

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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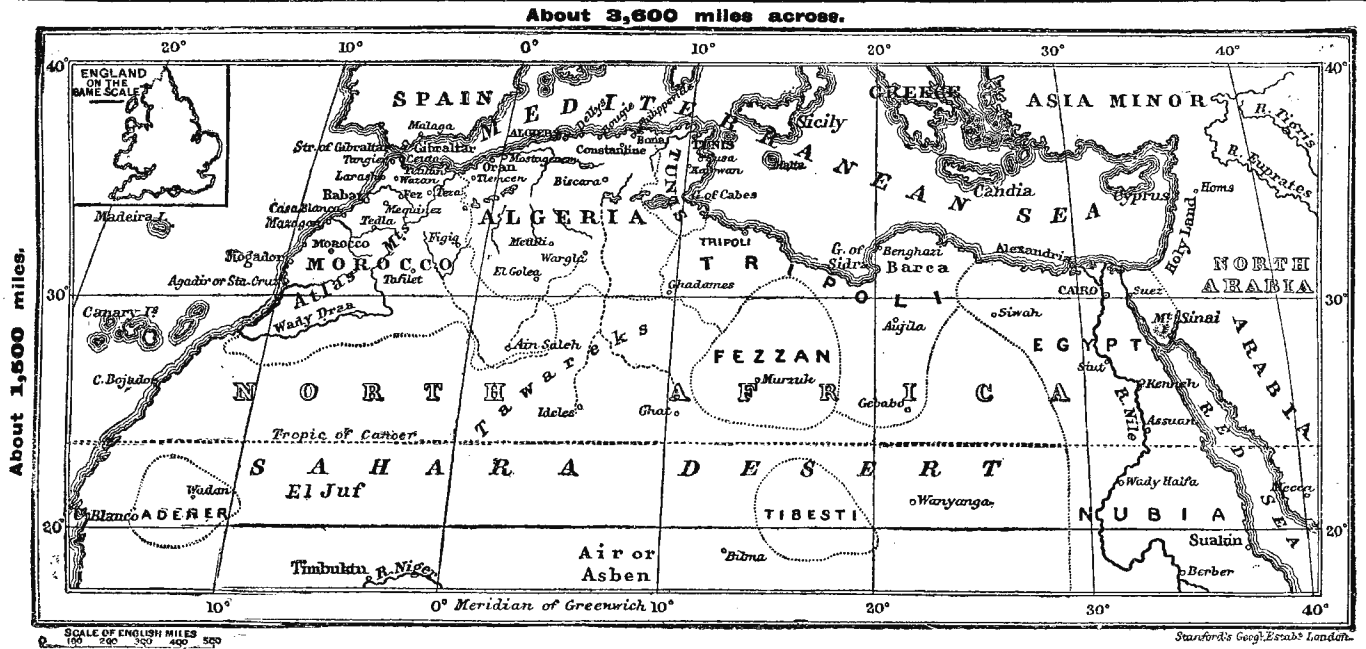
A MOORISH BEGGAR.

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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 1892 it had substantial mission premises, with hospital in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six 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 about two thousand miles of railway.

The North Africa Mission has seven stations and twenty-two 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. Twelve 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. Who will go to them? A Medical Mission has been 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 others have since 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 commenced work in Lower Egypt in April, 1892, and has, including wives, seven missionaries there. The population of this portion of the country is estimated at nearly $4\frac{1}{2}$ 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, and another brother and his wife who were thinking of taking up the work, have through ill-health been obliged to come home.

NORTH AFRICA.



A MOORISH BEGGAR (see page 128).

Urgency in Prayer.

PRAYER is the expression of our needs to God in order that He may meet them. These needs may be slightly realised or deeply felt. In the one case, prayer will be little more than the repetition of certain words; in the other, the deep, earnest cry of the soul to God for help. In the first case, the petitioner will hardly remember what he has asked for or recognise the answer if it comes; in the second, the response will be watched for more than by those that watch for the morning, and probably gratefully acknowledged as having come from God Himself.

Do we not all require a *keener sense of our needs*? and may not our want of this keen sense be a reason why the Lord does not answer us sooner? Do we not sometimes mentally recognise our wants without feeling them intensely?

If so, our first prayer should be for a suitable appreciation of our helplessness. We are all to some extent aware of the importance of this truth in regard to the unregenerate, and recognise that the greatest obstacle to a sinner's salvation, whether at home or abroad, is his terrible unconsciousness that much is the matter. It is ever the aim of the enemy of souls to blind men to the wickedness and danger of their state, and when he cannot quite succeed, to supply them with some counterfeit remedy which may deter them from going to the Great Physician.

We need God. Not His power and His grace only, but God Himself in all His fulness as He dwells in Christ. How little we understand the breadth and depth of our need, and how constantly the evil one is tempting us to do part of our service in our own strength, and to bear fruit of ourselves and forget the words of Christ, "Without Me ye can do *nothing*"! What utter and absolute helplessness such words imply! Nothing; if we had to stop for ever at this we might well despair, but we need not. Paul learned to say, I can do all things through Christ that strengtheneth me, and we may enjoy the same glorious experience if *in conscious utter helplessness and poverty by believing prayer we draw upon the sufficiency of our Almighty God.*

How are we to learn our own absolute insufficiency, and really come to an end of ourselves? We have read it often enough and said it often enough, but this is not sufficient; it has to be learned *experimentally*, as most things have before they are of much value to us. A large share of our life in God's school has to be spent on these subjects. Month by month, and year by year, we need to take a fresh course of study, so that we may graduate in humility and self-distrust. As we thus learn our own emptiness, our prayers will be hearty supplications and strong crying unto Him who performeth all things for us. Our inmost soul will speak to God of its deep needs. Then, as we receive of His fulness, we shall grow in an experimental knowledge of God. Our acquaintance with Him will be personal, and not merely theoretical. We have seen some souls convinced of sin, but who have not yet learned their impotence. How diligently they labour to establish their own righteousness! How slow they are to learn the fruitlessness of the task! As some poor bird, dashing against the window-pane in its efforts to be free, sinks helpless and exhausted to the ground, and only then permits some kind hand to pick it up and set it free, so they feel their bondage, but are unable to deliver themselves, and will not accept help till they have exhausted all their own resources. Some Christians are in danger of *trusting* to their own efforts for holiness or successful service instead of humbly coming to the Lord to be guided, led, and enabled. When we have come to the end of ourselves, we may *use* whatever abilities God may have granted us, but we must not trust in them. This is illustrated in the following two passages: "Be ye not as the horse or as the mule, which have no understanding" (Ps. xxxii. 9). In other words, use your understanding; but, on the other hand, "Trust in the Lord with all thine heart, and *lean* not unto thine own understanding" (Prov. iii. 5).

The Laodicean Church was pre-eminently unaware of its needs, though to the eye of Christ they were most painfully apparent. The Pharisee was well pleased with himself and thought he needed nothing; while the poor Publican, overwhelmed with his own vileness, pleaded for mercy on the ground of the sacrifice, and went home with his petition granted. It was the sense of need that gave point and purpose in prayer and brought the longed-for freedom from guilt.

May God give us all a deeper and deeper sense of *our* needs, and thus urgency in prayer which shall call down help and blessing for ourselves and North Africa.

FAREWELL MEETINGS.

Two Meetings, to take farewell of a number of Missionaries who are returning to their field of labour in North Africa, will (D.V.) be held in EXETER HALL (Lower Hall), on TUESDAY, OCTOBER 2nd, at 3 and 7 o'clock.

The following are expected to be present:—From Morocco: Dr. T. G. Churcher, Mr. N. H. Patrick, Dr. and Mrs. Grieve, Miss Jay, and Miss F. R. Brown. From Algeria: Miss Colville and Miss Albina Cox. From Tunis: Mr. and Mrs. G. B. Michell and Miss A. Case. Also Miss Bagster, Miss North, Miss Hammon, and Miss Breeze, who are going out for the first time.

The Chair will be taken at 3 o'clock by R. C. MORGAN, Esq., and at 7 o'clock by Dr. H. GRATTAN GUINNESS. Addresses will be delivered by Pastor James Stephens, A. C. P. Coote, Esq., Gen. F. T. Haig, Mr. Edwd. H. Glenny (Hon. Sec.), and the Outgoing Missionaries.

MILDMAY CONFERENCE HALL.

A Farewell Meeting will be held in one of the large rooms of the above on THURSDAY, OCTOBER 4th. The Chair will be taken at 7 o'clock, and Addresses delivered by Mr. Edwd. H. Glenny (Hon. Sec.) and Outgoing Missionaries.

Notes and Extracts.

PRAYER MEETING.—A weekly meeting for prayer is held at the City Y.M.C.A., 59 and 60, Cornhill, every Tuesday afternoon, from three to four o'clock. The entrance is in Gracechurch Street.

THE Prayer Meeting at Barking is continued, as usual, on Friday afternoons, at four o'clock. Tea is provided. A convenient train leaves Fenchurch Street at 3.15.

The opening of a new line of railway from South Tottenham to East Ham brings Barking into closer connection with the north and north-east of London, and will, we hope, enable our friends from those districts to pay us an occasional visit. The train most suitable for our prayer meeting is that leaving Highgate Road at 2.48; Walthamstow, 3.11; and Leytonstone, 3.18, reaching Barking at 3.40. It is necessary to change at East Ham by this route.

ARRIVAL.—Dr. and Mrs. Leach have returned from Tunis, *via* Marseilles and Paris, reaching London on Monday, August 27th. They bring cheering news of the progress of the Lord's work in that city.

FAREWELL MEETINGS.—We would draw the attention of our readers to the announcement on page 114, giving details of Farewell Meetings arranged for the early days of October, at Exeter Hall and Mildmay Conference Hall.

We hope all our friends will make an effort to be present at one or more of these meetings, and thus show their sympathy with this endeavour to carry the Gospel to the many millions of Jews, Moslems, and Europeans in North Africa.

AMONGST the contributions received during the month of August was the following, "Ragged School, Bristol," 11d. Many of these little lads were shoeless, ill-fed, and wanting clothes, but they brought their farthings for "the poor Arab boys." What an example to those who have been entrusted by the Lord with good incomes. "To whom much is given, of him shall be much required."

"THE cares of this world and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful." So said the great teacher as He observed some of the seed from the sower's hand dropping amid the thorns, and we all know how true this is in actual life. With many of God's children these same cares arising from the needs of the family, the keen competition in trade, etc., absorb much time and thought, leaving but little for the consideration of those important problems that have to do with the evangelization of a lost world.

AFTER the second battle of Bull's Run, when the wires were down and the people in a fever of anxiety for news, a letter addressed in Stonewall Jackson's handwriting reached the post-office at Lexington, his home. Many were eager to know how the battle had gone, and the letter was hastily opened. It read as follows: "Dear Pastor, I remember this is the day for the collection for Foreign Missions. Enclosed find my cheque."

On the eve of battle, with the fate of a nation trembling in the balance, this sturdy warrior remembered there was a fiercer fight in progress, a conflict of light and darkness—of the powers of heaven and hell—and this had such a warm place in his heart that its claims must have attention however pressing the emergency.

"Thy Kingdom is an Everlasting Kingdom, and Thy dominion endureth throughout all generations."

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

September 22nd, 1894.

DEAR FELLOW-HELPERS,

Though our financial mission year begins in May, the period of special activity commences with October. Farewell meetings of old and new missionaries are soon followed by departures to various regions of the North African Mission field in readiness for renewed labours for God and the souls of men during the cooler and more pleasant period of the year, when continuous labour is not extremely exhausting. The month of August was a very trying one in Algeria. Hot winds were frequent, and a considerable amount of illness has prevailed. Miss Read and Miss Day, of Cherchell, have both been ill with fever. For a time Miss Read was in a critical condition. Now, we are thankful to say, both are better, but the doctor recommends that they should return for a time to this country. At present they are staying with Miss Trotter in Algiers, but will move on when stronger.

Morocco is in a very disturbed condition. The new young Sultan and his advisers seem unable to control the tribes, and unless things improve, the Government can hardly last. We ask prayer for the missionaries, especially for Miss Herdman and those with her in Fez, and for the South Morocco missionaries in Morocco City. Miss Herdman is more than ever encouraged by the reports of natives professing to be converted in various places. Mr. Edwards, in Casablanca, also speaks of two that he thinks are genuine cases. Miss Bolton, in Tetuan, also has good news of Spaniards professing faith and growing in grace.

It is arranged for Dr. Churcher to go out to Tunis in November for a few months, to take the place of Dr. Leach during his stay in England, so that the medical work may not be stopped. Mr. and Mrs. Michell are also hoping to return in October. The workers report favourably of Ahmed and the other converts there.

In Tripoli, Mr. Harding writes of increased attendances at the Medical Mission, and some cases of interest among the people.

Mr. Summers, of Alexandria, asks prayer for a Moslem inquirer who has been a frequent visitor.

Elsewhere will be found the Annual Financial Statement and explanatory remarks. The receipts for the past few weeks have continued low, and we should be thankful to receive, in God's good way and time, several hundreds of pounds. The new workers who come to Barking on October 1st to study Arabic will also be an increased expense, though some of them, we are glad to say, have friends who will seek to help towards their maintenance.

We shall hope that all who can will be present at our meetings at Exeter Hall on Tuesday, October 2nd, at 3 p.m. and 7 p.m., to bid farewell and commend to God those who are going to the mission field.

Begging a continued interest in your prayers,

I remain,

Yours faithfully in Christ,

EDWARD H. GLENNY.

BELFAST AUXILIARY.—During the past month the Lord has graciously raised up a friend in J. C. H. Lepper, Esq., who has kindly consented to act as Hon. Sec. for an auxiliary to the North Africa Mission in that city.

Belfast has already given us two missionaries in the field, and others preparing to go forth. We feel sure that they will be followed by the prayers and sympathy of friends in the North of Ireland.

Mr. Lepper would be pleased to supply information or receive donations or gifts in kind at 41, Ann Street, Belfast.

Year ending April 30th, 1894.

REVIEW OF WORK IN THE NORTH AFRICA MISSION.

EDITED BY MRS. HAIG.

"Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass."—*Isaiah xxxii. 20.*

"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."—*Psalms xxvii. 14.*

DID He who is perfect in knowledge take thought for Nineteenth Century Missionaries when these words of cheer were written? Surely yes, for well He knows the "long patience" required in His husbandry, and how "the feet of the ox and the ass," the patient, plodding creatures, upon which the most laborious tasks are laid, must fittingly symbolize the quiet, untiring work which He asks of so many of His servants, and which, moreover, He gives them grace to render. Our gracious Heavenly Master sends them out with a blessing, and as we look through one after another of the short summaries of a year's work sent in by North Africa Missionaries, and see how praise and thanksgiving for help received stands first in all, we feel that they have been blessed.

To begin with

MOROCCO—TANGIER.

In the forefront of work done in this country must be placed that of the Medical Mission in Tangier. In the Tulloch Memorial Hospital, 212 in-patients have received treatment and nursing during the year, and every one of these during their stay have daily, usually twice a day, heard God's Word, read and explained to them by those to whom they were under a great obligation, and probably were personally grateful. Besides these, there have been 5,010 attendances of out-patients, which of course represents a smaller number of individuals, as some have been supplied with medicines several times, but still a *large* number, and one to be very thankful for when we consider that they all had the Gospel of the grace of God carefully and simply put before them at least once. Every one of these Mohammedans have been, for once at least in their lives, pointed to Jesus Christ as God's own appointed sin-bearer, the only Mediator and Intercessor for mankind.

Moreover, by means of the patients, the written Word is spread to many parts inaccessible at present, owing to the fanaticism of the people or the fewness of the workers.

We wish it were possible to print DR. TERRY'S graphic description of a day's work in the hospital, but want of space makes it necessary to give only portions of his report. He promises that (D.V.) some details about the patients occupying the different beds in the hospital will be sent later on.

DR. TERRY writes: "It is with deep gratitude to God that we can record a series of answers to prayer in connection with the Medical Mission work. The support of many of the beds was mentioned last year. Instruments were very scanty and much needed, and almost as soon as the need of them was made a matter of prayer a personal gift of a pretty complete set was sent.

"Money was needed for altering several floors and roofs, and for building an isolation ward. Little by little gifts came in sufficiently to allow of all that was needed being done.

"A lady doctor was felt to be needed very much, and from time to time, unitedly and in private, this was prayed about. The support for one has now been promised.

"A better quality and a larger supply of drugs was much

desired, and then gifts of money were sent for this special purpose, besides a liberal donation of tabloids and other drugs.

"Prayer for an increase of funds for the general expenses of the hospital was answered recently by a donation of £100 for that purpose.

"The number of patients seen is only a small part of those who might be seen if all who came to the hospital at odd times were treated. Many come who cannot get to the hospital early enough to be in before the door is shut in the morning. Then, men come on women's days, and *vice versa*. None of these can now be admitted. With an enlarged staff and accommodation, a very large medical work might go on here, and if an increase of numbers treated, means an increase of hearers of the Gospel, this is what is needed. Of course, more workers must mean more funds; but God can increase subscriptions in answer to prayer.

"Several changes have been made during the year. One which was made with much regret, was the exclusion of Jews and Jewesses from the out-patient department. The attendance of these was increasing very much, and as we felt obliged to cut down numbers, and as many of the Jews did not understand the addresses in Arabic, it was thought best to stop their coming. They do not need the medical aid to any great extent, as much is provided gratis in the town, and it was felt that what they do need is a worker specially for themselves. So, while making known this want to God, we stopped their coming to the hospital. The prayer has been heard, for some workers have, it is reported, been appointed for work among Jews in Tangier.

"Towards the end of the year it was found necessary to separate the men and women in-patients more completely. Moslem customs are, of course, against allowing men and women being in the same building, and though the wards were completely shut off one from another, despite the utmost vigilance, now and then regrettable occurrences took place. At length, after much prayer, it was decided to cease taking in women at all, and to give the beds to men and boys. Later on it was thought best to see women out-patients in another building. This has led to the taking of a women's house, at which Mrs. Boulton and Miss Vining hope to do work amongst women at other times than when the dispensary work is going on.

"Will friends join in praising God for giving means and strength for what has been attempted, and in praying that faith, grace, and faithfulness may be given to each worker, so that souls may be brought to Christ. It is a privilege to take Christ to sinners, but a still greater privilege to bring sinners to Christ."

MISS ALDRIDGE is still the only trained nurse in the hospital and though the other ladies of the Mission help a great deal, still the principal part of this arduous work falls on her. Two more skilled nurses are *greatly* wanted, now that the women are to be attended to in a separate house, and we earnestly commend this need to the prayers and the help of Christian women.

Miss Aldridge, we fear, has been a good deal over-worked, and she has had to struggle to acquire a knowledge of Arabic while pressed with other duties, but in this she seems to have been greatly helped.

She writes, "The past year has been one of increasing work, both amongst in and out-patients in hospital, and of visits to people in their houses, though very much more of this could be done if one had more time; medical work makes so many openings.

"In the Autumn I began a little reading and talk with the women in their ward in the evenings, and much enjoyed having a little bit of spiritual work again, and seeing the interest deepen as some listened night after night.

"Now that for the present we are not taking in women, I am trying on Sundays to have a little time with the patients in the small wards, while the doctor is giving an address in the larger ones.

"During the year we have made a number of visits to the villages about Tangier. We have been praying so much for these, that work might be done amongst them, that when calls came, we felt we must go, even though it was difficult to find time, or to afford a donkey. In one village, where Dr. Terry and I went many times to attend to a young woman ill with dropsy, until her death, we are now looked upon as friends by most of the people, one or another coming in constantly to see us. From many other villages requests often come for some one to go to them, but it is impossible for us to overtake more than a little of this work."

MISS VINING writes: "Mrs. Boulton and I have taken over the care of the women, so that, for the present, at least, I am withdrawn from the hospital. This new departure was commenced on June 1st (see page 128).

"Two events of special note this past year, were the deaths of two patients, a man and a woman, of whom we had strong hope that a work of grace had been begun in their hearts. The man, Foki Aisa, had been months in the hospital, and from the first showed interest, and a desire to know the truth. He was a diligent reader of his Testament, and though he was never a great talker, there was a simplicity and tenderness about him which made his case more hopeful than most. His death was sudden and his condition such as to prevent any conversation at the last, but we trust he died in faith.

"About the woman Zohra, I have hardly a doubt that she was really trusting Jesus. She had been more than once an in-patient at the hospital, and suffered terribly, but whatever her bodily state, she was always ready to listen to the words of Jesus. The day before leaving the hospital on her last visit, she answered clearly and satisfactorily questions as to the way of salvation, and spoke of Jesus being 'the joy of her heart.' She died suddenly three days after.

"In looking back over the year, what has been accomplished seems so little, the need so vast, and the time so short, that one longs for more labourers. Surely, if God's people at home realised how much their aid is wanted, more of them would come to the help of the Lord against the mighty."

MISS JENNINGS has had her hands full with various pieces of work, as she is always the one called upon for help in times of sickness among the mission families. She also undertakes a good deal of the nursing in their own homes, of patients who cannot be taken into the hospital. In doing this, she comes in contact with many sad cases of poverty, and reminds us how glad she is to receive gifts not only of native garments, but old clothing for poor Europeans and Jewesses.

The Night-Refuge for men has been re-opened since Miss LAMBEN's return from England, and she is again engaged every evening in speaking with those who come to it.

MISS JAY'S SCHOOL IN TANGIER.

Since the beginning of 1894, Miss JAY has exchanged her class of boys—although she was greatly interested in them—for one of girls. Her reason for making this change was that so many girls wished to come and be taught; it was impossible to have both boys and girls, and it seemed to her that the latter had the strongest claim, as they got no teaching at all, while the boys can, at least, learn to read in their own schools. We commend the case of the boys to some who love the children for Christ's sake. Miss JAY gives the following account of her work during the year:—

"The school was open for boys all through the summer and autumn of last year, except during part of August when I went

with Miss Brown to Spain. They were rather a noisy party, but grew more orderly as the weeks went on; and were very quick in committing to memory texts and Bible History. We had, except on wet days, a large attendance, almost always between twenty-five and thirty, and fresh pupils were constantly asking to come. I was saddened by the loss of my little Hamed, my first pupil, and a child of unusual promise. The whole family went to Mecca at the time of the pilgrimage. There the father died of cholera, and it is difficult for the others to return alone, but I hear from little Hamed's aunt in Tangier that the child is alive and well.

"On September 1st, I commenced the Women's Bible and Sewing Class. Nine came the first afternoon, and the number has been continually growing. Our highest number has been thirty-one. There has been much to encourage us in this class. At times we have had very serious talks together, when the work has been all put down, and the heads bent forward to listen. I believe in many of their hearts a work has begun. There are eight about whom I feel specially hopeful, and for whom I would ask prayer.

"The work amongst the children has led to much visiting, both in the Kasba and in what I call "my parish"—a large collection of huts close to us in the lane leading to the sea. We know every family there, and are frequently sent for, for all sorts of things, sharing most of their joys and sorrows. We give a good deal of medicine to the women and children, and send the serious cases to the hospital. There is much poverty among the people, and we have been thankful to give garments and food to many sad cases. In April there was an alarm of small-pox, but it only affected one family. This led to my vaccinating sixteen of the younger children, who had not yet had the complaint.

"All through the year the parents of the children, and numbers of Moorish visitors, come in and out constantly; they see all that is going on, and often stay to the children's Bible lessons. This gives us constant opportunities of speaking to them of Christ. They come from the villages as well as the town, often several together, and we have had some happy little services with them. Only one woman has shown real opposition. She has come three times and forcibly removed her children (dear little twins of seven years old), and beaten them for attending the school, yet still the children wish to come. Many of the children come to tea with me, and one little girl, living very near, is with me all day long, but goes home to sleep.

"Since October I have had the foki to a Bible reading every Sunday afternoon. He has come most regularly, and often brings a friend with him. Our servant is also always present. We are studying the Acts of the Apostles.

"Through the kindness of friends who have supplied me with funds to assist the prisoners in various ways, I have been able to visit both the men's and women's prisons several times, and I hope to continue this work.

"I have had the valuable assistance of Mrs. Ferah (widow of a Syrian Colporteur) in teaching the children during several months, and it has been a great help to the work.

"The year has been one of hard, but very happy, work. I praise God for a time in which there have been many trials and difficulties, but in which the mercies and blessings far out-number them all."

SPANISH WORK IN TANGIER.

With regard to this part of the work, we are sure our friends will join Mr. PATRICK, and their helpers Mr. and Mrs. Barnard, in thanksgiving for the manifest blessing granted to it. He writes:—

"We praise God for large and successful meetings, for during the past winter from 500 to 800 souls have attended

the meetings each week, and we believe some of these people have yielded themselves to Jesus.

"Besides the evangelistic meetings we have continued one small day school, two Sunday schools, two mothers' meetings, a children's dorcas, morning prayers, and the dispensary work. A 'Hymn-reciting Contest' was very successful, and the first prize was won by a lad who recited thirty-three hymns without a mistake.

"Our first Industrial Exhibition was encouraging.

"We praise God for the persecution of the year; for, whilst it has not been as severe as in the previous twelve months, it has continually reminded both workers and converts of the need to abide under the shadow of His wings. We have seen God making the wrath of man to praise Him and help us. We received notice to leave one of our out-stations, but were able to purchase more suitable premises.

We praise God for the growth in grace of the converts. They are more desirous to help others than heretofore. In three months, the two Mothers' Meetings have made 140 garments not for themselves, but to be given to the needy. One brother has been a daily encouragement, for Pepe C. has attended nearly every meeting, and usually brings some stranger with him. He lately carried out literally our Lord's teaching in the story of the Good Samaritan, for going home late one night from a meeting he stumbled over a poor fellow who had been attacked, robbed, beaten, and left unconscious. Pepe took him to his house, bandaged up his head, gave him supper and a bed, and the next morning took him on a donkey to the hospital. We praise God for Pepe and other converts. Miss Brown being in England for the summer (as well as Mr. and Mrs. Patrick), Pepe is trying, in some measure to fill her place, by gathering the neighbours together and conducting morning prayers."

MISS BROWN also writes: "Many evenings during the winter our Mission Hall was so crowded with men, women and children, that we had not seats enough for all. Many have told me, again and again, how they have enjoyed the singing, and hearing the Word of God read and explained, and some men after having worked hard all day, have missed their evening meal rather than miss the service.

"One family, who for more than a year had attended morning prayers, had to leave the neighbourhood and go some distance away on account of work. They said, with tears in their eyes, they should miss the meetings more than anything, and they asked me to give them a Bible and a hymn book, that they might have a service in their own home.

"Another encouraging case is that of a woman who came from Spain. She had never heard the Bible read, nor seen it before. She was only with us a few months, but during that time she learnt to love the Word of God. Many times, as we read together, the truth went home to her heart, and she would exclaim with tears, 'It is good, it is true.' She has now gone back to her own country, taking with her a Bible. God grant that the seed sown may take root in her heart, and bring forth fruit to life eternal.

"Three new converts baptized during the year appear to be steadfast and growing in grace."

Miss Brown expresses her thankfulness for many answers to prayer during the year, but we must pass on from this part of the field to

TETUAN.

Here, as in Tangier, various branches of work have to be carried on, in order to reach both Moors, Jews, and Spaniards. During most of the year only three ladies have been at this station, and they have all had to care for each of these three classes.

MISS BANKS writes: "The dispensary is open in the

morning four times a week, and between fifty and sixty patients attend, Jews as well as Moors. The only break has been during Ramadan, when, as the patients may not take medicine during the day, it seemed wiser to close and give ourselves a rest. Gospels have been distributed amongst Jews and Moors, and since October an average of one hundred and fifty a week have listened to the Gospel of mercy.

"Many visits, of course, have followed old or new patients in their homes, and sometimes our hearts have been cheered by real interest displayed, and an inclination to learn from us.

"To get to know the women and girls better, a sewing class for children was started by Miss Hubbard. It has grown into four classes: one for women, one of about twenty-six big girls, and two sets of little ones. In winter these are very well attended, but in the summer the poor almost live in the country, reaping, gathering fruit, etc.,

"In work amongst the Spaniards, the conversion of three souls, greatly rejoiced us and strengthened our faith. (Since this was written, others have confessed Christ as their Saviour.) It is most difficult to carry on this work. We can almost see the enemy fighting us at every step: sometimes it is a hopeful listener frightened away from us by threats, sometimes our children removed from School. A perpetual struggle is going on, breaking out where we least expect it. Still, praise the Lord, we are not a bit cast down about it: it shows the enemy is alarmed, and that some of his poor captives are learning about a better Master. We have now thirteen Spanish children in the school, a Gospel meeting on Sundays, attended by about fifteen, and a mothers' meeting in the week. At one time we had nearly double the numbers in school and meeting, but some are now afraid to come; others have left the town, seeking work."

MISS HUBBARD writes:—"It is the Spanish work that is here bearing fruit first. Just now, while I am writing, I hear the children and one of the women in the next room singing. They are those who have been gathered in during the past two or three months, and are this evening meeting with Miss Bolton for more teaching. They are so bright; their very faces tell of the change that has taken place.

"At the Medical Mission, four mornings in the week, by far the greater part of the patients are Moors; at times a good many Jews come, but never any number of Spaniards. The door stands open, and the people come and wait in the court for their turn. Often we get five or six meetings during the morning, Miss Bolton and Miss Banks taking the inner room, and I the outer one. In the inner room, where we have only the women, we usually have some singing, the women being fond of hearing the harmonium, and it makes them more ready to listen to the Gospel afterwards.

"But in the outer room, and with the men, I don't try the hymns. As a rule, I read with them if they are fokees, or to them if they are not. I read some part of the Gospels and explain as I go along, for none of the ordinary fokees can understand our Bible. I find that even those unable to read listen better if I first read and then explain, than if I simply talk to them with my Bible closed, maybe because it doesn't hurt their pride so much to have a woman read some one else's words. But among the patients it seems to be a daily witnessing. They hear the word once, twice, or it may be three times, and then most of them are gone, while other faces are round us. So it has to be the same message day by day: man's sinfulness, and God's justice and love. The love they are willing to hear of, but not the justice. A fokee said the other day when we were speaking of the necessity of punishment for sin: 'No, God can forgive sin without anyone suffering for it. At the judgment day, He will come down from the throne of His justice, and take the lowly seat of mercy!'

"Now about our classes. We have five classes during the

week for Moorish women and girls, but none for boys. Since the boys' class was stopped about eighteen months ago, we have never again been able to get them. They all seem shy of us. They say they are coming, but don't arrive. In the class for women which Miss Banks has, although none of the women are converted, yet she sees much change in the way some of the older members of the class listen to the teaching, as compared to what they did at first, and she believes that some are really interested in the Gospel.

"On Thursday mornings I have a class of small girls. They come to sew, but their sewing is not much to speak of. Like children at home, some days they will listen and some days they will not, and at times I think their chief idea about God is that His is a great name to use in cursing.

"On Thursday afternoons I have from twenty to twenty-eight big girls, also for sewing, and their sewing is a stern reality, as I know by the amount of calico and print they get through. Before sewing we have a talk, some singing, and also learn a text. Seeing that some of these girls really wanted to listen and to talk of these things more than we were able to do at the class on Thursdays, I asked any that liked, to come on Monday evenings for a Bible class without any sewing. Four times now they have come, usually ten or eleven of them, and very good times we have had. The girl longest with me was married two years ago, but she still comes very regularly. Another who has come almost from the first is black Fatima. She is so brimming over with life and fun that she finds it difficult to keep still, but she, too, is always at the Monday class, and the other day, when I was having a little quiet talk with her, she said how she did long to be better and to leave off lying, which seems to be her special sin. 'But,' she said, 'how can I help lying and doing wrong, for I have done it all my life, and no one ever told me it was wrong, before you came.'

"How many thousands of girls there are, not only in Morocco, but in every land where the false teaching of Mohammed prevails, who, like poor Fatima, are growing up not knowing right from wrong, even the natural conscience being perverted, and evil taught them instead of good. May Christian women in England ponder her words, and each one ask herself 'What am I doing to send the knowledge of Jesus, the Saviour from sin, to those who know Him not.'

FEZ.

Tangier was little affected by the recent political events caused by the death of the Sultan, and the accession of his young son only fourteen years of age, but it was different in Fez. There was much reason there to fear a time of anarchy and lawlessness before the young Sultan could be firmly seated on the throne, but through that time of doubt and uncertainty Miss HERDMAN and her fellow-workers were kept in perfect peace, and God's gracious interposition to prevent any outbreak was most marked. There had been a time of great scarcity, almost amounting to famine, in Fez and the surrounding country, and just at the time of the Sultan's death the new harvest was ready to be reaped. It proved to be a more abundant one than usual, and the villagers and mountaineers were so intent upon getting it safely gathered in that the opportunity for anything like revolt slipped by. Miss HERDMAN wrote: "The famine has been an immense blessing; it has taught me to expect blessing out of calamity from our Heavenly Father's loving hand."

The medical work in Fez has gone on steadily throughout the year. Miss Copping, who had laboured in it from the commencement, has left to take up work in India, and there have been other changes among workers, but still the sick and suffering are welcomed to the little mission house four days a week. They come from every class, and from all

directions—wild mountaineers from the Atlas, educated men from the university, slaves from the wealthy houses of Fez, as well as their mistresses. We commend the work to the prayers of our readers, though we may not write more about it. Miss Herdman wins the hearts of the patients. In the spring she paid a visit to a tribe of noted cut-throats, and spent two days with them in perfect safety. The present staff consists of Miss Herdman, Miss Reed, and Miss Mellett, with Miss Greathead and Miss Crass as their helpers. Another lady with medical knowledge is greatly wanted. Miss Mellett and Miss Greathead have a class for girls, to whom they teach sewing, etc. The girls look upon it as their weekly treat.

CASABLANCA.

DR. and MRS. GRIEVE worked on here alone during great part of the year, but were afterwards joined by Mr. Armour and by a Jewish convert named Darmond, the latter as a helper in the dispensary. Mr. Armour is to make experiments in gardening, while learning Arabic, with a view to combining industrial work with preaching the Gospel, should that be found practicable. Dr. and Mrs. Grieve see patients daily, though not in large numbers. Being alone, he has not been able to teach the patients while they are gathered together, but he has had many conversations with individuals. Later on, MR. and MRS. EDWARDS went to reside in Casablanca, but the troubles arising from the death of the Sultan have been a hindrance to their taking up work so far.

ALGERIA—DJEMAA SAHRIDJ.

Beginning with this, the oldest station of the North Africa Mission ("Mission to the Kabyles" as it was then called), we have to give thanks that "by the good hand of our God upon us," quiet, steady work has been carried on during another year. Disappointments and difficulties have been numerous, but, notwithstanding these, Miss Cox, who has laboured there so many years, can speak of decided progress. She writes:—"It is just seven years since Miss SMITH and I first set foot in this land. The country seemed then, and still is, sunk in darkness and the shadow of death, but, thanks be to God, a light of His own kindling has arisen in the darkness, and a few, a very few of these people are to-day rejoicing in the fact that Christ died for them, and are endeavouring to live for Him. These babes in Christ need constant feeding with the sincere milk of the Word, also continual prayer and teaching by lip and life, till Christ be formed in them. We are cheered by seeing that God's Holy Spirit is working in them, and that, though weak and failing, they are, we believe, making steady progress. Amidst much opposition, they are gradually casting off old superstitions, and are becoming as lights in the darkness.

"The lads who frequent our class for boys, are most regular in their attendance, and intelligent in their answers. In the public meeting places, when the men have spoken of Mohammed as a Saviour, boys who have learned with us have been heard to say, 'No, it is Jesus who saves,' and they are not rebuked by their elders.

"In place of the low, immoral songs of the people, Christian hymns are finding their way into the homes in our village, and verses of Scripture are hidden away in many young hearts.

"The same blessed work will, we trust, be accomplished amongst the girls; but the difficulties in reaching them, and getting their attendance for any length of time, are great indeed.

Miss Smith and I have lately been visiting the surrounding villages. On arriving at a village, we enter the 'thadjmâth,' or public meeting place, and are quickly surrounded by a crowd. We tell them we have medicines with us, if any would like them, but first we would like to sing to them. The

Dr.

TO BALANCES in Hand, May 1st, 1893.

	£	s.	d.	£	s.	d.
AT HOME.						
General Fund	6	16	0			
Specially supported Missionaries	93	16	9			
Outfits and Passages	0	17	5			
Sundry Special Objects	112	7	9			
				213	17	11
ABROAD,						
Spanish Mission, Tangier.. .. .	211	2	5			
At Various Stations	192	13	2			
				403	15	7
						617 13 6

TO RECEIPTS.

GENERAL FUND—						
Donations	4,513	7	4			
Sale of NORTH AFRICA and other Publications	56	9	7			
Sundry Receipts and Refunds	91	9	3			
Profit on Exchange and Interest	93	10	2			
Sale of Gifts in Kind	6	15	0			
				4,761	11	4
SPECIALY SUPPORTED MISSIONARIES				1,030	12	6
HOSPITAL AT TANGIER				460	4	9
OUTFITS AND PASSAGES				20	0	
EGYPT MISSION					16	2
SUNDRY SPECIAL OBJECTS , including Moorish Children's Home, Fez Mission School, Tunis Medical Mission, Boat Journey in Egypt, etc.				350	1	0
						6,713 5 9*
TOTAL RECEIPTS FOR THE YEAR						

MEMORANDUM—There is a Legacy of £500 for Tangier Hospital, on deposit at Bank, waiting investment.

£7,330 19 3

W. SOLTAU ECCLES, *Hon. Treasurer.*
EDWARD H. GLENNY, *Hon. Secretary.*

We have examined the above Account with the Books and Vouchers, and with

* See first paragraph of Comments on Cash Account, on page 127.

FOREIGN EXPENDITURE.

	£	s.	d.	£	s.	d.	£	s.	d.
MISSIONARIES' ALLOWANCES.									
By Payments from General and Special Funds	2,826	18	7						
„ Education and Maintenance of Missionaries' Children	65	16	5						
N.B.—Not including £1,100, support of 12 self-sustaining missionaries, and 7 wholly maintained independently of N.A. M. funds, but including £900 for special support of 18 others.							2,892	15	0

CONTINGENT EXPENSES.

By Rent, Taxes, and other House Expenses	833	2	10						
„ Furniture	89	9	2						
„ Teachers of Languages, Books, etc.	137	6	3						
„ Salaries and Wages to "Missionaries' Helpers," etc.	185	13	8						
„ Travelling Expenses	403	3	6						
„ Outfits and Passages	21	18	0						
„ Freight and Carriage	127	4	9						
„ Postages and Stationery	8	14	11						
„ "Refuge" Expenses and Relief of Poor	89	10	6						
„ Sundries	25	12	6						
„ Purchase of Property, Spanish Mission	83	5	5				2,005	1	6

WORKING EXPENSES OF MEDICAL MISSIONS.

By Repairs, Furniture, etc.	61	4	4						
„ Food, etc., for Patients	168	11	9						
„ Wages to Native Servants	34	14	9						
„ Sundry Expenses	9	19	9						
„ Drugs and Instruments	133	0	3						
„ Rent and other Expenses at Various Stations	71	14	5						
„ Drugs and Instruments at Various Stations	159	15	7				639	0	10

TOTAL FOREIGN EXPENDITURE FOR MISSIONARIES AND THEIR WORK

5,536 17 4

EXPENDITURE FOR CANDIDATES.

By Board, etc.	73	4	2						
„ Rent and Taxes	30	0	0						
„ Tuition and Books	53	7	9						

156 11 11

HOME EXPENDITURE.

PUBLICATIONS.									
By Printing and Binding NORTH AFRICA				258	8	6			
„ Electros for				17	9	7			
„ Postage and Carriage of NORTH AFRICA				79	19	6			
„ Share of Clerks' Salaries for NORTH AFRICA				54	0	0			
„ Printing other Missionary Publications				8	10	0			
							418	7	7

Reduced by Sales,
as per contra, by
Stock in hand, and
Electros.

MISSIONARY MEETINGS.

By Travelling (including Visits of Two Missionaries to Holland)	116	4	8						
„ Postages, Printing, etc.	14	0	0						
„ Lanterns, Slides, etc.	21	11	3				151	15	11

570 3 6

OFFICE.

By Rent, Taxes, and House Expenses	65	2	8						
„ Salaries and Wages	387	4	6						
„ Stationery and Printing	34	14	0						
„ Postages, Telegrams, and Bank Charges	52	10	2						
„ Furniture	8	15	2						
„ Travelling, Carriage, and Sundries	14	4	5						

562 10 11

TOTAL EXPENDITURE FOR THE YEAR

£7,826 3 8

BALANCES.

By Balance in Hand at Home, for General Purposes	16	17	4						
„ „ „ „ Specially supported Missionaries	128	9	2						
„ „ „ „ Hospital and Medical Mission Fund	31	1	3						
„ „ „ „ Moorish Children's Home	14	7	10				190	15	7
„ „ „ „ Abroad for Boat Journey in Egypt	106	0	0						
„ „ „ „ at Various Stations	208	0	0				314	0	0

504 15 7

£7,330 19 3

singing leads on to a Bible talk, and lastly we give the medicine. We find this plan answers well, and as a rule we have perfect silence and good attention. We often feel that this work requires a larger faith than ours; the people are so dark, so ignorant, that it seems almost impossible that they can be saved by hearing from time to time only, but we have to look away from them and from ourselves to the Lord.

"The difficulties of the work here are immense, sometimes they seem insuperable; but we know that the same power which caused the walls of Jericho to fall down, is at our disposal also. 'If God be for us, who can be against us?'"

CONSTANTINE.

MR. and MRS. LOCKHEAD have spent most of the year in Constantine.

MR. LOCKHEAD writes: "Quite a number of Arabs have been coming to my house of late. This is most encouraging, as it gives us the opportunity of speaking with them quietly. A number of Jews have also come, and some have showed an interest in the Gospel message. Besides visitors to our own house, my wife goes to the Arab women in their homes, and I see the men in their cafés and shops.

"Day by day we have endeavoured to sow the good seed, and although we cannot tell of actual conversions to God we feel much encouraged in the work, and look forward expectantly that God will give testimony to the word of His grace."

MISS COLVILLE and MISS GRANGER have laboured on diligently during the past year, and have been greatly encouraged both among the young and adults. There are those in most of the stations who know and believe more than they have the courage to confess.

TLEMCCEN.

MR. and MRS. POPE have been here since their marriage last December.

He writes: "We reached Tlemcen just before Christmas, in time to assist with the treats given at that festal time. Since then, my time has been principally taken up with study of Arabic. I have, however, had many opportunities of preaching in French, both in Tlemcen and in the villages of Vaudois colonists. I have also assisted M. Borel in missions which he has held in different places. My wife has been able to visit a little among the Arabs, although, with her limited knowledge of Arabic, she cannot do much. She has a most interesting Bible class on Sunday afternoons, to which twenty to twenty-five French children come. They are mostly children of Protestant parents; but they need the Gospel of Jesus Christ as much as any.

"The utter indifference to God's Word which we see around us, is far more difficult to bear than lack of money or loss of earthly comforts or friends. Our souls are often oppressed, and we go forth to a new day feeling as if our labour were in vain. Pray much for us, that our weak faith may be strengthened, our ardour increased, and that our hope may soon be crowned with blessing. Praise God for His Word, in which we find an endless stimulus for our weary souls! Were it not for that, and that He strengthens us, I fear we should have become faint-hearted and weary in well-doing."

MISS HODGES has carried on another year of faithful work in Tlemcen. She reports as follows:—

"I will start with Sunday's class for Arab girls. The number of names on the register is forty-four, and their ages vary from six to thirteen. Some come very regularly. I have just been counting up the attendances, and find that the average is twenty-five each Sunday. They learn Scripture and hymns by heart, and I seek to bring home *one* truth each time from the parables and miracles, or from the verse they learn by heart.

There is a great change in these girls, at first one would have thought that they were all acting the good Samaritan daily, and that their hearts were like the good ground into which the seed of the sower fell, and brought forth a hundred-fold. So full were they of their own goodness and righteousness, but now they are beginning to acknowledge that it is not possible to the natural heart to love one's neighbour as oneself, and that their hearts are more like the stony, thorny ground.

"Two classes for French children are also held on Sundays, one at Mansourah, conducted by Misses Gill and Gray, and one in town, conducted by Mrs. Pope.

"The Mansourah class has about forty-seven on the books, the average attendance being twenty-one. These are all Catholics, with the exception of two or three who are Protestants. They learn the One Hundred Texts of the Irish Church Mission, and many who consider themselves too grown-up to come now, have their minds well stored with the Scriptures.

"The class for French children (in town) was begun by Mrs. Lockhead, and is now conducted by Mrs. Pope, and, with but one or two exceptions, the children are all Protestants. This class is very encouraging, as most of the parents are desirous that their children should attend, which is a great help, besides there being no counter religious influence.

"On Tuesday the Arab girls' sewing class is held by Misses Gill and Gray. These are the same girls who attend the Sunday class. Their ages vary from six years to thirteen or fourteen. Number of names on register, forty-five. Average attendance, twenty-eight.

"On Wednesday afternoons I go to a village named Sidi Boumedine, about two kilometres from the town, to hold a class for Arab boys in a native's house. At first, great numbers came, but the Talebs, hearing of it, did their utmost to stop them coming, either by making them afraid, or by spreading all sorts of untrue reports about us. Some of the boys came and asked me if I taught evil things. I told them to judge for themselves from what I had taught them. These are all boys who had never heard the Gospel, and had never learnt to sing; but, strange to say, these learnt to sing more correctly than any other Arab class that we have. Eventually, the Talebs, finding the boys still continued, went still farther, and went to the Mufti of Tlemcen and complained. The Mufti then went to the man in whose house the class was held, and forbade him to lend his house to me, threatening to fine him if he did so. So the man was afraid to allow us to continue. But I am hoping that in the autumn the way will be opened again.

"In addition to the foregoing, there are classes for Jewish children in the town and for Arab boys in the village of Sidi Elhaloui. Here an Arab woman lends her house for the purpose, free of charge, and many women and girls drop in from time to time to listen, and even catch up the hymns that are being sung.

"You will thus see that our chief work is among the young. We estimate we have about 230 children under instruction weekly."

MISS GRAY, who has shared the work with her, writes: "At Mansourah (a village near Tlemcen) we were obliged to stop our girls' class for a time during the heat of summer. When we recommenced, we could not again get a suitable room, our present one being very damp and small; but the classes there have gladdened us. One of the girls is greatly altered in her conduct, and we believe God's Spirit has wrought this change in her. The numbers attending this class have not been so large as in former years; but throughout the winter they have kept up steadily, and the elder girls have a clear understanding of salvation by the Lord Jesus. Sometimes one or two of the mothers come to listen.

"Soon after Miss Hodges commenced the Arab boys' class she handed over to me the Thursday class for little Jewesses. This has since grown, but it seems always going back to the beginning with these little children; they are so very ignorant. Still we never know how many we may reach through them, as in their homes they are questioned as to what they learn, and they repeat the verses of God's Word and hymns. We have lately begun, on Saturdays, a class for older girls—Jewesses—who attend the French Schools during the week. We have now seven classes a week for French, Arabs, and Jewesses. We have lately recommenced a meeting for prayer and Bible-reading with some of our French lady friends.

"Our mornings we give to study, although of course there are many interruptions. In the afternoons, those of us who have no class to take, use the time for visiting. In some of the Arab houses our visits are really looked forward to, and some of the people we know, have asked us to go to other members of their family, thus opening new doors to us.

"We do gratefully recollect God's goodness in allowing us to sow the precious seed throughout another year, relying on Him to give the increase."

CHERCHEL.

Miss Read writes from here:—"On Sunday afternoons we have carried on the class for Arab girls without any break, except two or three Sundays when the small-pox epidemic was at its worst among them. The average attendance of these children for the whole year was seventy-nine. As we have so many, we have found it advisable, lately, to divide the class into two, taking the elder girls apart from the younger ones, so as to be able to do more individual work with them. Some of those who have followed the class through the three years give us much pleasure and hope, by the intelligent way they take part in it, and their eagerness to continue coming to us to learn about Jesus. We keep praying and believing that they may give themselves up wholly to Him.

"The Thursday afternoon boys' class was not held quite so many times. We stopped it for the two hottest months, because the boys used to go bathing and we had so few. Their average attendance for half the year was sixty-one, and for the other half thirty-nine, and I must explain how this came about. We teach a text every week, and in taking up John iii. 16., we knew the words 'only begotten Son' would be a stumblingblock to them, but we said, 'Well, we would rather have a class of six boys who would repeat and believe that, than sixty boys to whom we could not openly call Jesus the Son of God.' With the girls it has not been a difficulty, but boys of the same age have their ideas much more pronounced. The result of teaching it, and insisting on the fact that faith in Jesus must be in Him as the Son of God, was that only about twenty boys turned up the next Thursday. Though, little by little, some of them have come back, we very seldom have over forty now, *but* we repeat the text each week.

"Some days after teaching the text, the father of one of our boys stopped us in the street, and said, 'Mesdemoiselles, is it really true that you call Jesus the Son of God?' We said 'Yes, because it is thus written in God's Word; if you will come to our house we will show it to you, and lend you the book.' He did not come, but his boy continues to attend the class. We have several interesting boys: one the son of the Arab schoolmaster, and two sons of a great Marabout here.

"Thursday mornings, from nine to ten, is the class for little French children, to follow up the lesson given in the Sunday School.

"Our free afternoons are given to visiting the women in

their homes, reading and singing to them, trying always to take but one theme—Jesus, and Jesus only. We have far more houses open to us than we can go the round of in a month; indeed, the visiting alone could employ two people's time, and then, I am sure, we should see fruit.

"Many little incidents take place to keep us from discouragement in this part of the work. The women generally gather in a big group when we appear, and soon they themselves ask us to read, and usually they listen without argument. The other day, after we had been reading, a woman said, 'What a good thing it is that you came to Cherchel, for until you came we knew nothing about Sidna Aisa el Masih. We had just heard His name as a prophet, but we did not know He could save us from our sins, and that if we prayed in His name God would hear us.' Another day a man whom I met in the street, turned to a friend of his and said, 'I have known her three years, and she always tells the same tale and always the same subject—God's Word and Jesus Christ.'"

We are sure that our readers will agree that this is as it should be—Jesus Christ the theme of all true Missionary teaching.

MOSTAGANEM.

Mr. Liley continues to be encouraged by the large number of boys who come to his Bible class, but while glad to see their attention and regular attendance, he longs for some signs of their hearts being touched.

In April Mr. Liley travelled in company with Mr. Brading to the south of the Province of Oran, visiting and preaching the Gospel both to Arabs and others. Among little groups of French Protestant colonists they were very warmly welcomed. At Relizane they met with a number of Christian Spaniards, all of whom had been brought to the Lord by a M. Gomez, an old man, who was himself converted through reading the Scriptures many years ago. On returning to Mostaganem, Mr. Liley found a very hopeful spirit of inquiry among Spaniards there.

M. Gomez was sent for, and held several meetings, which were eagerly attended. After he left, Mr. Liley was requested to continue the meetings in French, as most of the Spanish residents understand it. This he has been glad to do, and though as yet he sees no results beyond attentive listening, he is thankful that the Word of God is being heard gladly by these people.

MASCARA.

Mr. Cheeseman writes from here:—"The past year has brought us more joy than any previous year. We have been in closer contact with the native Arabs than ever before, and while the chief men among them are opposed, the common people are most friendly.

"There has been a quiet work going on amongst Jews. Two men, the most fanatical I ever knew, are studying the New Testament, along with 'Old Paths.' I wish I could obtain some copies of the latter book in French, for lending, and the 'Philosophy of the Plan of Salvation,' also in French. They are books calculated to do inquirers much good. A Jewish Missionary visiting Mascara recently, was delighted with the spirit manifested by the Jews—so different from former times.

"I have not been able to visit the villages outside so much as in other years, but am thankful for something done in that direction. We desire to thank the friends who have sent papers and journals from time to time. They have often cheered and helped us. For the coming year we need prayer, that we may be kept from looking at want of results and other discouragements, but that we may be kept in constant touch with the Lord, the source of all our life."

ALGIERS.

M. and M^{DE}M^E. CUENDET have been enabled to work on steadily through another year, and M. Cuendet's very important work of translating the New Testament into the Kabyle language has made good progress.

M. CUENDET writes :—"The Gospels of Mark and Luke have been translated, and the Bible Society has agreed to print them. The Gospel of Matthew was sent to them some time ago for printing. These will soon be ready to be put into the hands of the Kabyles who can read. After I had made the translations, they were revised by M. Hocart and myself. M. Hocart is working in 'La Petite Kabylie,' and I translate into the language of 'La Grande Kabylie,' which is the purest Kabyle. Then we revise it together, in order that it may be well understood by those who speak both dialects. The difference is not really very great.

"I have also translated Acts and Romans, but they are not yet ready for the press.

"These translations are well understood by all the Kabyles, and more or less understood by several other Berber tribes of Algeria and Morocco, as the Mozabites, the Chaouia, the Sous, etc.

"As there are now more Kabyles who can read French than those who can read Arabic—and in the future this will increase on account of the French schools—we write the language with Roman characters. But it has been proposed by Mr. Glenny that one of the Gospels should be printed in Arabic characters in order to see if it can be understood by some of the Berber tribes of Morocco, and also that we may put it into the hands of the Kabyle Marabouts who can read Arabic.

"May God bless the translation of His Word to these people.

"Last year, I opened a hall in Algiers, in which I hold meetings for Kabyle men and children. A good number of men came until Ramadan broke up the meetings, since then they have not come regularly. It is difficult to get the same men for a long time in Algiers, as most of them do not reside there, but, on the other hand, I have opportunities of preaching the Gospel to Kabyles from every part of Kabylia. Besides these meetings for men, I go and visit them in the cafés. There are a great number in Algiers.

"The meetings for children have been very encouraging. About fifteen attend regularly, though there have been as many as fifty in the class. At first it was very difficult to get them quiet, but they have greatly improved. Some of them are very intelligent, and I hope the Gospel will soon take root in their hearts."

We have much reason to thank God as we thus look back upon another year of patient, faithful work for Him in Algeria. The difficulties attending it are great, but we commit all to Him, who alone is able to make His Word effectual to the salvation of souls.

TUNIS.

There is a larger staff of missionaries here than in any other of the North Africa stations, yet often they long for more to be sent, seeing the many unoccupied places throughout the country, only a few of which have been visited at all, and that at long intervals.

In the city of Tunis, work has gone on vigorously. The value of the Medical Mission has been amply proved, and God has given the first decided, and very hopeful convert in connection with it. It was seeking the help of the doctor which led Sidi Ahmed within sound of the gospel, as his prejudices would not otherwise have allowed him to listen to it. The story of his conversion has already been given so fully that it is needless to recount it here.

DR. and MRS. LEACH were called to go through the great

sorrow of losing their youngest child, a sweet little girl about a year old, in October, 1893.

Since its commencement in March, 1893, the attendance at the Medical Mission has grown to between forty and fifty patients daily, making its removal to a larger house necessary. This has happily been provided, and the work can now be carried on with comfort. DR. LEACH writes :—

"The registered attendance at the Mission House for the first year was 2,054; besides these a large number were seen at our residences, or visited at their homes.

"Much good work is being done. Large numbers not only hear, but carry away portions of the Word into far distant villages. The cards on which the prescriptions are written have on the other side well-chosen portions of Scripture, giving at a glance God's plan for saving fallen man. Many of the patients are Bedouin, who travel with these cards in their pockets from village to town, and we may hope that they are often read.

"We had three in-patients on whom operations had been performed, one coming all the way from Gabes. How many might we not have had if the means permitted, and if surgical instruments and other necessaries were at hand.

"Those to whom Medical Mission work is a novelty would be forcibly impressed on entering our waiting-room, particularly on the men's day, to see a lady, specially qualified for the work, surrounded by a number of superstitiously bigotted men of all ranks, answering, in a calm, gentle, but at the same time decided, manner, some of the most absurdly ignorant objections raised by them. The contrast between the high tone of voice, and the excited, impatient manner, of the opponents, and the soft reply and tolerant spirit in which they are met is striking.

"Those who have to deal with the women have an equally difficult duty to perform. To try to enlighten minds so dense and saturated with superstition is no light undertaking. But, thank God, the Divine Spirit is the true, though unseen, worker.

"Then the medical part of the work, so wearisome to the flesh, of having to stand for hours and dispense, or dress some of the most loathsome and offensive ulcers that could be found, to some would seem very obnoxious, but the hands that minister in this department of duty go about it so willingly and cheerfully that the difficulty and repulsiveness are lost sight of."

Dr. Leach earnestly commends this branch of mission work to the care and thought of Christians in England. Surgical instruments are needed as well as drugs to carry it on efficiently, and these are too often lacking for want of funds.

MISS CASE writes on the same subject: "We regard our dear brother Ahmed, baptised on May 4th, 1894, as the first fruits of our Medical Mission, though among the women who came to us before him there are not wanting cases of encouragement. Our first in-patient, for example, often assures us of her faith in Christ, and her adopted daughter is certainly a different girl from the Fatima we used to know.

"We are very desirous of making our Medical Mission independent of the general fund, and also of being able to take in more than one in-patient at a time, but at present we have neither beds nor bedsteads, nor special funds for rent, etc.

"Much of our time is taken up in visiting, and this might be extended indefinitely, as we seem never able to overtake the opportunities opening before us. We also conduct two weekly classes in our house; one for mothers, and one for Arab boys. The former class was commenced by

Mrs. Michell. We are hopeful that at least one of these women has accepted the truth which was first sown in her heart by Mrs. Michell, whose servant she was.

"Our dear boys are often a great cheer to us; they are so affectionate, so obedient, and often so intelligent, retaining from Sunday to Sunday what they have been taught. We look forward with much hopefulness to gathering some fruit from that field for the Lord of the harvest."

MISS K. JOHNSTON and MISS TURNER, in addition to study of the language, have been labouring diligently in connection with the Medical Mission; the dispensing and dressing take up considerable time, but give frequent opportunity for the word in season.

MISS GRISSELL records with thankfulness that the little party of four ladies in her house have been kept in perfect health throughout the year, and this in the midst of unusual sickness around. She says, "Cholera visited Tunis at the end of last summer, the return of the pilgrims from Mecca being the cause, for in the so-called holy city the mortality from cholera was appalling. After it, came the small-pox, which quickly spread, till it seemed as if every lane of the town was more or less infected. In our little road we counted fourteen cases, three of whom died, and I very much doubt if that was the total number. Everybody visited everybody, indeed more than usual, as a mark of sympathy, and, with the utmost care to avoid infection, we were constantly finding ourselves standing by the bed of a child or a woman sick with the disease, to say nothing of the boys just recovering, playing in our narrow street whom it was impossible to avoid. But the Lord preserved us from it.

"My time has been principally taken up with itinerating, and house-to-house visiting among the women of Tunis.

"As regards itinerating, we were enabled in the autumn of last year to reach the little town of Monastir, where, after three weeks' rest, we started visiting among its people, and also made excursions to the villages within reach.

"From there Miss Harding and I went on to Gabes for a fortnight, but found the people more difficult on the whole, and more indifferent than any others we had been among.

"Then in the spring of the present year Miss Roberts and I had a very happy time in a town within the borders of Algeria called Tebessa, where we got into very pleasant touch with the people. After a short stay at home, Miss Scott and I went to a little town on the coast called Mahdia. Every place brings quite a new experience, and the inhabitants are only alike in one thing, and that is that they know nothing of the Lord Jesus beyond His name as one among the prophets.

"One is thankful indeed for these opportunities of itinerating, but they leave only the merest gleam of light in the midst of the darkness. And how great is that darkness!

"In each place that we visited, we left at least *one* of whom we had hopes that the Spirit of God was enlightening that soul, and others who had received an intelligent knowledge of the truth. We left portions of Scripture with those who could read, so we feel that even the short visits we were able to pay were not in vain.

"In Tunis itself, our work is a hidden work, and except in occasional instances its results are also hidden. A stranger might easily come to Tunis, and return home and say, 'nothing is doing.' Yet Tunis is none the less quietly, but surely, being permeated with the gospel. New houses are opening every day, and new hearers being brought under the sound of the good news of salvation. We have indeed much cause for praise to our God. I can truly say that the advance of the work, and the blessing given to it, has been greater this year than ever before."

TRIPOLI.

MR. H. G. HARDING writes full of thankfulness for the amount of work done during the past year, and of hope for the future. He says: "Almost from the beginning of the year, a great increase was evident in the attendance at the daily service, the numbers being quite double what they were at the corresponding period of the previous year. We took this as a mark of the Divine favour, and an earnest of definite results. At the same time a number of cases occurred in which I felt led to visit patients at their own homes, which, of course, made very heavy work. After a time, I was compelled to go away for rest, in consequence of a breakdown in my health, and circumstances led to my spending some time in Rome.

"During my absence the dispensary was opened three days a week, MR. VENABLES taking sole charge of it. Although we were thus working only half-time for three months, the work done is much greater than last year, the number of cases treated being 3,254, many of whom paid us several visits.

"In point of efficiency, the work is far more satisfactory than it was last year. I then had to deplore our inability to profit by the opportunities for dealing with souls afforded by the medical work, and with the increase of that work, the inadequacy of our Gospel preaching so pressed upon me that I was forced to consider the question of curtailing the medical work, that I might myself do more Gospel work. We could not bring ourselves to curtail the work, but MR. REID came to my help, and though his then slight knowledge of the language made it very hard, he undertook to speak personally to the men after I had finished my address, and while they were waiting their turns to see the doctor. The relief to my mind of knowing that my work was thus backed, was very great.

"I am sorry I must again report that *nothing is being done for the women* who come for medical relief, and consequently I still feel obliged to restrict this branch of the medical work as much as possible. It is my earnest hope that this year will see provision made for setting the Gospel before the women also, in which case I would open the dispensary to them more freely. We attempted something last summer, by opening our own house to receive women patients once a week, but we found it impossible to get them to observe either the day or the hour, consequently they got discouraged and annoyed by not finding me at home, and the effort failed. MRS. HARDING has her circle of native friends whom she visits, and who visit her, but what we desire is to extend the benefits of the medical mission to women as well as men."

MR. REID writes: "Truly may I say, 'Thou hast dealt well with Thy servant, O Lord, according to Thy word.' I have enjoyed the Lord's presence here in a way that I never did in England. Temptation is stronger, and the very atmosphere seems to be tainted with sin, but the Lord is always near, and He is strong to save and to keep; according to our need, so is His grace. I have especially enjoyed our prayer-meetings, and have often experienced definite blessing as we have met together thus. I thank God heartily for bringing me here, it only for the spiritual blessing I have enjoyed.

"Arriving in Tripoli in the last week of 1892, I was just in time for a good season of cool weather which was used for study; it was study, study every day for months, until the summer heat compelled me to leave my books in great measure, and give myself to practising what I knew, and so learning the pronunciation from the people, and getting hold of the words in common use.

"As I thus went among the people, I was generally well received, and when it was found that I was from the Medical Mission, they were pleased to have my company, and would often order coffee for me.

"In spite of occasional opposition from evil-disposed, or bigoted men, I may say that the Lord has given me much acceptance, and there are now many shops that I am welcome to sit in at any time, and I often have invitations to houses in the country round about.

"October, 1893, was the beginning of my present work among the patients as they wait their turn to see the doctor. I began at first by saying a few words to those who would have patience with my attempts at speaking their language, and on such a subject, until now it is a regular work to deal personally, and in little groups, with as many as possible, every day the mission is open. This is very interesting work, but as usual, has its difficulties as well as its joys and encouragements. Sometimes there is decided opposition and displeasure from some, which often hinders those who would from inquiring. On the other hand, there are those who want to hear what we have to say about Jesus Christ, and inquire and listen in spite of opposition. Sometimes a man will come for the first time, and be much opposed to hearing the word at all from me, but on coming a second time, after having received benefit from the medicine, he will be quite docile, and ready to listen. There is encouragement generally in the work, and also in special cases, which I feel need following up as much as possible.

"About ninety books have been carefully distributed, mostly Gospels, but including a few Testaments and a Bible. Most of these have been given to patients who desired them, while a few have been given away while I have been out; I generally carry one for that purpose in my pocket. While I thank God for the blessings of the past, I look forward to greater blessings in the future. May we each be fitted for the work and the blessing, and God be glorified by the salvation of precious souls."

Since writing the above, Mr. Reid has been laid aside by serious illness, but he has now recovered and is resuming work again.

We have great reason to praise God for the freedom granted to our missionaries in Tripoli, and the kind reception they have met with hitherto.

EGYPT.

MR. SUMMERS writes from Alexandria: "Our first year in Egypt was one of waiting, and study of the language and the people. Our second year, which has just closed, has been the year of beginnings. Though not in a position to give a tabulated account of what has been done, we find ourselves now in full touch with the people, and with a welcome entrance into their houses. The prospects of work in the future are most encouraging, and our hearts are full of hope as they have never been before.

"In July 1893, MRS. SUMMERS collected a few girls together, and formed them into an afternoon class. They were wild and untamed, and had no real desire to learn, nevertheless they were beginning to make progress, when we were forced to remove to another house, and they then all forsook us. The MISSES WATSON and VAN DER MOLEN who latterly had carried on the class, had to seek fresh pupils, and in this were so successful that the number soon rose to fifty, though the average attendance is only about thirty. The teaching given is of the simplest description—viz. Needlework, Reading, and Writing (Arabic), and Scripture Lessons.

"We have not yet been able to do any really systematic Medical work, owing to the lack of drugs. DR. SMITH has, however, attended several patients in their homes, and quite recently, since a welcome gift of medicines has been received, a good many sick people have also been treated at our house, thus giving opportunities of speaking with them about the Saviour."

"In August, 1893, Miss Watson and Miss Van der Molen

were led to begin visiting the women in their homes, and since Miss ROSE JOHNSON joined us at Christmas-time this work has been carried on regularly. Some of the houses open to us belong to the upper middle-class people. On some occasions, while on her visiting rounds, Miss Johnson has been able to speak of salvation's story to as many as sixty women at a time. In this branch of our work we have found a wide and open door, and daily long for more sisters to come and 'occupy.'

"The work among men has not shown so much development as we could have wished. In November a Sunday evening service in Arabic was commenced, but as yet the attendance has been very meagre. Still, we feel it ought to be maintained.

"Owing to the difficulty of getting Moslems to attend regular meetings, I made it known that I held nightly receptions for men in the Salaamlik belonging to the house, and that during these receptions we discuss moral and religious questions. Even at this they feel shy, and have come in but small numbers. Still, we have had a number of interesting and helpful interviews. The men who come are mostly of the 'effendi,' or middle class." To this it may be added that Mr. Summers, writing at a more recent date, says: "Last week has been most encouraging; every night I have had large numbers of men, and they have not gone till 11 or 12 o'clock at night. One effendi is very interesting. I have had frequent talks with him, and we daily pray for him.

"In addition to these beginnings of direct work, there has been the regular and painstaking study of the language. The Misses Watson and Van der Molen and Dr. Smith passed during the year their first test examination in Arabic.

"Numerous tracts, Gospels, etc., in various languages, have been put into the hands of the people, knowing that the good seed of the Word cannot return void."

Besides these beginnings of work of various kinds in Alexandria, a very important step has been taken towards the evangelization of the teeming population of the Delta. About six weeks were spent by Mr. Summers and three others of the Mission party in going by boat from village to village. The readers of NORTH AFRICA have already had the details of this trip put before them in the August and September numbers. Most earnestly do the missionaries long to be able to take up this work in an efficient manner during the coming cool months; but for this a suitable boat is absolutely necessary. In their anxiety to avoid expense, the experimental trip was made in a cargo boat, with only a canvas awning, and the result was a breakdown in health of one of the party, obliging her to return to England for a time. Money for the purchase of a proper boat is greatly wanted. The Y.W.C.A. in Blandford raised the first £5 towards the boat. Will not some others follow their example?

"More workers for Egypt are also urgently needed if the Gospel is to be carried to the Delta without abandoning what has been begun in Alexandria. At the present moment there is more liberty in Egypt both for preaching and embracing the Gospel than there is in any other part of North Africa, we may say, than in any other part of the Mohammedan world, except India. Surely this constitutes a call to English Christians to seize the opportunity which God has thus put before them. In every one of the countries and places which we have glanced at 'there remaineth yet very much land to be possessed.' 'Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest.'"

We conclude with praise and thanksgiving to God for the faithful labourers whom He has sent forth, and for the precious seed sown during the year, believing that "the Lord God shall cause righteousness and praise to spring forth before all the nations."

COMMENTS ON THE GENERAL CASH ACCOUNT.

MAY 1ST, 1893, TO APRIL 30TH, 1894.

MONEY is an important element in Christian work. A splendid servant, but a bad master. The need of it is keenly felt, and the temptation to use unsuitable or unworthy means to obtain it has to be jealously watched against. We have endeavoured only to use such means as would be well-pleasing to God, praying Him according to His faithful promises to send through His servants what was required. We have not always had all that *we thought* we needed, but we rejoice to record the fact that the receipts of the Mission for this year have been rather larger than in any previous one, amounting to £6,713 5s. 9d. Of this sum £6,215 1s. 5d. has been acknowledged month by month in the pages of NORTH AFRICA, and the remainder was made up by sales of publications, sundry receipts and refunds, profit on exchange, sale of gifts in kind, etc.

We trust our readers will find our Financial Statement sufficiently clear not to need very many remarks. We thankfully call attention to the increased amount we have received for the support of special missionaries, an increase of £352 over the previous year, which shows a growing tendency on the part of those at home to seek to maintain, or help to maintain, a representative in the mission-field.

We should be glad to see our receipts for publications augmented. If those interested would take a dozen or more of our "Monthly Record" and sell them among their friends, this could easily be accomplished, several do so already. We supply quantities at reduced prices so as to cover any loss.

The receipts for the Tulloch Memorial Hospital, Tangier, have this year more than met the expenses, of course excluding the support of the doctor and his helpers. With a lady doctor to attend to the women in a separate building, we shall be glad of still further help for this department.

Last year a legacy of £500 was received to be invested for the benefit of the Hospital. It was invested for a time but has been repaid and will be re-invested shortly. This year with no fresh legacy for investment the receipts are £100 more than last year, so giving us £600 more for the current expenses of the work.

We ask our readers to join us in hearty thanks to God for having inclined His servants year by year to send us increased help, so that the average advance in our income has been £500 for each of the last ten years, and, though our revenue is still small, it is double what it was five years ago. If God will, we hope to see it further greatly augmented. The work needs to be consolidated and extended, and the labourers *multiplied*, if the numerous tribes of Barbary and the dense population of Egypt are to be evangelised. All this means increased outlay, and we pray God to move His people to provide it in proportion to the magnitude and claims of the work, and their indebtedness to the Lord.

Several of the missionaries support themselves, and have also contributed most generously to the funds; others are supported independently. If these amounts for their support were included in our accounts, the receipts would amount to over £1,100 more than they do.

The allowances paid *through us* to the missionaries amount this year to £2,892, or £350 more than the year before. If the £1,100 above referred to were included, this item would amount to £4,000. The average number of missionaries who were members of the Mission last year was seventy-three. Twelve of the seventy-three have supported themselves. Seven more have been supported entirely independently of our funds, and eighteen more have been maintained by friends

through the Mission. This accounts for thirty-seven, and leaves thirty-six who have been supplied almost entirely from the general funds. Any friend or band of friends wishing to support or partly support a particular worker can do so. If their contribution is not sufficient to maintain a missionary, it will be supplemented from the general funds as God enables. Seventy or eighty pounds will comfortably support a lady worker, including rent and ordinary expenses for a year; or £50 without rent and expenses. One hundred and fifty pounds will support and pay rent of a married couple without children. The cost of living in North Africa is not nearly so cheap as it is in Inland China or Inland India, but about the same, taking one thing with another, as in Great Britain.

The charge of £833 for rent includes missionaries' houses and premises used for mission work. Hope House and the Hospital at Tangier and the Mission House at Djemâa Sahridj being the property of the Mission are rent free, thus saving from £200 to £250 a year. Several missionaries provide their own rent or houses; this is a further economy to the Mission of £150, or towards £400 in all.

The charges for teachers of languages is less than in years gone by, but this expense is now partly transferred from abroad to England, where all the elementary Arabic teaching will in future be done.

The amount for travelling is reduced by several missionaries having paid their own expenses home, and others having had them paid for them outside our funds, thus relieving our expenses.

Most of the relief given to the poor and the refuge expense were specially provided. There was a good deal of poverty and famine in places, through the drought last year; persecuted Spaniards also were relieved. Three cottages of a very simple sort, and the ground on which they stand, have been purchased for a second Spanish meeting place in Tangier; they form a simple little hall. If they had not been purchased the meeting there would have been closed.

The cost of running the Hospital at Tangier has been greater than in previous years, but the funds were all specially given for it, and the year closed with a small balance in its favour. The other Medical Missions are now growing, and require a larger outlay, but when we remember the tens of thousands of poor sufferers who have been relieved, and to whom the Gospel has thereby been preached, we feel it is indeed well-spent money.

The total foreign expenditure is £5 536, or £678 more than last year.

The remaining items do not call for any special remarks, except the fact that the balances in hand at the close of the year are less than in the preceding statement.

We do not propose to beg for money for this work. The spiritual needs of the ignorant and fanatical inhabitants of North Africa cry aloud to God and His people for the light of the Gospel preached in the power of the Holy Spirit. If those "whose souls are lighted with wisdom from on high," can know those needs, and not be constrained by the love of Christ to help in whatever way they can to show unto them Glad Tidings, we fear no special appeals from us will have much effect. We seek by voice and pen to make known the facts concerning the terrible spiritual darkness which prevails, and the efforts being made to dispel it by the preaching of the Word, praying God and *expecting* God to incline some of His servants to give themselves, and others their substance, to the Lord for the carrying out of HIS COMMANDS.

"He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (2 Cor. v. 15).

THE WOMEN'S MEDICAL MISSION, TANGIER.

A SHORT time since the Missionaries in Tangier thought it wise to take another house for the reception of Moorish women, reserving the present hospital for men, there being considerable difficulty in working it under existing arrangements. The house they have taken is only a short distance from Hope House, and was opened as a Women's Medical Mission on the first of June.

EXTRACTS FROM THE DIARY OF MISS B. VINING.

June 1st.—Began work in the new house. I was out at the gate soon after seven in the morning on the look-out for women passing by. After a few minutes three nice-looking women came up, and on my greeting them, they responded warmly, and came and sat down on the stone seat outside the gate. They said they were going to the cemetery according to the usual custom on Friday mornings. After a little conversation, one of the two younger women, who looked pale and ill, said to the elder one, "I am so tired, I don't think I can go on." I caught the opportunity, and asked her to stay with me while the others paid their visit, and they could return for her. She hesitated, looked from me to her companion, and said, "I need not be afraid?" The other laughed, and assured her she believed me to be as harmless as I looked; so I brought them all in and showed them the garden and the rooms prepared for the women, and finally the girl agreed to stay, and the others went on, promising to return, which they did in the course of half an hour or so. By that time some five and twenty women had assembled, and they made a very pretty picture, grouped on the broad verandah or under the trees close by. They expressed great pleasure at the change, it certainly was much pleasanter than the hospital court.

Presently my three new-made friends beckoned to me and asked how soon we were going to "pray," they wanted to hear "the words about Jesus," of which another woman, an old patient, had been telling them. At 9.30 I called them all into the meeting room, and seating myself in the doorway to prevent the passing in and out, which is often such an interruption, sang and spoke to them for half an hour. All were very attentive, but the girl whose acquaintance I had made at the gate hardly moved her eyes from me. The words were new, and to her, at least, seemed to be a welcome message.

Another woman said to me afterwards, "I never heard anything to please me like this 'talk' about Jesus," and I believe she meant it.

5th.—This morning only fourteen women turned up, and most of them were old patients. I invited some of them to come and drink tea here to-morrow afternoon, and to bring a neighbour. I expect to have perhaps thirty altogether.

6th.—Knowing the tendency among them to come hours too soon, I told my guests to assemble at four o'clock, thinking most would then be here perhaps half-an-hour earlier. It so happened only two came about four o'clock, and the others in two's and three's after that, so that it was more than 4.30 before I could begin bringing out the tea. I had spread the mats under the trees near the house, and when the women and children were grouped it made quite a pretty picture. Miss Jay came, bringing four more, and we then numbered thirty-six Moorish women and children. Mrs. Terry kindly brought their large musical box, which was a special delight to the women while the glasses of tea and cakes went round.

They all seemed to enjoy it thoroughly, and I trust our little social gathering may be the means of making the new house better known. Going out to tea is an event in a Moorish woman's life, so that all her friends and neighbours are likely to know about it.

9th.—In the afternoon, at the gate, I had a talk with a young black woman, who had been washing out on the Marshan, and was folding her clothes. I invited her and a companion to come in and see the house. Finally, both deposited their tubs and bundles inside the gate, and followed me down to the house. I took them all over it, and they expressed great delight—almost childish joy—at everything, especially the broad verandah, where they said they would like to sleep all night. Then I seated them on the stairs and, fetching my accordion, sang them a hymn, to which they listened with open mouths but silent tongues, only now and then striking their breasts with one hand as Moorish women do when they feel strongly. They listened attentively while I explained to them why we were here, and the message we had come to bring, and then they left, promising to visit me again.

Description of Illustration.

A MOORISH BEGGAR.

MOROCCO, in common with all countries that are badly governed, produces a harvest of destitution. No sooner does the traveller set foot on shore at Tangier than he is at once brought into contact with it. Beggars abound, the poverty being frequently accompanied by sadly maimed and disfigured bodies, brought about by the barbarous treatment they have received at the hands of their respective Kaids.

Say a man is accused of theft: in order to stop his pilfering, he may have his hands chopped off, or his eyes gouged out. It is no use for him to complain or protest, for "might is right." Consequently, poor, wretched creatures are to be seen on all hands, their only clothing being the coarse jelah, somewhat resembling a sack with hood, and which serves the double purpose of a dress by day and a covering by night.

Mohammedanism, notwithstanding its high profession, provides neither home, hospital, nor refuge of any kind for such. Truly "the tender mercies of the wicked are cruel." The "Men's Refuge" at Tangier gives a night's shelter to these poor wayfarers, with a piece of bread and cup of coffee, while Miss Lambden reads to them, in their own tongue, "all the words of this life."

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., Calverley Mount, Tunbridge Wells? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), on either light enamel or mahogany wood stained, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

NEWMAN'S CONCORDANCE.—This Concordance is printed in large, clear type, and consequently the passages are more quickly and easily found. It contains 780 pages, and is bound in cloth boards. Although published at 15s., we are able to offer it for 7s. 6d. post free. The proceeds will be devoted to the North Africa Mission. Address the Secretary.

MOORISH CHILDREN'S SCHOOL.—Cabinet photos of the group of children who are under instruction in Miss Jay's Home in Tangier can be had, price 1s. each, from Mrs. Jay, Tower House, Belmont Grove, Lee, S.E.

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.

It aims by the help of God to spread through the whole of North Africa, 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.

FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of _____ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease, and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

LIST OF DONATIONS FROM AUGUST 1st TO 31st, 1894.

SPECIAL AND GENERAL FUNDS.

1894.		General.		1894.		General.		1894.		General.		1894.		Special.	
No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.
Aug. 1...	9286	0	2 6	Brought forward	60	7 8		Brought forward	246	8 1		Brought forward	34	5 6	
1...	9287	1	7 0	Aug. 9...	9306	3	0 0	Aug. 22...	9323	0	1 0	Aug. 20.....	55	4 0 0	
2...	9288	1	1 0	11...	9307	6	5 0	23...	9324	50	0 0	20.....	56	5 0 0	
3...	9289	1	0 0	11...	9308	0	5 0	25	Helensbrgh	6	0 0	20.....	57	5 0 0	
4...	9290	0	5 6	13...	S.S., Barking	0	8 11	25	Rdrs. of the Christian	8	12 1	25	Rdrs. of the Christian	5	9 5
4...	9291	0	10 6	14...	9310	5	0 0	27...	9327	2	0 0	29.....	59	10 0 0	
6...	9292	1	0 8	15...	9311	0	8 0	27...	9328	0	5 0	29.....	60	18 15 0	
6...	9293	0	5 0	15...	9312	50	0 0	27...	9329	0	10 0	30.....	61	8 0 0	
6...	9294	1	1 0	15...	9313	20	0 0	27...	9330	2	0 0	30.....	62	10 0 0	
6...	9295	1	1 0	15...	9314	5	0 0	27...	9331	4	10 0	Total, Aug....	£248	10 7	
6...	9296	3	10 0	17...	9315	0	5 0	27...	9332	0	10 0	Total, May } to July }	£708	3 0	
6...	9297	0	5 0	17...	9316	0	10 0	Total...	£956	13 7					
6...	9298	20	0 0	18...	9317	0	2 6	SPECIAL FUNDS.							
6...	9299	20	0 0	18...	9318	1	0 0	1894	No. of	Receipt.	£	s. d.	Total, Aug....	£100	9 11
8...	9300	0	13 6	20...	9319	1	0 0	Aug. 9.....	47	1	1 0	Total, May } to July }	£605	19 0	
8...	9301	1	0 0	21...	9320	0	5 0	9.....	48	1	10 0	Total...	£706	8 11	
8...	9302	1	10 0	21...	9321	0	10 0	9.....	49	0	8 6	TOTALS FOR FOUR MONTHS.			
8...	9303	5	5 0	21...	Ragged S., Bristol	0	0 11	9.....	50	25	0 0	General ...	£956	13 7	
9...	9304	0	5 0	29	Thurrock	5	0 0	13.....	51	0	1 0	Special ...	706	8 11	
9...	9305	0	5 0	29...	9338	2	0 0	13.....	52	1	0 0				
Carried forward	£60	7 8		30...	9339	2	2 0	16.....	53	2	5 0				
Carried forward	£154	8 0		Carried forward	£246	8 1		18.....	54	3	0 0				
Carried forward	£34	5 6						Carried forward	£34	5 6					

GIFTS IN KIND: August 14th (203), basket of bottles; 18th (204), box of bandages and bottles; 23rd (205), six dozen red and white handkerchiefs; 28th (206), parcel of garments; 30th (207), parcel of illuminated texts.

Council.

J. H. BRIDGFORD, 1unbridge Wells.
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W. SOLTAU ECCLES, Upper Norwood, S.E.

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JAMES STEPHENS, Highgate Road, N.W.
THEODORE WALKER, Leicester.

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Hon. Treasurer, W. SOLTAU ECCLES, 100, Church Road, Norwood, S.E.

Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking.

Hon. Physician, C. Y. BISS, Esq., M.A., M.D., F.R.C.P., 135, Harley Street, Cavendish Square, W.

Assistant Secretary, WILLIAM T. FLOAT.

Accountant, MILTON H. MARSHALL.

Bankers, LONDON AND COUNTY BANKING COMPANY, 21, Lombard Street, E.C.

Hon. Auditors, Messrs. ARTHUR HILL, VELLACOTT AND CO., 1, Finsbury Circus, E.C.

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REV. WILLIAM ARTHUR, Cannes.
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LORD POLWARTH, St. Boswell's, N.B.
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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.		Constantine.		*Miss A. M. CASE .. Oct., 1890	
*Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	*Miss L. COLVILLE ..	Apr., 1886	*Dr. C. S. LEACH ..	June, 1891
Miss B. VINING ..	Apr., 1886	*Dr. T. G. CHURCHER ..	Oct., 1885	*Miss H. GRANGER ..	Oct., 1886	*Mrs. LEACH ..	" "
*Miss S. JENNINGS ..	Mar., 1887	*Mrs. CHURCHER ..	Oct., 1889	*Miss A. COX ..	Oct., 1892	Miss K. JOHNSTON ..	Jan., 1892
Miss M. C. LAMBDEN ..	May, 1888	Miss I. L. REED ..	May, 1888	Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss E. TURNER ..	Jan., 1892
Mr. C. MENSINK ..	Oct., 1888	Miss M. MELETT ..	Mar., 1892	Mrs. LOCHHEAD ..	Mar., 1892	Miss B. ROBERTS ..	Mar., 1892
Mrs. MENSINK ..	May, 1890	ALGERIA.		Algiers.		Miss M. SCOTT ..	" "
Mrs. H. BOULTON ..	Nov., 1888	Tlemcen.		*Miss L. K. LOCHHEAD ..	Mar., 1892	Miss L. A. LAMBERT ..	Dce., 1893
Dr. C. L. TERRY ..	Nov., 1890	Miss R. HODGES ..	Feb., 1889	DEPENDENCY OF TRIPOLI.			
Mrs. TERRY ..	" "	Miss A. GILL ..	Oct., 1889	Tripoli.			
Miss K. ALDRIDGE ..	Dec., 1891	Miss L. GRAY ..	Feb., 1891	Mr. E. CUENDET ..	Sep., 1884	Mr. H. G. HARDING ..	Feb., 1880
Miss S. M. DENISON ..	Nov., 1893	Mr. W. G. POPE ..	Feb., 1891	Mrs. CUENDET ..	" "	Mrs. HARDING ..	May, 1892
Spanish Work—		Mrs. POPE, <i>nee</i> TAIT ..	Dec., 1892	Djemaa Sahridj.			
*Mr. N. H. PATRICK ..	Jan., 1889	Mascara.		Miss J. COX ..	May, 1887	Mr. W. H. VENABLES ..	Mar., 1891
*Mrs. PATRICK ..	Sep., 1889	Mr. F. CHEESEMAN ..	Jan., 1886	Miss K. SMITH ..	" "	*Mrs. VENABLES ..	" "
*Miss F. R. BROWN ..	Oct., 1889	Mostaganem		Miss E. SMITH ..	Feb., 1891	Mr. W. REID ..	Dec., 1892
Casablanca.		Mrs. LILEY ..	Apr., 1886	Miss A. WELCH ..	Dec., 1892	EGYPT & NORTH ARABIA	
*Dr. G. M. GRIEVE ..	Oct., 1890	Cherchel.		Alexandria.			
*Mrs. GRIEVE ..	" "	Miss L. READ ..	Apr., 1886	Mr. W. SUMMERS ..	Apr., 1887	Mr. W. SUMMERS ..	May, 1890
Mr. J. J. EDWARDS ..	Oct., 1888	Miss H. D. DAY ..	" "	Miss R. JOHNSON ..	Oct., 1880	Miss R. JOHNSON ..	Oct., 1880
Mrs. EDWARDS, <i>nee</i> BONHAM ..	Mar., 1892	REGENCY OF TUNIS		Dr. H. SMITH ..	Nov., 1891	Dr. H. SMITH ..	Nov., 1891
Tetuan.		Tunis.		*Miss A. WATSON ..	Apr., 1892	*Miss A. WATSON ..	Apr., 1892
Miss F. M. BANKS ..	May, 1888	*Mr. G. B. MICHELL ..	June, 1887	Miss VAN DER MOLEN ..	" "	Miss VAN DER MOLEN ..	" "
Miss A. BOLTON ..	Apr., 1889	*Mrs. MICHELL ..	Oct., 1888	NEW MISSIONARIES ABOUT TO PROCEED TO NORTH AFRICA: Miss E. T. North, Tripoli; Miss A. Hammon, Algeria; Miss N. Bags'er, Tunis; Miss G. R. S. Breeze, L.S.A., Tangier.			
Miss A. G. HUBBARD ..	Oct., 1891	Miss GRISSELL ..	Oct., 1888	NEW MISSIONARIES STUDYING ARABIC, ETC., IN ENGLAND: Mr. C. T. Hooper, Mr. D. J. Cooper, Mr. J. Johnson, Miss M. Holmes, Miss G. L. Addinsell, Miss J. Dowling, Miss E. Mills.			
		Miss A. A. HARDING ..	" "				

* At present in England

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