles of railway.

The North Africa Mission has eight stations and twenty-eight brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Ten workers of this Mission are stationed in the capital, some of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised, with the exception of Sfax, where a missionary and his wife are located. Who will go to them? A Medical Mission is being begun in Tunis.

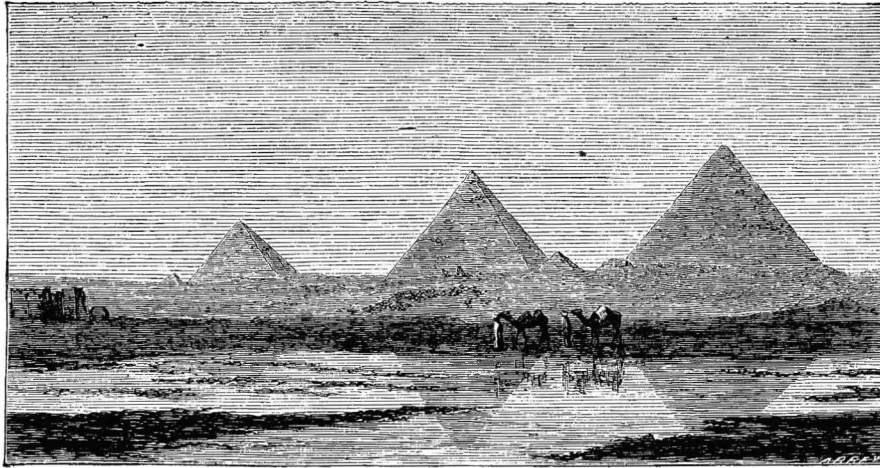
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and two more labourers have this year been sent. A Medical Mission has been carried on with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission has commenced work in Lower Egypt, two brethren and three sisters having gone out in April, 1892. The population of this portion of the country is estimated at nearly 4½ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

THE VAST SAHARA, with its few scattered millions of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has now retired, but another brother and his wife are taking up the work.

NORTH AFRICA.



THE PYRAMIDS OF GIZEH (see page 103).

FAITH IN GOD AND HUMAN MEANS.

THERE seem frequently to be misunderstandings as to this important subject. On the one hand there are some who make so much of means that God is eclipsed; on the other, those whose faith runs wild and becomes fanaticism, and even right means are neglected. We need to be preserved from both extremes, so as to be neither rationalists nor fanatics. Probably there is nothing that has done more to damage the principles of real trust in God than the extravagancies of good people who have thought that they were walking the pathway of faith. The late C. H. Spurgeon once said in prayer, in our hearing, "Lord, grant we may not think Thou hast promised what Thou hast not promised." True faith is ever the most reasonable thing on earth. If God has promised, it is the highest wisdom to believe and the grossest folly to doubt. But let us read His promises carefully and with discrimination. Has God really given us to understand that, if we trust in Him, we shall never want a meal? We think not. Paul suffered hunger, though God never forsook His servant, and the Lord Himself while on earth hungered more than once, and assuredly His faith never failed. Again, has the Lord said we shall never be ill? or shall immediately be cured of illness if we trust Him? We think not. Sometimes He permits illness to come and to continue that our souls may learn some lessons in His school. Neither has He told us that we shall always be delivered in times of peril. It may seem best in His inscrutable wisdom that we should go through danger like those who were tortured, not accepting deliverance. Let us then be careful to observe what God really has promised, and whether we are the individuals to whom the promise is given.

To what extent should we use means? This is a point that has exercised many. It seems to us that God intends us to use every means we can, provided the means are right and worthy of God. It is on this point that we are sometimes misunderstood. We gladly use every means we know of to make known the Gospel at home and abroad, and to obtain money and men to carry on the work, provided the means are not only right but worthy of God, but we decline to use means that do not seem to us well pleasing to the Lord. Probably all Christians would agree that no means should be used that are immoral, but so great is the pressure in every good work that there is a strong temptation to condescend to agencies that are unworthy of the dignity of those who claim to be commissioned by Him who exercises all authority in heaven and earth. This is not only the case with money but also with work. Sometimes in the Sunday school children increase more than teachers, and in the pressure the unconverted are asked to help; in other words, the blind are asked to lead the blind—rebels against God employed to lead other rebels to be at peace with Him. In order to make a meeting attractive we have known some unconverted man of title or wealth asked to be chairman. This seems to us contrary to the teaching of the Word of God, which says we are not to be unequally yoked with unbelievers. For similar reasons worldly men, or men unsound in the faith are asked to join committees. We have heard of learned, but Mohammedan, heathen, and Roman Catholic teachers being employed in Protestant Mission day schools to teach secular subjects.

Now, whatever present advantage the use of such means as these appear to bring, we feel assured that in the end

they will lower the tone of any work, and thus cause it to deteriorate in quality more than it is increased in quantity. With regard to having money, there is the same need to watch against the use of unworthy means. Children come to ask for money for missions because if they collected five shillings they will receive a half-crown book. This seems to involve first a high percentage on collecting money, equal to fifty per cent., and secondly appeals to the collectors' selfish interests rather than love to Christ or concern for the perishing. No doubt it brings in a good deal of money, but if the child grows up surely it will be likely to be a beggar for rather than a donor to missions. Should we not be as anxious to *please and glorify God in the means we use* to obtain money as we are to obtain the supply of the needs of our work for God? Are not the means His work as much as the end? Still, do not let us fall into the mistake that because inexpedient means have been used by some, therefore we will use none at all. God, except on special occasions, works through agencies both in nature and in grace, and the use of means is approved and blessed by Him so long as they are not relied upon as the source of blessing. The principal means for the obtaining of all we want, whether spiritual or natural, whether men or money, are faith in and prayer to God, yet He would also have us vigorously use *all suitable* other means as well. We desire to do this in regard to the evangelization of North Africa, and we ask our friends to do the same.

Beside the Godward means which we are ever so apt to under-value and neglect—namely, prayer and trust,—there are manward agencies which God uses. A first requisite is to find suitable men and women to go out and live Christ and deliver His message. "Whom shall I send?" was the cry of old. All the workers now in the field were led there by God through *hearing of* the countries and their needs, and all who go in future will be led in a similar way. Let us then make known the condition of things far and wide. This can be done by: conversation, public and drawing-room meetings, letters, circulation of books and papers, writing to Christian papers on the subject, etc. But while all who go are thus led they must have had their hearts prepared to make them *willing to go*. This is done by *means* of their having been shown what Christ has done for them. What a wide and important under-lying work there is for all to do in this. To so tell one another of Christ's love that our hearts shall burn with devotedness to Him, then we shall be looking for outlets for pent-up affection. Means have to be used also to prepare in intelligence those who are at heart willing. Men can only teach what they know, not always that. May we not therefore encourage young Christians in systematic study of God's Word, so as to be able to teach others? If in our churches there were more of this, more efficient workers for the home as well as the foreign fields would be forthcoming. At present the bulk of our church members are rather camp-followers than combatants.

In order to raise money for Christian work much may legitimately be done without resorting to questionable expedients. First, by our example we may provoke others to generosity and self-denial. A little moral courage in taking a house of a style beneath what our social position might seem to justify and a simplicity in living and travelling will not only enable us to give more ourselves but encourage others to do the same, and so be able to be helpers in the war. There is without doubt a tendency all round to live in greater comfort and luxury year by year, and it is very difficult not to go with the stream, but if a few determined Christians set the example others might follow suit. Young Christians are often devoted and generous, until chilled by contact with some who have lost their first love. Further, we may incite others to give by setting forth the worthiness of the Lord on whom all gifts for Christian work should be bestowed. "Worthy is the Lamb that was slain to receive . . . riches" (Revelation v. 12).

"Jesus is worthy to receive
Honour and power divine,
And blessings more than we can give
Be, Lord, for ever Thine."

The blessing that will return to the giver can also be pressed home. "Give and it shall be given to you; good measure, pressed down, and shaken together and running over shall men give into your bosom" (Luke vi. 38).

We remember hearing of a brother who when in straitened circumstances always looked for something to give away in order to be in line with God's promise.

The needs of the Lord's work may be set before Christians in such a way as to draw out their sympathy without interfering with freedom or compelling them to give or appear uncharitable; for God loveth a cheerful giver.

The Lord's people may be encouraged to give gifts in kind the produce of their gardens, the work of their fingers, or jewellery that ill becomes a follower of the Lord. After all, however, the great desideratum is to have a heart filled with real love to Christ. Such an one will be skilful and swift to find means to manifest that love whether in service or sacrifice.

Notes and Comments.

DR. TERRY, who has now recovered from his severe illness, would be glad, ere he returns to his field of labour, to give an account of the Lord's work in Morocco, if our friends would kindly arrange some drawing-room meetings. He may be addressed through the Hon. Secretary.

* * * *

MISS A. HARDING, of Tunis, has gone to Tripoli for a short time, to assist in opening up work amongst the native women of that large city.

MISS HERDMAN has returned to Tangier for a few weeks during the excessive heat. Miss Copping remains in Fez, but the medical work has been given up until her companion returns.

* * * *

The disturbances in Morocco have not interfered with our work so much as might have been expected. In Fez our Medical Mission has continued its work through all the recent disturbances. The missionaries experienced much kindness

from the members of the British political missions. The feeling of the inhabitants generally seems to be increasingly favourable towards our work, and the Sultan seems to appreciate the medical work done for his people.

* * * *

The disturbed condition around Tangier in the Angera district makes travelling in that direction difficult, but does not lead to much alarm as far as Europeans are concerned. Many refugees from the district are in Tangier. Some of the wounded have been treated at the T.M. Hospital. Three lady workers from Tetuan are now staying in Tangier, but Mr. and Mrs. Mensink remain at their post.

* * * *

We should be glad to hear of two ladies of independent means, or partly able to support themselves, willing and capable to help in the home department of the Mission, either in keeping accounts, in assisting with mission candidates while being tested, and in making themselves generally useful as might be required.

* * * *

We have encouraging news of the professed conversion of two more young men among the Kabyles. We ask for prayer that they may be sustained in their confession of faith in Christ as their Saviour.

* * * *

The following five candidates have been accepted as members of the North Africa Mission, and hope to go out this autumn:—Mr. Reed, Miss Lambert, Miss Collins, Miss Welch, and Miss Tait. Some of them have their passages and outfits provided, but they will require further supplies to the extent of towards one hundred pounds for this purpose.

* * * *

Most of the workers who are home on furlough will soon be returning to their spheres of labour, this also will require another hundred pounds, but nearly half of it has been provided.

* * * *

PRAYER MEETING.—A meeting for united prayer on behalf of this rapidly-extending work is held at 21, Linton Road, Barking, every Friday afternoon at four o'clock. A convenient train leaves Fenchurch Street at eight minutes past three. We should be greatly cheered by the occasional visit of friends. Tea is provided at the close of the meeting.

* * * *

ARRIVALS.—Miss Chapman from Casablanca, Morocco, and Miss Shelbourne, from Djemaa Sahridj, in Kabylia, reached England during the early days of August for a short season of rest.

* * * *

ILLUMINATED TEXTS.—Will our friends kindly make known to *their* friends that illuminated texts, in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, can be ordered from J. H. B., The Priory, Christchurch, Hants? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

* * * *

GARMENTS.—A missionary in Morocco writes: "As many of our friends connected with large sewing meetings will, in a few weeks, be making arrangements for their winter's work, will you inform them, through NORTH AFRICA, that large plain garments for women, made of unbleached calico, with the large native sleeve, are of more value than anything else? Some also made of flannelette would be most welcome. Unbleached calico bandages, old flannel garments and stuff skirts are always acceptable.

ANNUAL VISIT TO MISSION STATIONS.

THE Secretary returned from his eleventh missionary journey on July 8th. He first visited Tangier, and conferred with the workers there; then went on to Egypt, where he met Mr. Summers and party. Interesting meetings were held among English-speaking people, arranged through the kindness of Miss Johnston, and most of the Christian workers in Alexandria were conferred with. Accompanied by Mr. Summers he then went to Beyrout and Damascus. There he met Mr. and Mrs. Hogg, and consulted as to what had better be done about work among the Bedouins. There seemed to be no doubt as to the readiness of the Bedouins to listen, but Turkish opposition in Syria and physical difficulties in the remoter parts are two great obstacles to be overcome. It appeared advisable to seek to reach them from some point where the Turks do not rule.

The Secretary and his companion went from Damascus to Tiberias, Nazareth, Nablus, Jerusalem, and Jaffa, so that they had the privilege of seeing a good deal of missionary effort in these lands. They had interesting interviews with many missionaries and heard of their encouragements and their difficulties through Turkish misrule.

The information gained in this journey will be of much value in the work in North Africa.

After returning to Alexandria, Cairo was visited, and the workers of the C.M.S. and American Presbyterians there conferred with. All were most cordial, and the Secretary left the workers in Egypt decidedly hopeful as to the future.

Tripoli was reached via Malta and the missionaries there seen. Then the coast of Tunis was visited, as also the city, where another group of missionaries are working and studying; and lastly, most of the missionaries in Algeria were seen.

This journey occupied three months, and covered from eight to nine thousand miles. Many helpful meetings amongst missionaries and others were held, and much useful conference took place as to the prosecution of the work. Thanksgiving is asked for health preserved and help and guidance given.

THE MISUNDERSTANDINGS OF THE FRENCH AUTHORITIES WITH REGARD TO OUR WORK IN ALGERIA.

THE daily papers have reported the fact that the French Government have, through their Ambassador, called the attention of the British Government to the supposed dangers of our religious *propagande* amongst the Moslems of Algeria. They think it likely that it will stir up the fanaticism of the people and cause political trouble. They intimate that they do not allow their own subjects to engage in it, so cannot permit foreigners to do so, and threaten that if missionaries are not withdrawn they will be under the painful necessity of expelling them.

We have replied explaining the matters referred to, and calling attention to the fact of our never having experienced or caused any political difficulty through the fanaticism of the natives in all the eleven years of our work in Algeria. That we have always endeavoured to live on friendly terms with the Roman Catholic missionaries, who have established themselves beside us, and have shown the natives the many advantages they have under French rule. That if it can be proved that any missionary has so stirred up fanaticism as to be politically dangerous, or has taught hostility to the French he shall be removed from Algeria. We invite the fullest investigation of our work, as we are assured that such an investigation can only prove that we have ever worked in perfect loyalty to the great nation under whose protection we have lived. We trust that our explanations may remove the misunderstandings that have arisen, and lead to increasingly friendly relations in the future.

Year ending April 30th, 1892.

REVIEW OF WORK IN THE NORTH AFRICA MISSION.

A YEAR of SOWING with very little reaping. So it appears to us, but who can estimate the value of the seed sown. "Precious seed" it is called by the Great Husbandman who supplies it—and who can imagine what the result will be when, after lying hidden under the clods of earth, it yields at length to the influences of the heavenly rain and sunshine? Then it will be seen that there is life in it. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."—Ecclesiastes xi. 6, *R.V.*

In looking through the journals of the different workers, we see how to themselves the work of each day seems so small, that often they hardly can fix upon things to record. Here again we are reminded of the seed, often so minute that a single grain of it is hardly visible, always so disproportionate to the size of the plant which is to grow from it. But each tiny seed contains a living germ, and with life there is the wondrous faculty of reproduction. "Whose seed is in itself" is as truly a law of the great Creator in the spiritual world as it is in nature. Let us then thank God for all the seed which has been sown, as well as for the few green blades which are already appearing above ground.

In giving the account of the year's work sent by different workers, it will be well to note the time which each station has been occupied, as much depends upon the amount of labour previously bestowed upon it.

TANGIER.

We begin with Tangier, the oldest station in Morocco. Hope House was first occupied in 1884, but real work was not begun till the following year, when Miss Herdman, who had some previous knowledge both of Arabic and Spanish, joined the Mission, and was able to help greatly at its commencement. Dr. Churcher went later in the same year, but he had the language to acquire, so that it was only in 1886 that he took over the Medical Mission, which had been begun by Mrs. Baldwin. In 1887, the present valuable little hospital was obtained by making some alterations and additions to the out-buildings of Hope House. Only five years have passed since then, and already it would be difficult to reckon up the amount of good it has done.

During the year now under review, Dr. Churcher removed from the hospital, intending to take up work elsewhere, and Dr. Terry entered upon the charge of it, but in March he was struck down with an attack of typhus fever, caught from a poor old negro, whom he had cared for and tended. God graciously spared his life, but he is not yet fully recovered, and Dr. Churcher has resumed the charge of the hospital.

Mr. Edwards is now engaged in what may be termed the spiritual work of the hospital, viz., holding meetings for the out-patients, and ministering to the in-patients also as opportunity offers.

Mr. Edwards writes: "During almost the whole of the year, with the exception of a three weeks' camping expedition to some villages, I have been daily employed in addressing people visiting the hospital. By the hospital books, during the last six months, I find some 1,500 out-patients have been attended to medically. The numbers are small in comparison to previous half years, but that is easily accounted for by the exceptionally bad winter; the rainfall having been just double that of late years, making the roads for weeks together im-

passable. This state of things has confined our work chiefly to Tangier and its district, although there have been a few cases from the interior and the south.

"The rising among the tribes around Tangier has been another cause of the decrease in attendance, for during the time of the scare the people came only by ones and twos.

"All these 1,500 people have heard about our Lord Jesus Christ, many of them twice over. The attention throughout the year, and increasingly so during the last six months, has been good. We have taken the Gospels of Luke and John principally for reading, and our conversation has been upon the portion read. I found the parables of Luke's Gospel very attractive for the Moors, especially to the more enlightened and intelligent among them. There has been no real opposition, and little fanaticism, although at times our words must have struck hard at their cherished beliefs. Christ has been proclaimed as the one Mediator between God and men; faith has been pressed upon them in place of works, and repentance towards God, with a renewed heart and life, have been put before them as the necessary accompaniments of true faith.

"The number of in-patients has been large, and at times for weeks together we have had the privilege of addressing these twice a day. Sometimes Miss Lambden has spoken to them, and on Sunday afternoons Maalam Asaad (the Syrian Arabic teacher) has generally taken the service.

"Of the two daily services, the evening one is by far the most profitable. There is absolute quietness, circumstances combining to make this service the most solemn and impressive. Here it is that the heart-work is mostly done. I have invariably noticed a change come over the patients after they have been about a week with us. They thaw from their ice of indifference, and warm and brighten up, really taking an intelligent interest in the reading and explaining of God's Holy Word. A few weeks before Christmas the Holy Ghost seemed to be working a spirit of repentance in the hearts of some, and I had private talks about the way of salvation with several. Since then things have run their normal course. The man whose leg was amputated during the year is decidedly a hopeful case. Whenever he comes to see us, Sidna Aisa is uppermost in his heart, and he seldom fails to testify to others about Christ.

"There are numerous faces rising up before me as I pen these lines, faces which when first seen were inexpressibly sad to behold—a careworn, God-forsaken hopelessness about them. To-day they pass before me with an expression of awakened life and new interest. The preaching of the Word has still its ancient power upon dead souls. We often ask 'Can these dry bones live?' and as we prophesy upon them we instinctively feel a silent, vivifying agent at work."

Miss Lambden has been one of the permanent staff at Hope House during the year. She writes as follows:

"During the summer, my mornings were spent chiefly in the dispensary. I regretted being taken from the spiritual work, but help was needed in this direction. Since September, however, I have been free again to read and speak with the people, and have had some very good times with them, praise the Lord.

"I have entrance into seven or eight fresh houses in the town. Sometimes people have met me in the street, and taken me to their houses. I have continued to visit them, and always had a hearty welcome, and interested listeners to the Gospel.

"But my special work, as I have always felt it to be since it was first started, is the Night Refuge for men, which was opened a year and a half ago. The importance and value of this work, and the need of faithfulness in it, I never fully realised until a few weeks ago, when it had to be closed for a time for want of funds. It was shut for a fortnight, but this

led to much prayer, and never have I known a more speedy and direct answer. A cheque was soon sent specially for the Refuge. Severe as I felt the trial to be of closing it for a time, yet I know that there was a great blessing in it. Never, I think, did more prayer ascend for the men that gather there, and for the crowds of pilgrims in the Sôk, than during that fortnight. On the night it was reopened, the first to enter was a poor half-witted creature who passes for a saint among the people; the next, a very old man, who for some time had spent the night there. With what delight he took my hand again and again, and then went to bring his few possessions, and soon settled himself in a corner of the room as if he were quite at home. It took a few nights for it to become known that the room was open again, but the numbers quickly increased, until I had again a good audience, not the least interesting members of which were some of the pilgrims from the Sôk. It is such a joy to think that so many of these, the most religious and the most fanatical of the people, come within sound of the Gospel on their way to Mecca. I do pray that they may find Him who is the Way before they get there."

It is with regret that so much of Miss Jennings' interesting account of hospital patients during the year has to be left out, and only a small part admitted into what must necessarily be a brief review of work done.

She writes: "We thank God for the sustained interest in the evening services at the hospital. I was telling them this evening of those Divine powers which Jesus displayed when on earth, namely, reading the thoughts of the heart, forgiving sins, and healing by a word only. Not one of those Moslems dissented, and the silence with which they listened was most helpful. Only two young Riff lads, who knew but little Arabic, conversed a little with one another at the end of the room.

"We have had a goodly number of in-patients during the month of December, sometimes as many as thirty-two. The cold, wet weather has brought dysentery and ague to the people. Three bad dysenteric cases we had at one time. One of them was an old, poor, friendless man, who a few years ago had come here from Algeria, and had been working at the Port. His wife and sons were dead, and he was homeless. We made a bed up for him in one of the lower waiting rooms, as our men's ward was full. One evening I saw he was getting weaker, and fearing to wait till he might be better able physically to listen to the Gospel (when weakness and suffering are very great, it is difficult to draw out any attention to spiritual matters), I felt led there and then to tell him of forgiveness through Christ's death, and of God's love to sinners, and I asked him to repeat after me the prayer for pardon and the clean heart in Christ's name. This he did, and by a sudden uplifting of heart I almost *claimed* the grain of saving faith for this poor ignorant man. The following day he passed from us into eternity.

"So often I have country people coming in the afternoon for medicine after the dispensary is closed. It is very difficult for them to come in the morning, as they come from distant villages to the market. How I wish we had a large room, furnished simply, with matting and straw mattresses, such as I make for the hospital, and a native blanket (costing 2s. 6d.) for each. We could then invite these poor market women who constantly come to us in the afternoon of market day, to stay the night, and so be here ready in the morning to see the doctor. Then we should have quiet opportunities in the evening and morning for preaching Christ to them before doctoring time begins, when it is so hard to gain their attention.

"A further enlargement of our work I am most wishful

to undertake is the opening of a Night Refuge for women in the town, similar to the one we have for men. Scores enter Tangier twice a week, in the afternoon before the bi-weekly market, with their country produce, and just spend the night in the open street. One little knows all the fatal colds and sicknesses which are contracted in damp weather by this custom. Oh, for the way to clear to this end, and for the money to hire a room and start the work!"

Miss Vining, another of the Tangier workers writes: "The commencement of our mission year, 1891, found me in weak health, which necessitated my coming to England for three months. When I returned to Tangier in October, I took up again the old loved work, spiritual dealing with men and women in-patients. We had some cheering cases just then, and two, I believe, really accepted Christ as their Saviour, but they soon left us for distant homes. A weak throat has hindered me from speaking Arabic at times throughout the year, so that I can only speak of very fragmentary service. There have been many shadowy days of weakness and inactivity, but also bright gleams all the way through. Part of my work, done at odd moments, has been forming a small vocabulary (some 3,000 words) of colloquial Arabic."

About four years ago so many of the Spaniards in Tangier became interested in the Gospel, some coming forward as real converts, that it became necessary to set apart workers specially for them. Mr. and Mrs. Patrick are at the head of this branch of the Mission, and they are assisted by Miss Brown and Mr. and Mrs. Barnard. The work is beset with difficulties, but in spite of all, God has blessed His Word to not a few souls. The Spaniards in Tangier are very poor, and the chief employers of labour are Jews. These are strict in keeping their own Sabbath, but insist on work being done on our Sunday by those whom they employ.

Meetings are held on Sunday and Wednesday evenings, when the Gospel is preached in Spanish and many of the hymns which the people love are sung. On Monday evening a prayer-meeting is held, and this is often a very happy time, when God's own presence is felt. Every morning at 8.30 a bell is rung, and a number of those living near assemble for a short time for reading the Word of God and prayer and hymn-singing. The children especially love the hymns. During the winter an epidemic of diphtheria carried off a number of little ones, and Mrs. Patrick went to visit one of her scholars who lay dying. The little girl was unable to speak, but as soon as she saw Mrs. Patrick her face lighted up, and she began beating time with her finger, showing that the hymns were in her mind even then. As life ebbed away, and the poor mother was giving way to bursts of grief beside her, a little sister was sitting outside the door, in childish unconsciousness of sorrow, singing "When He cometh to make up His jewels." In addition to the Sunday classes for children, Miss Brown has now begun a day school for them, that the parents may not be obliged to send them to the Roman Catholic schools. Of course the work is opposed by the priests and nuns, who do their best to keep the people from the meetings and the children from the classes. But whether it be among Moslems or Roman Catholics, the light of God's truth, if faithfully and lovingly presented, must dispel the darkness.

FEZ.

The station which has been next longest occupied in Morocco is Fez. Miss Herdman visited it in the spring of 1888 with the late Miss Caley and Miss Jennings, and returned towards the end of the year accompanied by Miss Copping and Miss Reed, and for nearly four years a quiet work has been carried on, chiefly ministering to the poor people in their sickness.

During the past year, as always, there have been many

limitations to their work, but the number of patients continues always about the same. On two days of the week the dispensary is open to men, and two other days to women only. Not more than about sixty can be attended to in one day, and it is seldom that they have not the full number.

The city of Fez is upwards of 1,100 feet above the sea, but the greater part of the town lies in a deep hollow surrounded by hills, and it is also walled in, so that during a few months of the year the heat is stifling. Notwithstanding this, Miss Herdman and her helpers have been enabled to work on for three and a half years with very little change, but God has graciously kept them in health. Very deeply interesting details might be given of their work, but it is not thought advisable to publish any at present.

TETUAN.

This also is an ancient walled and fortified town, lying a day's journey (about forty miles) south-east of Tangier. It was visited from time to time for some years, and more permanently occupied rather more than three years ago by Mr. Summers, Mr. Edwards, and Mr. Mensink. They found it difficult to get access to the people. On Casablanca being opened they were replaced by two ladies, one of them, Miss Banks, being a trained nurse; they were able to make friends, and to get an entrance to the houses from which men are shut out. Mr. Mensink since his marriage has also returned there. The work during the past year has been much interrupted by illness, all the missionaries having been attacked by influenza, and Miss Banks having suffered from another trying illness as well. All had to leave their work for a time in order to recover strength, and Miss Banks was also withdrawn for some weeks to assist in nursing Dr. Terry during his severe illness.

Miss Banks writes: "It has been a very hard, trying year, in which most of our plans for work have been put aside by One wiser than ourselves. We have been given some lessons to learn not exactly pleasant at the time, but needful. At present, by the Lord's goodness, we are all well. We are in a much better house than formerly, and are getting much encouragement amongst our patients as regards numbers. A few seem inclined to listen and believe. We sow the seed and pray. May the new year bring us all greater power for true service, for Jesus' sake."

Miss A. Bolton also writes from Tetuan: "As my knowledge of Arabic has increased, I have been obliged to take my share in what is to me the most painful and difficult part of our work, viz., to talk with the men who come to our house, to face their objections and answer their questions, many of which are offensive. About a week ago a Fokee came, and after leading me into argument, and enjoying my inability to answer or refute the absurd statements he made, he allowed me quite quietly to explain my mission, and I just told him of my belief in Christ as the Saviour of the world, and of what I had found in Him. Quite pleasantly he left, and now I mean to adopt the same plan again, and trust for grace not to be so afraid of their faces.

"For some months I had a class for boys, and we had some very good times together. I taught them reading and writing, and at the same time strove to teach them from the Bible the need of repentance and of atonement for sin. The class was broken up by three of the boys being imprisoned for theft, and two others turned out badly, but I hope to try again with some others.

"During the winter months our magic-lantern has been a good deal used, sometimes for the boys and sometimes for parties of women.

"It is with renewed hope and courage that I take my first

step into the new year, for 'He is faithful that promised,' and 'He giveth more grace.'"

CASABLANCA.

This town, on the west coast of Morocco, a little to the south of Rabat, has been occupied by the Mission for two years. Miss Jay and Miss Chapman removed there from Tangier in April, 1891, and Miss Jay's account of the difficulties and trials which they at first met with, together with God's many mercies to them, is too interesting not to be given pretty fully:—

"In writing a brief review of the work of the past year, I feel that the first words should be those of praise. God has lovingly and abundantly answered prayers, and given His power and strength and guidance during months of toil and difficulty and loneliness. Especially I praise Him for the way He has opened up this town. The change is so great since we first came that I can only say, 'It is the Lord's doing.'

"We left Tangier April 28th, 1891, and arrived in Casablanca the next day. We found our rooms empty, and the house very dirty. Many weeks of hard work followed, and as we could get no servant or help of any kind, we had to do all ourselves.

"We had a long, unhealthy summer. The locusts came in May, and devoured every green thing, even the aloes, so we had no fruit or vegetables, and I got three attacks of fever. The people were cold to us, and often very rude, and there were many things to suffer of which one cannot write. But God opened the way to their hearts and homes, some in one way, and some in another. A poor beggar, laying almost at our door, to whom I took some breakfast daily through the summer, was one means God used of inclining the people towards us. Taking medicine to one house soon introduced us to others. Giving Gospels, and especially leaving Gen. Haig's tracts with some of the shopkeepers made them acquainted with us; they learned that we belonged to God, and have generally ended by inviting us to their homes. So God has opened up the town. We have friends everywhere now, and more houses open to us than we have time to visit. They love us, and seem as if they cannot give us enough. Food, sweets of all sorts, and other presents are constantly being sent us, and invitations to their meals, but we feel especially glad that they have learned to respect us. Only a few come to the house who know us well, and who have come sometimes for weeks regularly for reading, but we found after Mr. Mensink went away that we could not ask men to the house to see the books. I have quietly given away a great many Gospels and tracts, in Arabic, Hebrew, Spanish, and French. The latter is now being well taught at the Jewish Alliance School. Lately I have found them not so well received. The people have learned to know what they are, and seem suspicious about them. Many Jews have received books, and there seems a spirit of inquiry among them. They greatly need a worker for themselves, someone who is acquainted with Hebrew. One Jew seems truly at heart a Christian. For months he has been coming for reading and teaching, but he has not given up the drink. Almost all the Jews here drink too much, and also many of the Moors.

"Much of my time is taken up in writing. I find I have written over 560 letters and nearly 300 post-cards this year.

"The people here seem warm-hearted and loving, but I have had an insight into the terrible condition of this country and people, which is far worse than I ever imagined before. Every kind of horrible wickedness abounds in this town. Their feasts are low and revolting, with dancing, etc., unknown, I believe, in Tangier, and the scenes in the streets at the time of the Aissawa were too dreadful to be looked at. Dozens of men, their scanty garments soaked with blood, were run-

ning, yelling, jumping, and cutting themselves, dipping bits of bread in the blood as it flowed from each other, and eating it.

"Wife-beating is terribly common and terribly cruel here. Over and over again have I heard the cries, and later on seen the bruises, yet one must see and pity and be silent.

"In every house of any position there are slaves. There is a regular slave market, but it is impossible for a Nazarene lady to know what goes on in it.

"Dr. and Mrs. Grieve have finished their pretty house, and we are now able to send patients out to the doctor.

"The longer I work in Morocco the more convinced I am that the most hopeful work will be amongst the children, and that it must be started. It seems to me the weak point in our work that hitherto not much has been done for them. I hope something more may be done in this direction before I have to send in a report of another year's work."

Dr. and Mrs. Grieve also arrived in Casablanca in April, 1891. They are, of course, still unable to do much direct mission work for want of the language, and their time was also fully occupied at first in putting together a frame house, which they had brought from England. Much of this work had to be done by Dr. Grieve with his own hands. When that was completed patients began to flock in, till one day they reached the number of 111. Thus the soil is being prepared for the sowing of the seed.

ALGERIA.

Following the order in which the different stations have been occupied, we begin with Djemaa Sahridj, among the mountains of Kabylia, and about eighty miles from the city of Algiers.

This was the first point taken up by the North Africa Mission in 1881. Since then the labourers have been changed more than once, but the work has gone steadily on.

There are several things about the Mission to the Kabyles which make it necessarily very slow at the commencement. Two languages, French and Kabyle, have to be learned before anything can be done, and some knowledge of Arabic is desirable. There has been also the hindrance of very few books, such as grammars or dictionaries of the Kabyle language, and no competent teachers. Only the Gospel of John is as yet printed in Kabyle, but Mr. Cuendet has the Gospels of Luke and Mark translated, and revised by Mr. Lamb and Mr. Hocart. The latter is a missionary of the French Wesleyan Church. These new translations will, it is hoped, shortly be printed.

During the year under review Djemaa Sahridj has been occupied by four ladies, two of whom have been there long enough to speak Kabyle with ease.

A boy who came to them four or five years ago to help with their housework, is now growing into a young man, and their teaching has been so blessed to him that he gives evidence of a heart renewed by the Spirit of God. A little orphan girl, whom they adopted as their own about two years ago, is also a source of great pleasure to them, though at the same time she needs endless care and watchfulness.

Miss Cox who, with Miss Smith, has been longest in Djemaa, gives this account of their work there:—

"We feel it due to our kind friends over the sea who have so greatly helped us during the winter months by their prayers, as well as gifts, to send them a slight sketch of the work carried on here daily; also to show how, in some cases, the light of the glorious Gospel of Jesus Christ is beginning to penetrate, and is in others, being carried into the more distant parts of Kabylia.

"On Sunday morning, almost our first thoughts are mingled with the voices of our early congregation, which consists of boys. Such dear, bright, merry little fellows they are, but the noise and excitement is very great until the door opens, and each little burnoused figure is scolded or coaxed into order

before the first hymn. Sometimes our lad (Si Cherif) joins us in our little meeting for prayer before the class begins, to ask God's blessing on the work. It is a very pleasant task to teach these dear lads, in spite of many difficulties. Their faces and bright eyes betoken much intelligence, and their quick understanding and ready answers give us much encouragement. In one case we have the gratification of knowing that the good seed has taken root. We are looking for blessing, we are trusting for blessing, and according to His promise it will come.

"After the class comes our own Sunday Service, then dinner, and rest, after which we visit. One village near to us called Meslouh (*i.e.*, 'The Crucified'), has an especial interest for us, for here Mons. Cuendet used to be warmly received by the men; so when he left, we went with the plea that now Mons. Cuendet had gone, we had come to speak to the women, and received a warm welcome. The views of the surrounding country from this village are splendid, and when from the various doorways the graceful figures, striped garments, and pretty faces of the dear women appear, and they group themselves with their children on some projecting rock, it is an interesting sight indeed. They listen readily to the words of life. God grant that they may accept them. In the evening F— (Miss Smith) and I instruct our children, Si Cherif and Jouhera, but not together, it must be in separate rooms, according to the custom of this our adopted country. Our dear lad, although far from perfect (as he still has a most quick temper to overcome), is truly growing in the grace of our Lord Jesus Christ, and last week he suggested being baptized. His Bible lessons are full of interest to him, and he drinks in, as it were, all Gospel truth. Our little Jouhera, too, is a pleasure to teach, being very intelligent, even now telling the people of our village that they cannot go to heaven if they do not believe in Jesus.

"Monday morning special cases for food or medicine are attended to after a service in French and Kabyle; then at two o'clock, girls from among the very poor of Djemaa assemble for a sewing class. This is now a most orderly and satisfactory class, such a contrast to the unruly assemblies of a few years ago, when the same children rushed about like wild things, each trying to carry off by force her unfinished work. At 7.30 p.m. the same day, our lads assemble; twenty, as a rule, have attended during the winter months. F— takes the names at the door, aided by Si Cherif, and I receive them as they enter. They are then divided into three classes; we commence with hymn-singing, then give lessons in reading, writing, spelling, etc., in the French language, after which we give them a short Bible lesson. We dreaded this class extremely at the beginning of the winter, as it appeared no easy task for us here alone to admit some of the worst characters of the village into our house during the dark evenings, but looking to the Lord for help, He has more than fulfilled our expectations, as with only two exceptions, the order has been almost perfect, and He has drawn one dear lad to Himself. One evening, as we were taking tea in the garden, Amara entered, and in a most simple, straightforward manner, confessed his faith in Christ, and that the Lord Jesus had taken the sin out of his heart. He said that he had confessed his faith to his own people some time ago, and had even suffered some persecution from his relations and the lads of the village. Just then Si Cherif came into the garden, and it was beautiful to see the light come into his face when he heard Amara's confession, also to hear him question Amara himself. After this we entered the house for a little praise meeting, and it was such a joy to hear Si Cherif pray for Amara, and the dear lad himself said a few broken words, all of us kneeling round the table.

"Tuesdays and Fridays are our days for receiving the lame, halt, blind, rich and poor, and not from Djemaa only, but

from all the surrounding villages. Some of the happiest moments of my life are spent in telling these poor people of a Saviour's love, and pointing them to Him who alone can heal the diseases of the soul.

"Wednesday is the day when we receive visits from the women of the village. A good many come to us, and we have often quite a nice class to teach.

"Part of each day is given to teaching our lad and Jouhera, both of whom are making fair progress in their lessons.

"At Christmas time, a blind man, who used to come to us and had confessed his faith in Christ, died of fever. We believe he has gone to be with the Lord."

"There is certainly an awakening among the lads at present, we are constantly occupied with them in one way or another. May we not believe that the Lord is calling out from these a people for Himself?"

AKBOU.

Mr. Lamb writes: "Our work at Akbou during the year has been divided between the Colonists and the Kabyles. To reach the Colonists there has been first the distribution of tracts and Scriptures from door to door, with a word spoken here and there, either of Gospel truth or of invitation to our service. We have this service in French on Sunday afternoons in our own house, but few come to it.

"Among the Kabyles our work has been chiefly the reception of those who come for medicine, speaking and praying with them, and giving the Scriptures to those who can read Arabic. Then occasional visits have been paid to the villages round about, where medicine has been given and the Word preached. I have a record of 733 who have come to my house during the year, and have heard more or less of the Gospel. These visitors are from the surrounding tribes, and doubtless some of them will repeat the story of their visit and what they heard to others. We have often been cheered by hearing of good accompanying the use of medicines given. To God be all the praise, and may we soon hear of spiritual healing to sin-stricken Kabyles."

CONSTANTINE.

From this natural fortress, long ago occupied by the Romans as it is now by French soldiers, comes a cheering report of work patiently carried on by Miss Colville and Miss Grainger, who have been there now for six years. During the past year there have been signs of the work beginning to tell:—

"Another year has gone, and we have much to praise our God for. We have been more encouraged during the past year than in any of the preceding ones.

"I. The Young Men's Class (Arab) averages 12 to 14, held three evenings a week, from 7.30 to 9 o'clock. We taught them to read and write French, and gave a Gospel address each evening; they were most attentive.

"II. Class of Arab girl's held at 2 o'clock every Wednesday. Average attendance, 9. Ages vary from 8 to 14. There is in some of their hearts, we believe, a work of grace begun.

"III. Class of Arab lads on Sundays at 2.30. 16 to 18 has been the average attendance. Some cheer us very much.

"IV. Class of French lads, held on Sundays at 2.30. Average attendance, 12 to 14. Five of them have been reading the Children's Scripture Union portions, and I believe most of them love the Saviour. One of the oldest boys is very bright, and I have no doubt as to his really wishing and seeking to please the Lord Jesus at all times. He is one of the poorest, but is a dear lad. These two classes are a special answer to prayer, and we do praise our loving Master for sending them in.

"An Italian boy to whom we gave a Bible, has been reading it to his widowed mother and sisters and brothers every evening.

"Many come to us for medicines, but we don't make doctoring our special work, as we prefer spiritual work.

"We have numbers of houses open to us for visits, rich and poor are alike glad to see us. The women welcome us, and listen, and some of them seem to believe what we say. Two of our nicest women have died during the year, and one man, who listened to us up to the day before his death, but passed away without any clear confession of his belief. We have had a Bible reading for men on Sunday evenings during the last two winters. Six came regularly."

TLEMEN.

At this station, which has been occupied for eight years, the work has been hampered by the illness and return to England of Mr. and Mrs. Marshall and Miss Hodges, the ladies who at present carry it on not having become thoroughly at home in French and Arabic. They have, however, kept up the classes for boys and girls, together with a good deal of visiting and nursing of the sick, under the direction of the French doctor. Much of their time has been given to study.

CHECHHEL.

Here Miss Read and Miss Day have laboured during the year, often under a good deal of discouragement from ill health and other causes. Miss Day writes:—

"The past year seems to have brought us little result among the women. They receive us kindly, and even press us to visit them oftener, but the smiling scorn or utter indifference with which they receive our message is very saddening. The Lord's arm is not shortened that it cannot save even an Arab woman, but they are so ignorant, so hedged in and powerless, and then from their childhood taught to believe in Mohamed's interceding power. We speak to them of sin, and the need of repentance, of Jesus as the only Saviour, and they reply, 'Mohamed saves us, and even Jesus cannot enter heaven without his intercession.' They pity us, and think us under a great delusion.

"We have had a large number of Testaments and Gospels sent us for distribution among the men, but in this little town, with a population of 2,000 Arabs, we cannot give away many with any good effect. Granted that five per cent. of the men can read, a much smaller number read in such a way as to understand what they are reading. This year, through lack of funds, we have been unable to go to other towns, which would have enabled us to distribute more.

"In June, 1891, we began a Sunday school for Arab girls. It is an encouraging part of the work, and counteracts the depressing effect of house visiting. We have about sixty girls on our books, and an average attendance of thirty-two. We never can get them all at once, for, unfortunately, Sunday is the day for Arab weddings.

"We have been able to help the French pastor by visiting a good deal among the Protestants. We also tried a class for non-Protestants, but at the end of three months the curé gave out that any children coming to us would not be eligible for the 'first communion,' and our poor little girls dropped off one by one to the number of nineteen, so that we have only ten left.

"Of course we keep up study, and there are many details of work which cannot be enumerated. We are often weary in body, but not in spirit, and we are exceeding glad that the loving Master still permits us to work for Him in this field."

MASCARA.

Here Mr. Cheeseman works steadily on. He holds a license to sell books, so is able to work as a colporteur; but in this and in other work he has been hindered by a visit to England with his family, and by the very low state

of the Mission funds during the year. He writes:—"The past eighteen months have been the most trying of my North African experience, I may say of my whole life. Many times I have felt crushed by the difficulties in my own heart, combined with the trials of outward circumstances. But in my darkest moments God has always kept me, and made these very clouds and difficulties teach me valuable lessons. He has also from time to time sent some joy to encourage me. Several times I have met with Arabs whom I had not seen for four or five years, and have been much encouraged to find that they remembered me and my message, though I had quite forgotten them. One case pleased me much, that of a Mufti in a town close to the desert. When I visited the town two years ago, he argued and opposed me very warmly, but this year, when I sent him a nice pocket Bible, he not only received it with joy, but also bought some tracts, and enquired after me. Other cases very similar I have met with, so that I labour hoping it is not in vain, though I see no results. I can now look at my map and see that I have been in every direction around Mascara, and by every road, with the Gospel, and am only sorry that circumstances have prevented my going over the same ground again and again.

"We have been much cheered by the books some friends unknown to us have sent from time to time. They have been very helpful, sometimes reaching us just when we were most tried, reminding us that we were not forgotten."

MOSTAGANEM.

Mr. and Mrs. Liley are still at their post, which they have held for five years. We give Mr. Liley's own account of the work they are doing:—

"Every Sunday morning some poor Arabs, blind, sick and crippled, come at 10.30. They receive a little help for the body, and also hear the Gospel. Though they listen with the greatest interest and attention, we have not yet had the joy of seeing any of them accepting the Gospel to their soul's salvation.

"A Bible class is held on Sunday afternoon by Mrs. Liley for Arab girls; about fifteen attend. A sewing class is also held for them on Friday afternoons, to which about twenty-five come. The same afternoon I have a class for Arab boys, which gives me much pleasure, and encourages me not a little. We generally begin the class by teaching them a text in colloquial Arabic; then a hymn is learned and sung, after which I read to them from my colloquial Gospel of Matthew. The numbers fluctuate much according to the seasons, fêtes and fasts of the year. There is an average attendance of thirty, but I have had as many as fifty-four. Since the commencement of these classes, we reckon to have reached over 1,000 children. The boys have very retentive memories, and have the Gospel in their hands, but I have not yet had the joy of seeing any give themselves wholly to Christ. Still I am not without hope that a work of grace is going on in some young hearts, and that I shall soon see fruit to my labours.

"I continue to have frequent and repeated visits at the house. The Arabs who come from the country are simple-minded, less fanatical, and listen with greater attention to the Gospel than those who belong to the town.

"We continue to visit the shops and cafés, where, as the Lord gives us opportunity, we hold conversations, seeking to make known the Gospel.

"The women are visited in their homes by Mrs. Liley, who sings to them hymns in colloquial Arabic, and reads from the Scriptures.

"We have sought to do a little work among our French neighbours by having a meeting for them on Sunday and Thursday evenings at our house in an informal manner. Hymns are sung, and the Scriptures read and explained,

followed by prayer. We believe that several who attend these meetings are converted.

"Besides these meetings, I take the service at the French Protestant Church when the pastor is absent, which is often.

"So we go on sowing the seed, knowing not whether this or that shall prosper, but leaving the results with Him who is Lord of the Harvest."

ALGIERS.

The comfortable home given by Mrs. Lambert to lady missionaries while they are studying the languages needed for their future work, has been kept well filled during the year. The ladies are able to do a little in connection with the McAll Mission to the French and Miss Trotter's work among Arabs, but of course their time is chiefly given to study. One of the ladies asks that prayer may be made specially for new missionaries, as they have trials and temptations peculiar to themselves, not the least of which is being taken away from active Christian work, and forced to spend so much time over books.

Mons. Cuendet with his wife and children have been in Algiers during the greater part of the year. He has been engaged in revising his translations of the Gospels into Kabyle and in studying Arabic. He also finds that the number of Kabyles who come to Algiers make it a good centre for work among them. He is able greatly to assist the young missionaries who are learning Kabyle, and M^{me}. Cuendet helps them with French. Throughout the whole of the Algerian stations solid work is being done, which if it does not make much show, is not the less real and necessary.

TUNIS.

Owing to changes among the workers, it is less easy to define what has been done here throughout the year than at some other places. Mons. Bureau is no longer connected with the Mission, and is now pastor of a small Protestant congregation at Sfax. Mons. Mercadier still resides in Tunis, but now works for the London Jews Society. Mr. Michell, after his marriage with Miss Harris, was transferred from Tripoli to Tunis, where he had before worked. He has been trying various plans for getting a hearing. One of these was a shop for the sale of Scriptures, where he spent some hours of the day in order to read and converse with those who came. During the fast of Ramadan, he hired a room opposite one of the large mosques, and a good many of the Moslem worshippers were attracted into it to listen to the hymn-singing and the preaching of the Gospel. On one occasion an Arab openly confessed Christ to be the Son of God, which led to much disturbance. He was attacked and beaten and thrown out into the street.

Mrs. Michell has started a kind of Mothers' Meeting for Arab women, which seems to be very successful. More came to it than their room would hold, and it has opened the way to many houses.

Dr. and Mrs. Leach have had to spend their time in learning Arabic, so their work is only now commencing. It is hoped that during the present year the medical work will be fairly begun, and will prove as great a help to the preaching of the Gospel as it is in other places.

There are three new lady workers, but of these only one, who has been there longest, Miss Case, is beginning to be able to speak. Miss Rose Johnson was obliged to return to England owing to serious illness. After months of suffering and weakness, she has so far recovered as to be able to hope to go out again.

The principal work done in Tunis during the year—and very blessed work it has been—has been carried on by Miss Grissell and Miss Harding. They have been able to visit many villages, distant from the city of Tunis thirty to sixty

may have a record of its own of work done for the Lord in a field which he has very specially set open to us and called us by His providence to enter. While in other parts of North Africa difficulties have arisen through misunderstanding of our motives and suspicions of political aims which did not exist, in Egypt we have reason to expect nothing but friendliness on the part of the Government, and in the minds of the people we believe there is a great amount of preparation. Old prejudices have been weakened, and in various ways the soil is being made ready for the reception of the seed of the Word.

The little band of five missionaries, under the leadership of Mr. Summers, formerly in Morocco, has settled for the present in Alexandria, and he has obtained a large and apparently suitable house quite in touch with the Mohammedan quarter of the town, but yet a little removed from the narrow filthy streets, and air so productive of typhoid fever, which is the great hindrance to living quite among the Arabs. They are busy with daily study, while at the same time they will, with the help of others before them in the field, be getting into contact with the people and learning how best to take up their future work.

NORTHERN ARABIA.

The effort made in the previous year to get into contact with the Bedouins at Homs, and then to accompany some of them in their wanderings, has had to be dropped for the present. But for the opposition of the Turkish authorities, the plan seems full of hope. The American missionaries at Beyrout say that they believe the Bedouin to be peculiarly open to receive the Gospel as compared with other Moslems. At present there is no one ready to take up this work. It having been found desirable that Mr. Van Tassel should leave the Mission, he has returned to America; Mr. and Mrs. Hogg, who were to have joined him in it, being still engaged in learning the language. They have spent the year in Damascus, and have passed through times of great trial, which though it seemed to be hindering their preparation for future work, yet doubtless was God's own way of giving them a deeper spiritual fitness for it. During part of the year the cholera was all round them, yet, by God's goodness, leaving them unharmed. They had, however, serious illnesses, which in Mrs. Hogg's case lasted several months, and their little baby was taken from them. The low state of the Mission funds leaving them very short of money was a great aggravation to the trial of sickness, but they can now say with thanksgiving, "Out of them all the Lord delivered me!" "I was brought low, and He helped me."

Before closing this sketch of what the Lord has been doing by means of His servants during the year at the different Mission stations, we would mention, with special praise to Him, a quiet work which is being carried on by the people themselves in some mountain villages. The Word of God has taken root, and is spreading in places inaccessible to any European missionary, simply through reading the Scriptures and the teaching of a few simple mountaineers into whose hearts it has come as seed sown in prepared ground bringing forth fruit, perhaps a hundredfold. They have had occasional intercourse with some of our missionaries, and received from them some instruction on points which they did not understand, but this is true only of the leaders among them, a large number of the converts having never seen a European. We cannot but feel that a movement so spontaneous is very directly under the guidance of the Spirit of God. To God we offer thanks and praise, while we commend these people to His most gracious care and protection and to the prayers of His servants.

MEDICAL MISSION WORK IN TANGIER.

By C. L. TERRY, B.A. (Lond.), M.B., C.M. (Edin.).

IN giving a short account of the first year's work, which I have been privileged to attempt, at Tangier, chiefly in connection with the Tulloch Memorial Hospital, I am sorry not to be able to give exact figures and statistics. But as I am now home on furlough to recuperate after an attack of typhus fever, I have not the books, records, case-cards, etc., from which to count up the numbers. So I can only speak of the work in general terms.

On June 1st, 1891, I took over the work which Dr. Churcher had organised and was running. For four years or more, with a patience and perseverance only to be understood when one knows personally the difficulties which had to be overcome, he had been steadily working away, and as a result I stepped into a thorough-going medical mission.

There was the hospital, which little by little, by altering and adding to, had been formed out of the old out-buildings of Hope House, fitted up for the accommodation of twenty-four in-patients.

There was also the out-patient department, for which the hospital was opened every day, except Sundays. The number of the attendances varied much on different days. In the summer, when roads and rivers were passable, there were many more patients than in winter. Thursdays, as a rule, were full days, as the villagers come into Tangier then for the market. Some days forty, or occasionally fifty were present, on other days only a dozen or less. The distances the patients travelled to reach the hospital also varied much. Some came from the villages round Tangier, or from Tangier itself; some came three, five, eight, or even fifteen days' journey. The fame of Dr. Churcher's treatment seems to have spread over the land, for in all parts the "doctor of the Marshan," or the "doctor with the Mussulman clothes" (he always dresses like a Moorish merchant) is well known. In addition to the work amongst in-patients and out-patients, there was also the Medical Mission Dispensary in the town on two afternoons in the week, for Jews and Spaniards.

So I found my hands pretty well full, and my time fully occupied; especially as some time had to be given every day to learning the Arabic language. The greater part of this first year I have laboured under the disadvantage of having to work through an interpreter; for though many months ago I could understand and make myself understood by most of the patients, occasionally there were people from the mountains, and thick-headed, thick-voiced, country folks, whose dialect differed considerably from the ordinary colloquial, and for these an interpreter was necessary. And, much to my regret, I was not able to take part in the daily services, though I hope, on going back, to be able to do this, and I am very much looking forward to it; for a medical missionary, it seems to me, is unworthy of the name, if he does not do as much spiritual work as he does medical.

As to the kind of cases which came for treatment, and the classes from which the patients came, there was also much variety. The greater part were from the poorer class. But gradually the better educated are beginning to come, and now and then a man, or even a woman, of high rank is found amongst the rest. There were far more medical cases than surgical. For the idea that chloroform is allied to the alcohol forbidden by the Koran, and the superstitious dislike of parting with a limb, etc., makes them very shy of the knife. However, confidence seems to be growing, for two amputations and a calculus extraction have been performed during the year, and several minor operations. Several cataract cases which came to the hospital would have allowed operation, but special circumstances prevented in each case.

Of medical cases there have been all kinds, from merely "sair heads" as Scotch people say, to cases in the last stage of heart-disease; from simple skin eruptions to cases where nearly the whole of the face had been eaten away by syphilis: from dyspepsia caused by drinking green tea, or the almost universal prevalence of worms, to cases of the most virulent dysentery. Malaria, of course, in all its forms and consequences, abounds. Perhaps it may here suffice, if I add that the greater part have been what doctors call "good" cases, and the lay public call "bad"; that is to say, not mere trumpery, or imagined ailments. All being well, a classified list will be given in another issue.

The people have a great idea of Western medicine, and though frightened and superstitious in some ways, they quite believe that Western doctors can cure everything as by magic, and so they readily come to us.

As to changes in the work during the year, the only ones worth speaking of are, that the out-patients are only admitted on five days now instead of six; that the dispensary days in town have been changed to Wednesdays and Saturdays, and the room removed from the Café Oriental to the new premises taken for the Spanish work. The downstairs rooms of the hospital have been altered, and some new windows knocked into two of the rooms, so as to enable us to have a separate waiting-room for women. This is a change along the line of their own customs; for, as is well known, all Mohammedan customs go against the mixing of the sexes.

The building of some new cottages near to the hospital necessitated a change being made in the sanitary arrangements, and it is hoped that the new system, which required a small outlay for building, will work well and be an improvement.

When I commenced work, eight out of the twenty-four beds were supported, *i.e.*, a sum of £10 per bed was, and is still, annually given, and the bed named according to the wish of the donor. The £10 covers just the keep of one patient for a year. During the last month or so we have received the promise of support for four more, and we are very anxious to get all twenty-four taken up.

May I now give a programme of a day's work. At about 8.30, doctor and nurses make the morning ward visits to the in-patients. 9.15, a quarter-of-an-hour's prayer-meeting in the consulting-room, for doctor, nurses, dispenser, and any of the hospital workers who care to attend. 9.30, all work stops, doors are shut, no more out-patients admitted. In-patients, at least all of them who can, go downstairs to the court-yard, and the half-hour's services, one for men and one for women, commence. The men's service in the court-yard has been conducted by Mr. Edwards. That for women by one of the lady missionaries, in the new women's waiting-room.

At these services, hymns are sung in Arabic, often accompanied by music played on a "baby" American organ, or a small harmonium. Then there is prayer, and after this, a passage read in Arabic, from God's Word, and explained in colloquial words that all may understand, or a short address is given.

10.0. Out-patients are prescribed for as soon as service is over. And whilst one is in the consulting-room, the rest waiting in the court-yard, or women's room, for their turns to come round, are spoken with or read to by some of the missionaries. Gospels or even Testaments are given away to those who can read and are willing to receive them.

During this time the dispensers are doing good work not only by making up the prescriptions, but also by affixing to each bottle a label on which is printed in Arabic a text of Scripture, as well as the directions. The medicines are not given away until all have been seen, so that most of the out-patients are in the hospital several hours.

Whilst downstairs there is the buzz of work amongst out-

patients, there is a good opportunity for the in-patients to be spoken to upstairs. Some of the workers, when possible, go into the wards and have personal conversations with both the men and the women.

Workers are usually busy until nearly one o'clock p.m. We open the dispensary in town for Jews and Spaniards at 3 p.m. on Wednesdays and Saturdays. At 6.30, after the patients' supper, we have evening service in the hospital. The wards are visited about 9 o'clock to attend to any serious cases.

Three times every day the nurse or nurses in charge go round to give out the medicine to each patient, and thus it can be seen that our in-patients get a good deal of individual and personal attention during their stay with us. And it is very interesting to note the effect it has upon them. For after a few days, from being suspicious, gloomy, silent beings, they become bright, communicative, and in many cases grateful, one might almost say affectionate, patients.

The work in town is conducted in Spanish, and the services have been taken by Mr. Patrick or Miss Brown. Very much have we felt the need of a worker specially for the Jews. Mr. Wilkinson, of the Mildmay Mission to the Jews, supported a worker in Morocco until about a year ago, and he also paid the expenses of our medical work amongst the Jews. But calls to other fields, which I suppose he thought more urgent, necessitated his withdrawing the support and the worker, so that now in Tangier, and in fact the whole of Morocco (with the exception of Rabat, where Dr. Kerr works among the Jews, and at Mogador, where one or two agents are working) there is no missionary to the Jews.

What then is the net result of the above work from a missionary point of view? someone may feel inclined to ask.

I would that I could speak positively of converts, enquirers, etc. That we cannot do so is a great grief, and was at first a great disappointment. What we can say positively is that a large number of sick people have been cured, and many incurable cases alleviated, and not a few lives saved. Further, we could tell of a good many cases of social improvement, in which human kindness and sympathy, soap and water, and plain speaking, and clean clothes have wrought great changes for the better. And from the way in which our workers are received in the villages, in the houses in town, and even in distant parts of the country, when it is known that they come from the Marshan Hospital (all the lady missionaries are called "Tabeebat," *i.e.*, lady doctors, by the people), we can say that much has been done to break down fanatical hatred towards Christians and Christianity. And we can also add positively that hundreds have had the written Word of God put into their hands, and that thousands, in fact all that have been treated during the year, have had the Gospel of God's grace in Jesus Christ preached to them. And a certain proportion of these have heard it over and over again, twice a day at least, for a longer or a shorter period, under circumstances most calculated to make them willing to receive the message, *viz.*, whilst staying with us as guests, away from the worries of life, being housed, fed, waited on, cured sometimes of the foulets forms of disease, sympathised with, and not charged a farthing for it all.

We can say there have been cases in which it seemed that the Gospel had been believed, and Christ trusted as an atoning Saviour, and in which the Holy Spirit had worked. But from the nature of the people we dare not say out-and-out that these have been cases of conversion.

Probably the environment of Mohammedans, or at any rate of Moors in Morocco, is such as to account for this apparent want of success. All Moors are so brought up to lie, cheat, steal and deceive, that one cannot believe the words spoken, or any mere declaration of faith on their part. Further, openly to

REMARKS ON THE NORTH AFRICA MISSION GENERAL CASH ACCOUNT FOR 1891-92.

THE year now under review has been the most trying from a financial point of view in the history of the mission. The shortness indeed began six months before the financial year commenced, and the beginning of the year therefore found us already straitened. It must not, however, be supposed that this trial has been caused by any great diminution of the income of the mission, for excluding balances, the receipts for the period being considered are only £23 16s. 4d. less than last year. Humanly speaking, the absence of elasticity in our income has arisen from the death of some friends who had been liberal helpers, and the diminution of the size of the gifts from several other large donors, the number of smaller donations having increased. The expansion, however, of the work, and the increase of the workers, although some of them were sustained privately, made the want of elasticity fall heavily on those sustained from the general funds. This is the first year in the history of the mission in which the income has not shown an advance over the year before.

The seven previous years had shown an average increasing year by year of over fifteen per cent., but this year has shown none. We are glad to say that the three months since the close of the year have been much more encouraging, largely through the generous gift of £500 from an old friend. We cannot, however, be blind to the fact that as the mission grows it is necessary to have a permanently increased and increasing income. This we believe God will grant us in response to faith and prayer. We shall at the same time use such means to make known the work and its needs as seem to be worthy of the Lord who says, "Of every man that giveth it willingly with his heart ye shall take my offering."—Ex. xxv. 2.

We now proceed to examine the cash statement in detail. The donations to the general fund are this year £3,883 18s. 8d. as compared with £3,744 17s. 11d. last year, an increase of £139. For specified missionaries supported in whole or in part by special donations from friends or churches £715 13s. 7d., as against £605 15s. 4d. last year, an increase of £109. We are glad to notice an increase in this item. It always seems to give an added interest when a friend or friends take up a particular missionary, and support, pray for, and correspond with him. The number thus supported is increasing, and we trust that the increase will continue. Any one desiring to support a worker can do so from about £50 a year and upwards. It is well to remember that besides support there are many expenses, for rent, teachers, travelling, etc., so that those who wish to make provision for all this would require to provide more than the sum named.

For passages and outfits only £190 11s. has been received, but this has been sufficient, as several have provided their own, and others have been supplied from the funds for Egypt.

For hospital maintenance £83 7s. only has been received; this is a falling off, as the year before £172 11s. came in. We should be glad if the hospital could be made independent of the general funds of the mission. There are many who might be inclined to support an institution of this sort who would not be so interested in spiritual work.

Last year we only required about £22 from the general funds to meet the hospital expenses exclusive of drugs, whereas this year we have had to use £96.

For our new work in Egypt £214 19s. 11d. was received, last year there was nothing for this purpose, but over £307 for the Arabian work, which has since been merged in the general fund, as but little was specially received for that purpose. For other special objects £99 2s. 9d. was received as against £249 3s. 5d. last year, a decrease of £150.

The profits of exchange are larger this year through the depreciation in the value of silver in Morocco. Sundry receipts and repayments are about the same as last year, but the sale of publications has fallen from £96 14s. 11d. to £75 11s. 7d., a decrease of over £21. This is partly through the smaller sales of "Daybreak in North Africa." Last year was the year of issue, and this year the sales have been comparatively small. We should be very glad to get an increased sale for "NORTH AFRICA," and if some friends would take a number of copies every month and dispose of them at the meetings they attend, they would be rendering useful service to the work.

As regards expenditure we have arranged our figures rather differently to last year, so that anyone can see at a glance the amount spent under five heads, viz. :—(1) Foreign, (2) Candidates, (3) Publications, (4) Office, (5) Meetings.

It will be seen that out of a total expenditure of £5,394 2s. 11d. £4,420 10s. 7d. was used for the foreign field; leaving £973 12s. 4d. expended for all other purposes. The largest item in the foreign expenses is for missionaries' personal allowances, the amount being £2,165 19s. 2d., rather more than in any previous year. This would be larger, but that an average of fourteen workers have been supported by funds that do not pass through the mission books.

There were an *average* of about sixty-seven workers on the staff of the mission during the year, so that after deducting the fourteen referred to above, fifty-three remained, amongst whom this sum was divided. This would give an average of rather over £40 to each single worker, and £80 to married couples equal, with rent, to rather over £50, and £100 respectively. This average, however, hardly conveys a correct idea of things, as out of the fifty-three workers an average of thirteen were supplied by special contributions sent through the mission, leaving forty workers to be supported mainly from the general funds. It is these forty workers who have felt the effect of our income not having increased, and they have received much less than the average, while those specially supported have received more.

Rents, taxes, and house expenses have cost us £621 11s. 10d.; this item would have been heavier but for the fact that two stations are the property of the mission, Mrs. Lambert's house costs the mission no rent, and in several instances the rent is paid privately by workers. This is equal to an annual saving to the mission of over £400.

Furniture has cost £82 2s. 8d. Teachers of languages are a considerable expense—the new workers requiring teaching are scattered in the different mission fields we are seeking to occupy. This necessitates more teaching power than if they were concentrated. The cost of instruction this year is £205 16s. 5d.; this is about £50 more than last year.

Travelling has cost £502 3s. 5d. This includes the travelling to and from the mission field of missionaries (but not their first going out, which is included in passage and outfit fund), and travelling in the mission field; it is about £150 less than last year.

Outfits and passages amount to £255 11s. 8d. This has all been provided from funds for passage and outfit, Egypt, and repayments, so that the general fund has not been encroached upon. The amount is £10 less than last year, but about £150 further has been provided privately.

The expenses of the hospital have increased this year, as there have been more in-patients. To keep the hospital full of patients costs about £20 a month, or £240 a year (apart from missionaries' allowances or drugs). Some friends have provided the food, etc., for a patient for a year; this we calculate at £10.

The cost of drugs has also increased, and is likely to increase as our medical work extends. There will this year be six or seven medical missions running, so that while £139 4s. 6d.

bought drugs last year, probably a good deal more will be required this.

Candidates generally remain a short time with the honorary secretary before their cases are decided upon, and sometimes afterwards also. It has frequently been found advisable that they should gain a little further experience on some points before going out. They are therefore detained for a while with this object. So important is this, that the council in future desire the stay to be lengthened. Last year £60 os. 3d. was expended for this purpose. We anticipate an increased expenditure in the current year, and shall feel thankful for special contributions for this object.

The cost of producing, publishing, and posting NORTH AFRICA and other papers has amounted to £399 1s. 9d. About £100 of this is for postage; we can see no way of decreasing this expense to any great extent, but we should be glad if our sales could be augmented, so as to lessen the drain on the general fund.

Office expenses amount to £499 2s. 10d.; about nine per cent of the total expenses. It must be remembered that in this respect our work differs from nearly all other foreign missions. In many of these large sums are remitted to some foreign centre; and are there dealt with by some missionary or missionaries, who distribute them in their districts, and send home the accounts when arranged. With us, being near our mission field, and in independent postal communication with each; the whole of this work is done at home, each worker receiving supplies direct from the mission office, and all accounts being sent direct to it. In the direction of the work, this is also to a large extent the case, and is, we believe, an advantage to the mission, but it throws a large amount of work and expense on the home office, which in other missions would be accounted for abroad. The expenses of meetings are mainly for travelling expenses, and only amount to £15 7s. 6d., though there were a larger number than usual held. In some cases speakers paid their own expenses.

The year closed with a balance in the general fund of only £3 13s. 4d.; still, without any debt as instead of borrowing, workers prefer to go short. The remainder of the balances were for special objects, or sums in hand at the mission stations. We roughly calculate that there has been spent by the workers, without going through our books, from £1,200 to £1,400. We trust that in the year now entered upon we may have a brighter financial report to give. Meanwhile, we thank God for all the kind help He has inclined His people to give, and pray that we may each learn the lessons He has to teach us by the trials we have experienced.

We estimate that for the current year, of which between three and four months have already passed, we shall require about £7,000 to carry on the work without strain. That is equal to £135 a week, or nearly £600 a month. If, however, more workers go forth, a larger income will be required.

It does not seem to us that this is a large sum to ask the Lord to grant for the evangelization of *six large countries*, only the income of a large church or a wealthy man. Neither do we think it a large sum for the servants of the Lord to provide. It can easily be done if rich and poor yield themselves to the Lord in practical surrender as some have already done.

Morocco.

A VISIT TO CEUTA.

BY MRS. MENSINK.

LEAVING Tetuan on Friday morning, at length we arrived in Ceuta after a long and trying ride. On entering the first

gate our progress was stopped by a Spanish officer inquiring if we had any "contraband," *i.e.*, smuggled goods, and wishing to know what our packages contained. Having satisfied him on that point, we were allowed to proceed a short distance. Crossing the second heavy iron drawbridge, another officer requested our passport. This having been examined, we entered the town and reached our destination. After partaking of refreshment, and settling our packages in a very small apartment, the only one we could hire, we took a stroll to see a little of what the town and its inhabitants were like.

CEUTA is a very nicely situated Spanish town opposite Gibraltar, at the mouth of the Mediterranean, on the African coast. It has 11,000 inhabitants, of which 2,000 are soldiers and 3,000 are convicts. There are about 100 Jews, mostly merchants, having well-stocked shops. There is a company of Rifian soldiers, numbering 50 men and their families. Our hearts were made sad when we saw the whole town given over to drink. Almost every other house in the main street is a drink-shop.

Saturday.—We visited to-day the Rifian barracks, and were most interested in the women. They are altogether of a different type to the Moorish women, being darker of complexion and stronger built, wearing two peculiar black plaits of hair, with worsted interwoven, hanging one on each side of the ear. The Rifian men are, in appearance, fine, strong, well-built fellows, but as to education very ignorant. We tried several, but only one was able to read, and that a very little.

Having made friends with

THE KAID OF THE MOHADDA,

he invited us to go and see his home, a Moorish fort in the country, at a distance of about an hour's ride among the mountains. We drank tea with him, and had the privilege of leaving part of the Word of God with him in his lonely place. We believe that if God's Spirit works in his heart, it may be as a little seed which may bring forth fruit.

Monday.—Feeling greatly refreshed by our Sunday rest, we determined, in God's strength, to at once make known to the inhabitants of Ceuta the Word of God. This was no easy task in a strange town, with a strange language, and among strange people; but having some Gospels with us, we made our way among the people. We found that they lived in great ignorance as to the truth, and are entirely in the hands of the priests. Some asked us if we were Christians or Protestants. And answering, "We are Christians," we were tolerated and listened to a little.

Tuesday.—On taking up our work where we left off we were soon

CONSCIOUS OF A CHANGE.

Some other power had evidently been at work, for wherever we went we were followed and scoffed at by boys, and the houses we endeavoured to enter were closed against us; the people would not look at us, and very many times we encountered a priest. We concluded our movements were being watched, and evidently precaution had been taken to warn the people of our presence in the town. We were not discouraged, however, for we had witnessed of Christ and the truth in Ceuta, and had left behind us fifty portions of Scripture to speak and to do the work of the "two-edged sword" in the hearts of those who read them.

We believe a good work may be done in Ceuta, probably with very bitter persecution at first. We found the people had no faith in the priests. Some of the inhabitants showed us great respect.

The morning we left, no less than six priests were watching us off, no doubt to their great satisfaction.

Our prayer is, that God will speedily send some one to labour for Him there in the midst of so much darkness.

Tunis.

OUR VISIT TO TEBOURSOUK.

By MISS M. B. GRISELL.

AGAIN Miss Harding and I have started from home to carry the news of a Saviour to some who have never heard of Him. We started at five o'clock in the morning, and during the ride in the train, we were able to pass on a gospel to a tribe living outside Souk el Kaines. The man told us there were many in his tribe who could read, though he could not, but he appeared to think there was some virtue in the possession of the book, and asked if he should keep it always by him.

After two hours in the train we arrived at a place called Mejez el Bab, where we arranged with an Arab, who had two donkeys, to carry us and our baggage on to Testour. The luggage was slung on either side of the donkeys and we were perched on the animal's back, and it is really surprising how comfortably one can ride like that. In four hours and a half we arrived, and our donkey man, who had been far from pleasant, deposited us and our possessions under the wall of a house and departed.

TESTOUR.

We were soon surrounded by boys and men, who recognised us. We enquired of them for a clean empty room in a house, as we were desirous to stay the night and continue our journey the next day. For some little time we did not find one, so I went to the Khalifa, the chief man of the town, and he politely told me I must wait three hours, as he wanted his midday sleep, and then he would attend to me. However, we do not put our trust in any child of man, but in Him who controls all men and guides His children, and after a little while Miss Harding was led to a clean house. The master having gone to Tunis, one of his wives gladly gave us his room for the night. It was a curious procession we formed on our way to the house, for the boys all seized different things and ran off with them, we wondering whether they would all arrive safely.

Well, we soon found that though we had hired a room, we certainly had not hired it to ourselves, for not only women and children, but men belonging to the family crowded in, watching us make a cup of tea and boil our eggs. At last we had to beg them to go out and let us have a little rest, for we were hot and tired, and then we had the opportunity to thank our Heavenly Father, Who had not failed to protect and provide. After a short rest I went out to see some old friends, having been in the town before with Miss Johnson; and Miss Harding remained talking to the women, and giving away a little medicine.

I went first to the post office to arrange for our letters, and here the postmaster, a Frenchman, begged me to go inside, when he brought me out the New Testament I had given him last year, and told me he had not found the satisfaction in it I had told him he might. We had a long talk, turning from passage to passage, which seemed new to him, though he declared he had read fairly constantly. I can only trust he was helped somewhat, but anyhow it is certain that again God's spirit dealt with him, warning him and showing him the truth.

By the time I left a heavy thunderstorm was raging, and the water was pouring down the streets, but I made my way to the house of some Arab women, whom I had never forgotten because of the intelligent hearing they had given me before, and here the exclamations of surprise and pleasure were loud and hearty. Soon I had all the women and children seated round me. "Ya Mariam, you have come to remind us of Sidna Aisa," said one, and then turning to a new comer she

began telling her something of what I had told last year, and then she thought of the hymns, and then nothing would satisfy them till I began to sing again. It was pleasant to find they had remembered the simple truth, and were glad to hear again.

We spent the evening talking with the household of our host, and found one of his wives is an exceedingly sweet woman, and seems to enjoy listening to us; it may be we have been directed here on her account. The men of the family belong to a sect who follow a wonderful man, by name Ben Aisa, he gives his followers power to eat scorpions, snakes, nails, or live animals, in a most inhuman manner. The young man, the eldest son, brought out a horn of scorpions, and let them run over his hands, and held them up by the tail, and if I had not forbidden him, would have let them run down his throat.

During the next two days it rained incessantly, rendering it impossible for our sisters to continue their journey to Teboursouk, for, added to the rain, the river was already swollen and the current too strong to be forded. They accordingly remained over Sunday, but found the people of this little town difficult to deal with, being somewhat fanatical. There was, however, one bright exception which greatly cheered them, viz., their hostess who drank in the words of life in such a manner as to shew that her heart had evidently been prepared by the Spirit of God. and they resolved, if possible, to visit her on their return.

Monday.—Here we are, arrived safely in Teboursouk, but feeling more like African travellers than we have before, because the mode of travelling is so foreign to us. Riding on horseback is no doubt pleasant enough, but sitting on a lame animal, hung with luggage on each side, is another matter, and by no means so pleasant, especially as we found soon after starting that the luggage was unevenly balanced.

When we came to the river the sight was truly African. Carts going down the steep inclines, men hanging on to the back and shouting to each other. There were men with donkey loads, and children being carried over on the shoulders of their fathers. Then an unfortunate flock of sheep were packed into the panniers of the donkeys, one on each side and a third held on the back, but many in their struggles came tumbling out, although, being tied, they hung by their hind legs. We crossed over very comfortably on our horses, and were not even splashed, but on the opposite bank we found a poor Bedouin woman, closely veiled, sitting with her children around her, and all her little fineries, in the way of clothes, spread out on the bushes to dry. It seemed that one of the donkeys had missed his footing, and man and baggage had been precipitated into the water. The poor man was walking up and down to dry his clothes, but they all seemed to be taking the misfortune with the usual Moslem submission. "It was written" it should happen, so it only remained for them to bear it.

Our road was very long, and at places wild and mountainous, the path winding over one hill and round another. We sighted the town only to lose it again, and indeed when we were yet close by, we had to wind round an olive wood path, until we thought we never should arrive. Three times we crossed the river, but really when we arrived at the town, we came to the most difficult part. It is built up the steep side of the mountain, and its little narrow streets, with loose broken stones, barely admitted our laden horses to pass. We soon found out the shop of our host, and were a little disappointed at his appearance. It was his divorced wife we had known in Tunis, and she had promised us a room in her house, her husband having taken her back about a month previously. She gave us a very warm welcome, and immediately put us in possession

of her room, moving her few possessions into the cooking room for her husband and self. The room was clean, so we were more than contented, we were thankful. Not much was done that afternoon but to eat and rest and talk about their family affairs, and soon all the troubles were disclosed to us.

TEBOURSOUK.

Wednesday.—We are now quite at home in this little town, and have many to visit; among others a man in whom we are much interested. We were led by a child into his house, and he told us the story of his brother, who had been drawn for the army. His friends had purchased his exchange, but there had been great injustice in the matter. From this we were led to tell of One Who had made the exchange for us, even the Lord Jesus. The man's interest seemed awakened, and it all came about so naturally, without our forcing the subject on him, for we only told what had been done for us at great cost, and as he wanted to understand, he repeated to us what we told him, even asking us to write down a verse or two which we quoted to him from the 5th of Romans and the 1st John. Of course we promised to bring him the book, for we had none with us, as we deem it wiser not to go about books in hand the first day or two; however, he said we must come the next day and his wife would prepare for us couscous, or hamas with milk, whichever we liked, so we chose the latter, promising to return at the hour he named to breakfast with them.

We find our house is no exception to the general run of Arab homes. Quarrels and high words go on from morning till night. Last night there was no cessation till after we were in bed, and this morning they began again at five o'clock.

Thursday.—We have been to visit the man mentioned before and had a long talk with him, he is the most interesting man we have met, for though a mosque student and thoroughly knowing his own religion, he is desirous of understanding ours and went into different points desiring to have them clearly defined. We explained to him not only Salvation from the past, but a present deliverance and a real change of heart.

Friday.—Continued wet weather, indeed there is wet inside and out, for as a usual consequence of having no windows, walls, floor and ceiling being white-washed, the damp inside is terrible. Fatima, our hostess, seems to enjoy hearing of the Saviour. She came in just now and told me she had caught her husband praying before he went to sleep. She said to him, "What are you doing?" and he replied, "I am saying the words Tabeba told me to say." We went out to lunch at Fatima's sister's yesterday, and as we were starting we were enjoined by Fatima not to forget to tell of Sidna Aisa.

NUMEROUS INVITATIONS.

Saturday.—We have been visiting from morning till night each day, every one inviting us into their houses and more or less willing to listen to us. We have only found one man in this town who has any knowledge of the Truth. The town is very strong in followers of Ben Aisa. We visited the house of one of the chiefs of the sects, and also went into their meeting-house, or yawea, as it is called; and another evening we were able to watch through a window a most heathenish performance which they call worship.

Last night we went to a neighbour's house to read with the master and a young mosque student, a friend of his. This latter was determined to argue everything, wanting to satisfy his reason. He would not accept our statement that Christ was sinless because we had already read that all men were sinful, therefore in His human nature, as being born of a woman, He must also be sinful. Then when we read that Christ died for sin he said then of course we could do as we liked and still be saved. They were both amazed at our exclamation of "God forbid," and as we explained it was the

very secret of restraining power, for if it was sin which had crucified our Saviour, how could we not but hate it as the cause of His suffering for us. The younger one smiled with contempt, but our host said, "It is beautiful; surely, Mohamed, they are right."

Sunday.—Another busy day. There is a great deal of illness and mostly of long standing, so that again and again we are in the painful position of being obliged to say we can do nothing. The poor women say, "If we get ill there is no help for us till we die. The men can get to Tunis, but we cannot." We think the illness is caused either by the sad lives of the inhabitants or by the damp houses, almost every one sleeping on the floor with nothing more than a piece of matting and a coarse blanket under them.

Tuesday.—At last the rain seems to have stopped and summer to have come and the little, close, uphill streets are already a toil. The people continue to receive us with welcomes into their houses and we are greeted on all sides as we go out in the morning, but we long for their hearts to discover a need and open to the Saviour. The women's minds are like fallow ground, quite unaccustomed to think on anything beyond the daily need, so it is most hard to get them to take in a thought. There is one family where the oldest girl is paralysed, and I hoped that from her very helplessness she might be more receptive, so I have been every day sowing the seed, almost seed by seed, and it was most disheartening to hear her this morning fall back on the old saying, "But we have one prophet and you have yours." It seemed to her that one was just as good as the other, for she does not yet understand.

MARKET DAY.

Such a pretty sight is the market with its rows of little tents and their merchandise spread out under them. We gave away several papers and sold two Testaments. A man brought his son who was ill with consumption to see us. Neither of them could read, but as they lived outside the town we sent a Gospel into their village by them. We remark that the men of this town have listened more intelligently to the way of salvation than any other town we have visited. Many of the men and a few of the women have a real knowledge of God's plan for saving the sinner, but it is sad indeed how little appreciation there is for the love we set before them; they have no idea what sin is, and therefore understand not God's love. God is sure to forgive, they say, for He cannot wish to put all the creatures of His creation in hell, He is too merciful for that. And thus the echo of those words spoken to our first parents in Eden by the great father of lies, comes down through the ages, "Ye shall not surely die."

INTERESTING ITEMS.

I was visiting Sille Manana this morning and found two neighbours had slipped in for a little gossip, so when I appeared she began to tell them who I was, and went on to explain what I believed, and did not stop till she had given them a clear outline of the Truth as it is in Jesus. I was amazed she knew so much, as she had listened to us with indifference, often turning the conversation. Afterwards I went into the house of the gentleman who had entertained us so grandly and here I found his eldest son perched up on a sort of loft among the jars of stored grains with a gospel of St. Luke in his hand. His father cannot read a word, but two or three of his boys begin to read nicely. As the women were cooking, etc., below him in the room, I asked him if he had read the story of the widow of Nain. He said he had, so I asked him to tell it, which he did quite correctly, and then I further explained it to them. Of course the women asked me to sing, because I had done so before, and then the boys would not rest till I had copied out the verses for them to learn. I had no sooner left

the house than a big bowl of fresh drawn milk was sent after me. One of the younger boys here has been coming to our room, we have had several quiet talks with him, trying to show him a personal need, but apparently he still just lacks the quickening of the Spirit; still, we may take courage because they have the knowledge supplied to them on which the Spirit of God can work. In the afternoon I went to the house of a man suffering from fever, but that I was to be no longer admitted was evident from the attitude of the woman at the door. Then a child dragged me somewhat against my will into her home; I had been before but found the people unwilling to hear. There was a dear old woman here and she asked me where I had been that I had not returned to see her. "Oh," I replied, "visiting among the houses." "What do you go visiting for?" "You know," I replied, "to tell the women about Sidna Aisa." "Always Sidna Aisa," said she, "how much you think of him, but we have Sidna Mohammed," and she began a long story of his merits and how her witnessing to him would admit her into heaven. I let her go on till she seemed pretty well to have exhausted her talk and then tried to get in a word, but it was no good; at last I coaxed her to listen to me, and began, "Do you know, mother (we always call old people mother, and come down the social scale according to age), that your face is very sweet to me, I like to look at it but I cannot bear to think you are going one road and I another; I want you just to hear what I have to say because, you know, I can read and you can't, and my way is very beautiful." Then I instantly started a hymn, which so surprised them that they were all quiet, and before I left the dear old body had at least taken in the truth of One dying in the sinner's stead, and asked me to come again.

FAREWELL TO TABOURSOUK.

Monday.—To-day we sold a New Testament to a man, afterwards went to say good-bye to my paralysed girl, and had a very solemn time with them. Presently the father came in and one of the women turned to him, and said, "Do you know what she said yesterday to us; she said that she and her sister can go from town to town as they like quite safely because Sidna Aisa takes care of them, and we can't put our heads outside the door because Mohammed is dead and has no power to help us. I should like to be able to repent in my heart and follow their Sidna Aisa."

In leaving this town we feel we have had unusual opportunities of dealing with the men, and they have not resisted the hearing as in other places. How I wish I could speak of some signs of repentance, something more than a general acknowledgment of sin, that they may see the necessity for an atonement to be made and which they are incapable of making. It seems as if we had done much sowing on the rocky ground of men's hearts and the fallow ground of women's hearts, but "said the Lord, is not My word like as a fire, and like a hammer that breaketh the rock in pieces," and on this we rest.

Description of Illustrations

A FELLAH MOTHER AND CHILD.

THE Fellâhîn are the most numerous and the most important section of the Egyptian population. They are the peasantry, or agriculturalists, and are a handsome, well-formed race, the colour of their skin being light and tawny in Lower Egypt, but gradually getting darker toward the South; as a rule they are patient and industrious labourers, live in very humble dwellings made of mud bricks, and thatched with palm branches or straw, and their food is of the plainest description, their bread being made either of millet or maize.

The Fellâhîn women when quite young are generally tall and

well-proportioned, but they lose their good looks at a very early age. Nearly all wear trumpety brass ornaments, stain their finger nails and the palms of their hands with henna, and frequently tattoo different parts of their body.

THE PYRAMIDS OF GIZEH.

To the south and south-west of Cairo lie those wonderful succession of pyramids for which Egypt has ever been famed. The remains of about seventy of these gigantic structures have been found in this region, but those to which we would now draw the attention of our readers, and of which we give an illustration, are those of Gizeh. These are situated a few miles to the south-west of Cairo, and are now easily accessible by a broad substantial road which has been constructed on the top of an embankment, so as to be raised above the surrounding country, which is inundated during the months of autumn.

The first of these structures, known as "The Great Pyramid," is 481 feet in height, which is about equal to a good London mansion, placed on the dome of St. Paul's, while the base covers a square equal to the area of Lincoln's-Inn-Fields.

The second pyramid is not much inferior to the one already mentioned in point of size. Both have two entrances and a number of spacious chambers. Like the Great Pyramid, the exterior was originally smooth and polished, some of the casing still remaining near the summit.

The third pyramid is less than the other two in size, but more costly, being built of Ethiopian stone.

EXTRACTS FROM WORKERS' LETTERS.

From Mr. F. CHEESEMAN.

I HAVE visited and worked among and with the natives every day, I think without exception, since I last wrote you, and that mostly from morning till evening, during which time I have twice visited Palikao, a distance of 20 kilometres, and once Aïn Fares, about 12 or 13 kilometres, and I have also visited Perregaux, staying there three days. At Aïn Fares I was not able to do much, owing to the natives being away for some purpose.

My visits to Palikao were encouraging, as I was enabled to make some new friends, and especially on my last visit, when one native invited me to visit him in his village; another that I met some four years ago also invited me to visit him, and has promised to call upon me the first time he visits Mascara. I also had a long talk with some Jews. On my way home I had a long discussion with a Jewish traveller who had ceased to believe. He seemed much impressed when I urged him to keep before his mind the need of repentance and faith.

For a long time I have wished to visit Perregaux, going by the Arab path across the hills and forest. Some years ago I was turned back by four Arabs on account of the danger, but these men being now very friendly through services rendered and kindness shown to them, offered to take me with them whenever they went. One morning we started on donkeys. Nothing happened on the journey there.

I stayed at Perregaux until Wednesday, making friends, during which time I was invited by several natives to visit them in their tents, and some of them recognised me in the market. One man specially interested me, as he is one who assured me once at Mascara that he believed in Christ, but that he dare not declare himself, as in that case he would be unable to earn his living, and would be disowned by his family. He was, however, very friendly.

On the day of our return to Mascara, I and the men who accompanied me started away before the market was finished, in order to get well on our road, so that darkness might not find us in a dangerous part. All went well until we reached the

place called Fergong, where, after having rested awhile, we resumed our journey. At this point some six or seven natives requested us to give them tobacco (a pretext probably for a quarrel), and, on the natives with me replying that they had none, said they would have it by force, and then drew their long knives, and brandishing them with fearful oaths, commenced to follow us, swearing by their religion to do for us before we got much further. They followed us for some distance, but for some reason ultimately turned back.

For the Young.

DEAR CHILDREN,—I thought you might be interested to hear the following little allegory: I have found it of great use in speaking to our poor Moorish women and children. The meaning will be plain enough to you, but to them, in their darkness, it is only a story until the hidden truth is explained. While you read it, try to picture to yourselves the eager group of listeners seated on the ground, and remember that these women and little ones lead dreary, unhappy lives, shut up in windowless houses, the missionary's visit being almost the only break in the monotony. No wonder their dark eyes sparkle, and they cease chattering as the story commences.

There lived once, in a country such as Morocco, a little girl. Her parents were dead, the hut they had lived in was falling to the ground from neglect, and their little daughter Seka was so hungry, cold, and sad that it seemed likely she would die before long. One day she heard that not far from her hut there lived a great chief who was as good as he was great. He loved all who were poor and suffering, and if she would go up to his castle and tell her sad story he would allow her always to live there, and give her all she needed, as he had done to many poor children before. Seka was overjoyed at this good news, and quickly set out for the castle; she knocked timidly at the great gates, a porter opened them, and asked her kindly what she wanted.

"To come in," said Seka; and she told him of her poverty and all she had heard of the owner of the castle.

"Yes," said the porter, "you are just one of those he likes to have here; but did you not read what is written over the gate? You cannot come in here in those dirty rags; you must be clean and white."

Seka looked up and read in golden letters over the gates "There shall in no wise enter in anything that defileth." "They shall walk with me in white." "And I am so dirty," she said, looking at her old dress; but I will run to the river and wash and soon return."

Away she started, and at the river found many others washing; they gave her soap, and she worked hard to make herself and her garments clean. The hot sun soon dried her things, and by midday she was again at the gate. She knocked and the porter opened, and again he asked her what she wanted.

"Why you know," replied Seka, "I want to come in: I have washed myself clean; let me into the beautiful home."

"But you are not nearly clean enough yet," said the porter, "perhaps to you your things look better, but they are still soiled and stained; you must be pure and white as are all the rest who live here. I cannot let you in." And again the door was shut.

Poor Seka returned rather sadly to the river, but determined to wash harder than ever. She scrubbed and rubbed with all her might, till she was quite tired and could do no more; but when the sun dried the clothes many a dark spot and stain still showed.

"I will fold them over," she thought, "so that the porter may not see them." Poor little untaught Seka! She did not

know it was wrong to do so. And with all the black spots hidden from view she hurried back to the gate. The day was nearly over when once more she knocked and the porter opened.

"Little one, what do you want?" he said, in a sad voice.

"Oh! let me in quickly," cried Seka. "Look, I am all clean now."

But he reached out his hand, and, turning back the folds of her dress, said, "Alas! I cannot; while a single spot remains you are not clean enough to enter here." Once more the gates closed and the child was left outside!

Tears were running down her thin cheeks as slowly she again went down the path to the river. "I shall never live in that lovely home," thought she, "never play with those happy children, or have the great chief speak to me; never, never! For I have done all I can to make myself clean; it is no use trying any more: those stains will never come out;" and she flung herself on the ground, crying as if her heart would break.

Just then someone passed, and when he saw her stopped and gently asked her why she was crying? With many tears she told him her story. "Dear little one," said the stranger, "how could you be so foolish? Those old rags can never come clean; all the soap in the world could not make them white. You must have a new dress before you can enter my father's house."

"Oh, sir," said Seka, "I have no money; I can never buy it."

"But I can give it you," said her friend. "My father sent me to find you. Did no one ever tell you that it is his will that all who would live with him must first come to me to be made ready?"

No, no one had ever told this little one, but very gladly she went with him while he gave her the new dress and all she needed.

Before dark, Seka, in spotless white, was once more at the gate; as the porter opened it, his face was full of joy. No need now to ask any question; the gates were flung wide open, happy children gathered round to welcome her, and with shouting and singing they bade her "enter in." Listen to the song they are singing:—

"They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat, and God shall wipe away all tears from their eyes."

Dear English children, you know that it does not matter in the least to our loving Father in heaven what sort of bodies hold the souls He loves—white or black healthy or sick—rich or poor, He loves us all and longs to see us in His home. But the little story is to show that we are hopelessly stained with sin. You know it is Jesus who bought us with His blood, and that He will give the robe of His righteousness to every one who asks. But away in dark Morocco there are thousands to whom no one has ever told this good news, who think, like poor Seka, they must wash themselves white. They all tell us they want to go to heaven, and to make themselves worthy, as they think, to go there; they fast, say long prayers, give alms, and make toilsome pilgrimages—all in vain. "The blood of Jesus Christ His Son cleanseth us from all sin:" nothing else can. We do long that by-and-bye numbers of these who are now in darkness shall be filling the "many mansions." Will you, who have found the Light of Life, pray that it may be so, and work for it too?

"There is a City bright,
Closed are its gates to sin,
Naught that defileth—Naught that defileth—
Can ever enter in."

Yours in happy service in Morocco,

JENNIE JAY.

THE NORTH AFRICA MISSION.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt, with a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated self-denying brethren and sisters.

Its Character is like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

For Support the Mission is entirely dependent on the free-will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

LIST OF DONATIONS FROM JUNE 1st TO JULY 31st, 1892.

1892.		General.		1892.		General.		1892.		General.		1892.		General.					
Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	No. of	Receipt.	£ s. d.			
June 1...	6553	0	1	6	Brought forward	133	15	9	Brought forward	238	13	11	July 6...	6664	0	3	0		
1...	6554	5	0	0	June 10...	6591	5	0	0	24...	6629	1	1	0	6...	6665	0	5	0
1...	6555	1	0	0	10...	6592	1	0	0	24...	6630	0	13	6	6...	6666	0	12	5
1...	6556	10	0	0	10...	6593	0	10	0	25...	6631	1	0	0	7...	6667	18	15	0
1...	6557	0	0	10	10...	6594	0	10	0	25...	6632	0	5	0	7...	6668	1	0	0
1...	6558	3	6	0	10...	6595	1	0	0	25...	6633	1	9	7	8...	6669	1	0	0
1...	6559	1	0	0	10...	6596	1	0	0	27...	6634	0	10	0	8...	6670	0	1	6
2...	6560	0	10	0*	10...	6597	1	0	0	27...	6635	0	3	0	8...	6671	0	1	0
2...	6561	0	10	0*	10...	6598	0	10	0	27...	6636	10	0	0	8...	6672	3	10	0
2...	6562	1	10	0*	11...	6599	0	4	0	28...	6637	1	0	0	9...	6673	1	0	c*
2...	6563	0	5	0	11...	6600	2	0	0*	28...	6638	0	10	0	9...	6674	7	0	0*
2...	6564	0	10	0	13...	6601	1	0	0	28...	6639	0	2	7	11...	6675	0	10	0
3...	6565	10	0	0	13...	6602	0	5	0	28...	6640	1	0	0	12...	6676	10	0	0
3...	6566	5	0	0	14...	6603	10	0	0	29...	6641	0	3	6	12...	6677	11	0	0
4...	6567	0	7	6	14...	6604	2	0	0	29...	6642	0	10	6	12...	6678	25	0	0
4...	6568	0	5	0	14...	6605	0	2	6	29...	6643	0	10	6	13...	6679	2	0	0
6...	6569	0	2	6	14...	6506	0	2	6	29...	6644	2	0	0	13...	6680	2	0	0
7...	6570	50	0	0	15...	6607	0	10	0	30...	6645	3	6	0	13...	6681	5	0	0
7...	6571	1	0	0	15...	6608	5	0	0	30...	6646	15	0	0	13...	6682	0	10	0
7...	6572	0	5	0	15...	6609	0	5	0*	30...	6647	0	7	4	13...	6683	0	8	2
7...	6573	22	12	5	15...	6610	2	2	0	30...	6648	2	0	0	14...	6684	0	5	0
8...	6574	2	0	0*	15...	6611	2	10	0	30...	6649	2	0	c*	14...	6685	1	0	0
8...	6575	4	0	0	15...	6612	0	6	0	30...	6650	3	0	0	14...	6686	0	10	0
9...	6576	0	10	0	15...	6613	0	12	2	July 1...	6651	10	0	0	15...	6687	0	2	6
9...	6577	0	5	0	15...	6614	1	3	6*	1...	6652	0	5	0*	15...	6688	0	10	0
9...	6578	10	0	0	17...	6615	50	0	0	1...	6653	0	9	3	15...	6689	25	0	0
9...	6579	0	5	0	17...	6616	5	0	0	2...	6654	0	2	6	15...	6690	25	0	0
9...	6580	1	0	0	17...	6617	0	10	0	2...	6655	0	10	0	15...	6691	1	0	0
9...	6581	0	5	0	17...	6618	2	0	0	4...	6656	0	4	0	15...	6692	0	10	0
9...	6582	0	2	6	18...	6619	1	0	0	4...	6657	0	10	0	15...	6693	5	5	0
9...	6583	0	10	0	18...	6620	1	0	0	4...	6658	50	0	0	16...	6694	1	0	0
9...	6584	0	2	6	18...	6621	0	17	0	6 Readers of	6659	21	9	0	18...	6695	0	10	0*
9...	6585	0	2	0	20...	6622	0	10	0	Christian.	6660	7	13	2	18...	6696	2	0	0
9...	6586	0	10	0	20...	6623	1	11	6	6...	6661	0	5	0	18...	6697	1	6	0
9...	6587	0	2	6	20...	6624	2	0	0	6...	6662	7	0	0	18...	6698	0	2	6
9...	6588	0	3	0	21...	6625	1	0	0	6...	6663	15	12	4	30...	6730	1	10	0
9...	6589	0	2	6	21...	6626	0	2	0	6...	6664	0	13	2	30...	6731	2	2	11
9...	6590	0	10	0	22...	6627	0	13	0	6...	6665	0	5	0	30...	6732	0	8	6
Carried forward	£133	15	9		Carried forward	£238	13	11		Carried forward	£46	17	4		30...	6733	0	10	0
										Carried forward	£564	16	8		30...	6734	0	1	0
														30...	6735	0	3	0	
														Total ...	£769	14	4		

* Special Funds.

GIFTS IN KIND: June 2nd (74), bedstead, palliasses, and four pillows; June 21st (75) parcel of garments; July 11th (76) parcels of books; (77) box of garments for Miss Lambden; July 13th (78) two hampers of bottles and linen; July 23rd (79), one parcel of Kabyle garments July 26th (80) hamper of bottles; July 30th (81), parcel of clothing; July 30th (82), two boxes of garments, bottles, etc.

The above List contains two months' Donations.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Fez.		Algiers.		*Miss GRISSELL Oct., 1888	
Dr. T. G. CHURCHER .. Oct., 1885		Miss E. HERDMAN .. Jan., 1885		Mr. W. G. POPE Feb., 1891		Miss A. A. HARDING Oct., 1889	
Mrs. CHURCHER, <i>nee</i> ROBERTSON Oct., 1889		Miss M. COPPING June, 1887		Mr. E. CUENDET Sep., 1884		*Miss R. JOHNSON Oct., 1890	
Miss B. VINING Apr., 1886		*Miss I. L. REED May, 1888		Mrs. CUENDET 1885		Miss A. M. CASE 1890	
Miss S. JENNINGS Mar., 1887		ALGERIA.		Mr. J. L. LOCHHEAD .. Mar., 1892		Dr. C. S. LEACH June, 1891	
Miss M. C. LAMBDEN .. May, 1888		Tlemcen.		<i>Mrs. Lambert's Home.</i>			
Mr. J. J. EDWARDS Oct., 1888		*Mr. M. H. MARSHALL .. June, 1887		Miss M. YOUNG Feb., 1891		Miss B. ROBERTS Mar., 1892	
Mrs. H. BOULTON Nov., 1888		*Mrs. MARSHALL Mar., 1888		Miss K. JOHNSTON Dec., 1891		Miss M. SCOTT "	
*Dr. C. L. TERRY Nov., 1890		Miss R. HODGES Feb., 1889		Miss E. TURNER "		DEPENDENCY OF TRIPOLI.	
*Mrs. TERRY "		Miss A. GILL Oct., 1889		Miss L. K. LOCHHEAD .. Mar., 1892		Tripoli.	
Miss K. ALDRIDGE Dec., 1891		*Miss A. E. WYATT Feb., 1891		<i>Kabyle Work.</i>			
Miss M. BONHAM Mar., 1892		Miss L. GRAY "		Djemaa Sahridj.			
Miss M. MELLETT "		Mascara.		Miss J. COX May, 1887		EGYPT.	
<i>Spanish Work—</i>		Mr. F. CHEESEMAN .. Jan., 1886		Miss K. SMITH "		Alexandria.	
*Mr. N. H. PATRICK .. Jan., 1889		Mostaganem.		Miss E. SMITH Feb., 1891		Mr. H. G. HARDING .. Feb., 1889	
*Mrs. PATRICK Sep., 1889		Mr. A. V. LILRY July, 1885		*Miss E. E. SHELBOURNE .. "		Mr. W. H. VENABLES .. Mar., 1891	
Miss F. R. BROWN .. Oct., 1889		Mrs. LILEY Apr., 1886		REGENCY OF TUNIS.			
Casablanca.		Cherchel.		Tunis.			
*Miss J. JAY Nov., 1885		Miss L. READ Apr., 1886		Mr. A. S. LAMB Oct., 1883		Mr. W. SUMMERS Apr., 1887	
*Miss A. K. CHAPMAN .. Oct., 1889		Miss H. D. DAY "		*Mrs. LAMB "		Mrs. W. SUMMERS, <i>nee</i> FLETCHER May, 1890	
Dr. G. M. GRIEVE Oct., 1890		Constantine.		North Africa Mission.			
Mrs. GRIEVE "		Miss L. COLVILLE .. Apr., 1886		A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.			
Tetuan.		Miss H. GRANGER Oct., 1886		“English Ladies in Tunisian Villages.”			
Miss F. M. BANKS May, 1888		Miss M. BROWN Mar., 1892		Same size and price as above.			
Mr. C. MENSINK Oct., 1888		North Africa Mission Leaflets.					
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