

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 KABYLE GIRL.

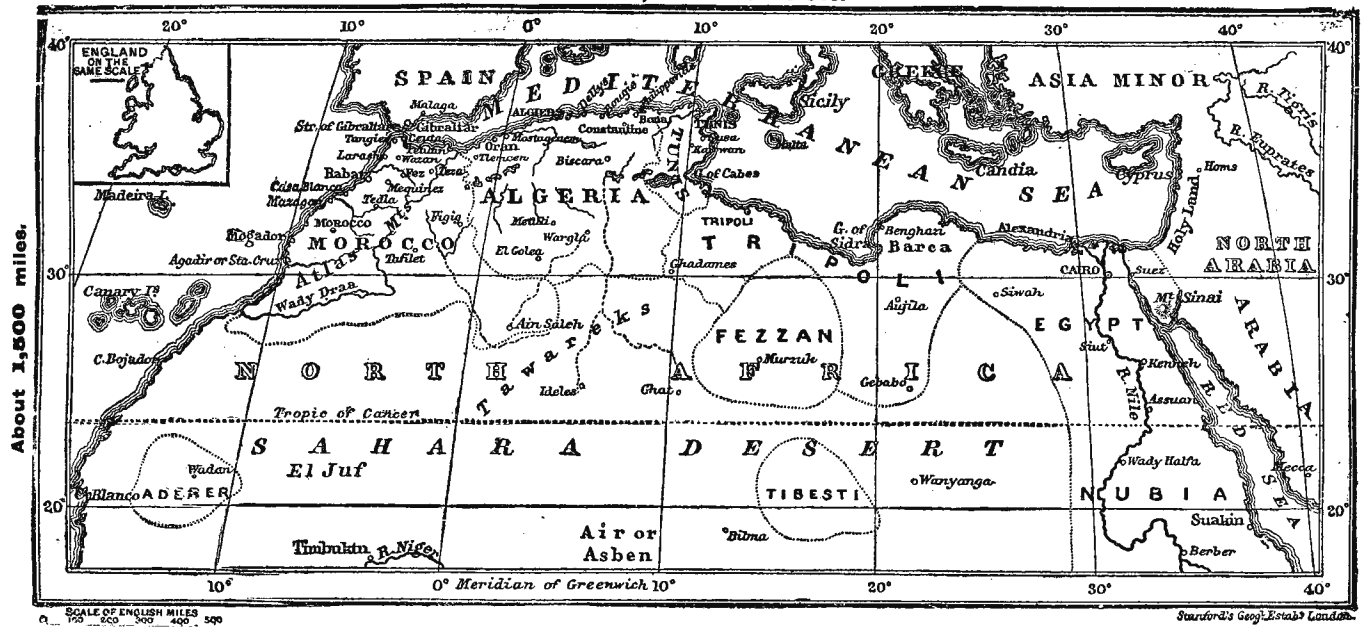
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About 3,600 miles across.



NORTH AFRICA consists of—

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

No effort has, until recently, been made to evangelize 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 Abdul Aziz, a youth of about sixteen years of age.

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

The North Africa Mission has 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. Thirteen 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 unevangelized. Who will go to them? A Medical Mission is now carried on 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 conducted here 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, six missionaries there. The population of this portion of the country is estimated at nearly 4½ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

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

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

ANNUAL REPORT.

BY MRS. F. T. HAIG.

THE story of the North Africa Mission for the past year does not differ in any essential respects from that of former years. It is the same tale of steady patient labour amid many trials, with little to encourage in the way of results. There have been not a few cases of temporary failure of health among the Missionaries, and the proportion of those absent on sick leave or furlough has been considerably larger than usual. The trial from lack of funds has at times been severe, but the faithfulness of God in providing, in answer to united prayer, for the needs of His servants has been conspicuously manifested in seasons of special need. And not only has this been so, but He has been pleased also to send us an increase of about £1000 in the total income of the Mission as compared with the previous year. The income was, indeed, the largest ever yet received. For these and for many other mercies which cannot now be particularised, but which were very manifest, as the work both at home and abroad went forward from month to month, the Council desire to render grateful thanks to the Giver of all good. Especially would they praise Him for the cheerful faith of the labourers, for their steadfastness under trial, and for the encouragements granted from time to time. For it must be remembered—and it is specially important to note this—that if there have been few openly confessed conversions from Mohammedanism to record, there has everywhere been *progress*, not so rapid as we might desire, but real steady *progress*; a diminution of prejudice, a clearer and more wide-spread apprehension of the aims and objects of the Mission, a fuller appreciation of the holy lives and self-sacrificing efforts of the Missionaries, more frequent testimony to their superiority in these respects to the teachers of Islam, and admission of the absolute failure of that system to produce such fruits in the lives of its votaries. Many an acknowledgment has been made that if only there were protection for life and property many would come out and confess the faith which they secretly hold. The Truth is spreading slowly but surely among the people. There is a constant increase in the sale and distribution of the Scriptures. An increasing number of children learn, and in some cases there is good reason to believe receive the Gospel, and an increasing number of parents learn it from the hymns and texts brought home by the little ones. Among the labourers themselves there is more prayer, more hope, more increase of assurance of a glorious harvest in the future.

The work among the Spaniards in Morocco is most encouraging. Conversions there are by no means few or far between. The meetings in Tangier are often crowded, and numbers are unable to gain admission. There have been conversions also from among the French and Italians in Tunis, though these have been largely due to the independent labours of Miss Bernard and her fellow-labourers. Progress is being made also with the translation of the Scriptures into the Kabyle language. Three of the Gospels have been published, and a fourth, together with the Acts of the Apostles and the Epistle to the Romans, is nearly ready for the press. A Kabyle convert will probably be appointed very shortly as Colporteur for the distribution of the precious volumes among his people. All this is the fruit of years of patient toil, amid many discouragements, and, in the case of Algeria, threats of expulsion by the French authorities. All the men and women engaged in the work have to learn both the classical Arabic of the New Testament as well as the vernacular, and in Algeria French also, and this in some cases amid trials from feeble health, straitened means, and heart-breaking disappointments from inquirers. But strong in faith, giving glory to God, the labourers still toil on, and *progress* is made.

One forward step in the organisation of the Mission abroad should not be passed without notice, viz., the introduction of Conferences composed of the Missionaries at each station or group of stations. These meet monthly or quarterly, as the Missionaries see fit, discuss all practical questions connected with the work, decide some, and refer others to the Home Council with the opinions or recommendations of the Missionaries. Another distinct and important step in advance has been taken at home. The system has recently been introduced of giving the Missionaries one year's instruction in Arabic before they go out to the field. It was adopted after some years of experience of the defects of the ordinary system of commencing study in the mission field itself, and its advantages are already strikingly apparent.

The Council deeply feel the need of extension of the Home organisation. With the growth of the Mission the Home work has increased, and is now far beyond the strength of the Hon. Secretary and his helpers. The Mission needs to be far more widely made known among the Churches of our land. Offers of help in this department of the work would be heartily welcomed.

We now mention the different Mission Stations in detail, beginning with

Tangier—Morocco.

Dr. Terry writes:—"The report of the year's work in the Tulloch Memorial Hospital, and out-patient dispensary work will, I fear, be so similar to that of former years, that one is almost afraid of wearying readers by the monotony. Not that the work has been monotonous. In God's goodness the interest increases from every point of view. The growing confidence of Moors in western methods of treatment, the numbers who come from greater distances every year, the decidedly increased thoughtful attention given to the Gospel preaching, all tend to make medical missionary work here extremely fascinating, trying to flesh and blood, though much of it must necessarily be. Often the thought occurs to one's mind, that even angels might envy us the opportunity of doing work which, from the human side of things, has a faint resemblance to the work of Christ Jesus Himself when on earth. To relieve suffering and to prolong life is surely work worth doing, and when added to this, one is able in the doing of it, to preach the Gospel and thus obey Christ, the privilege is greatly enhanced.

"There is much need, alas, thus to encourage oneself by looking on the brighter side of things, for although the gratitude for efforts put forth for men's bodies is so great as to be almost embarrassing at times, the result of the preaching, on the other hand, is very small, at least so far as we can see. But this is just where the difficulty arises. We cannot see what God is pleased that his word shall accomplish. If He saw fit for large numbers to be stricken down under conviction of sin, to come forward for baptism, and to be martyred forthwith, we should no doubt see what it was accomplishing. But if, on the other

hand, the awful nature of the devil-devised religion of these poor Moors renders it necessary that the spring-time sowing shall be separated by long, blank, *apparently* fruitless years, from the fruitful harvest that *must* come, it is well for us, His servants, not to be discouraged, despondent, or depressed, but to look forward to the time when, according to promise, he that soweth and he that reapeth shall rejoice together.

"During the year now reported on, there have been 122 in-patients in the Hospital, and 4,263 attendances at the out-patient department, including those of Moorish women for part of the year, and Spaniards at the Spanish premises of the Mission in town. These numbers are rather smaller than those of last year, owing to the fact that the winter was exceptionally wet, and on many days the country roads were impassable and bridges broken down; that the Hospital was closed longer during the hot summer than last year; and that the country generally was unsettled owing to the Sultan's death, and the weak state of the government. Then, too, the attendance of Moorish women included in my statistics is smaller than for last year, owing to the fact that, during the year, Dr. Breeze took over the entire medical work amongst women.

"In connection with this change in the women's work, I should like here to record our gratitude and thanksgiving to God that such a capable and efficient lady doctor has come out to undertake this work. In an astonishingly short space of time she has picked up sufficient Arabic to be able to see patients even without an interpreter. If all is well, it is expected that before the end of another year there will be a hospital for women. If this becomes *un fait accompli* by that time, there will be no need to regret the step taken a year or so ago, and explained in last year's report, viz., the separating of the sexes by closing of the T.M. Hospital to women.

"The routine work of seeing the patients and attending to

their wants does not differ from that of any ordinary missionary hospital, except, perhaps, that things here are rather rougher and less elaborate, owing to the small amount of money expended and the small number of workers.

“Since the change above referred to, as to the women’s department, our staff has consisted, besides myself, of Miss Aldridge and Miss Denison. Miss Lambden has given some considerable time to dispensing for in-patients, and to conversation with both in and out-patients. Mr. Mensink has come to the Hospital four times a week for a few hours for spiritual work. There have been services held on each of the four days in the week when out-patients are admitted, and on the other three days ward-services for in-patients. Then Miss Aldridge and Miss Denison often take what might be termed ‘evening prayers,’ or readings in the various wards. Recently we made a change by which these two workers could have an opportunity of speaking spiritually with out-patients on two mornings a week, and on these mornings I had my service with the in-patients alone, thus getting into nearer touch with them than when addressing in and out-door patients together. The splendid work done by Mrs. Boulton and Miss Vining amongst the out-patient women, and their successful efforts to keep on the work whilst the Hospital was shut, together with the history of the Women’s House—at first, out of the town, and then in the house on the town wall—will, no doubt, be reported on separately.

“The number of beds in the Hospital may now be considered eighteen, but we often have had, during the year, twenty or twenty-two patients at one time.

“To see to these, dress the surgical cases, give out medicines, see to the food, attend at operations, etc., has provided very exacting work for the staff of three workers, and I think the work grows harder rather than easier, as, on the whole, the treatment tends to be more thorough-going, and more difficult cases are now taken in hand than formerly.

“The totals for the year give figures only, but convey little idea otherwise than that of mere numbers. Would that a competent pen could describe the appearances, or write the life-history of some of these cases of ours! Would that a good photographer could take daily pictures, or make a composite picture of the patients! But I think even these helps would do less to arouse sympathy in helpers at home than would an intelligent idea of and acquaintance with the environment of the patients. It is not so much the actual pain of some diseased tissue, or the distress of some bodily infirmity, that constitutes their need, as the misery of having no love, no kindness, no sympathy in their homes when ill; of having no means of help of any kind, no hope for eternity, nothing to cheer them in the hopeless, gloomy fatalism expressed in the words so often upon their lips, ‘It is written’ (*i.e.*, in the book of fate, by Allah).

“It is, naturally, much more satisfactory to have to deal with *in*-patients than with *out*-patients, for one can, day by day, by kindness, show individual interest, and this goes a long way with the hardest and wildest of patients. And one result of this work is seen in the opening up of villages all around, which are ready to be visited. In fact, most places in Morocco—except some of the holy cities and sacred places, *e.g.*, Sheshowan, and Mulai Abdissalaam—could, with safety, now be visited by a doctor with medicines.

“To sum up the year’s work one might perhaps put it thus:—

“Baptisms—None.

“Conversions—None for certain, as far as we know.

“Gospels and Testaments sent to all parts—Many hundreds.

“Addresses given (exclusive of personal conversations), say 420.

“Number of Moors cured, say	1,200.
“Number relieved, about	750.
“Number of individuals who have heard the Gospel once	2,500.
“Number who have heard it more than a dozen times	250.

“As to our present needs, I would mention (1) an increased staff of workers to follow up in the surrounding villages the cases of in-patients who have been interested during their stay in the Hospital, and (2) another doctor. If there were two of us to work into each other’s hands to relieve each other at holiday times, or when circumstances were suitable for travelling, more than double the amount of medical work, and I believe very much better spiritual work, might be done.

“We are praying that these needs may be supplied. They seem much to ask for, but the rapid way in which the need of a lady doctor and a women’s hospital has been supplied encourages us to expect great things.

“We would like to convey grateful thanks to all who continue to support the beds in the Hospital and subscribe to the drug fund. Also to all who so liberally and with so much trouble supply bottles, bandages, garments, scrap books, soap, and other presents.

“During the year the supply of another great need in Tangier has called forth thankfulness. Some readers may remember our having to exclude Jews from the dispensaries. This was, I think, about two years ago. Our reasons for doing so were that the numbers were growing too large to give proper attention to individuals, and that we had no one to preach the Gospel to the Jews. Miss Seth Smith and Dr. and Mrs. Rocha, all of whom are connected with Mr. Wilkinson’s Mildmay Mission to the Jews, are now carrying on an efficient medical mission amongst this interesting people. And Mr. Benoliel, a native Jew of Tangier, is also evangelising amongst them.”

To Dr. ‘Terry’s full account of what is going on in the Tulloch Memorial Hospital, we have only space to add a very little from a nurse’s point of view.

Miss Aldridge writes: “Since Dr. Breeze took over the women’s medical work, we have been able to give two extra mornings to men out-patients, thus making four days a week for seeing Moorish men, and two afternoons a week for Spaniards, Saturday mornings being kept free for operations, and almost always a few cases coming for daily treatment.

“Amongst the out-patients there are often some very much interested in what they have heard of the Gospel. At one time during the year a number of Talebs from the villages round, met in Tangier to receive presents and money from their tribes, and they made their headquarters for a few weeks in the village near us. There were three or four hundred, I believe, and many of them used to come to see the doctor, or for books, or to see what was going on. Among them was one with a very bad finger, which was treated and got better. The other day I was asked to go to a village about two hours out, to see two women who had been wounded in a scuffle with a thief. After attending to them and sitting in the hut a little, I was called out to have a finger thrust before me. I looked at it very carefully, but could see nothing wrong with it; then the owner of it explained that he was one of the Talebs before mentioned, and that his finger had been cured, for which he was very grateful. He also said that we had given him a gospel, which he had read through many times, and now he wanted the other three. Gladly I promised them but have not been able to take them out yet. This man was one of six who accompanied us home with guns, as the road was not considered safe towards evening. Before leaving us when we were within sight of home, he again charged me to

bring the books. This is only a sample of many cases where God's word is being read, though often we do not hear of them for months after the books have been given.

"The attention shown to the reading of the Scriptures in the wards is often very marked. As they listen day after day, some of them for a month or two, and those who can, reading for themselves, we feel sure an impression must be made; and much of the teaching will be passed on to others when they return to their distant homes."

"We are very grateful for the gifts that have been sent to us—quilts, bottles, garments, etc.—and I would like to thank the friends who have so kindly supplied us with these. Large unbleached calico garments, such as the men wear, are very useful to us (and women's garments, too, with the big sleeves), but it is always a puzzle to me to know how to keep a few in stock for hospital needs. I make up my mind that they *must not* be given away, but only lent to the patients while with us, but somehow the stock gradually disappears. Either the patient walks away with his new possession, or a very honest one comes, when dismissed and all ready to start, to ask for bread for his journey, and 'must he take off the garment he has on?' assuring us that he has not another, which very often is true. What is one to do? The result is that we are overjoyed whenever a parcel of garments arrives."

WOMEN'S MEDICAL MISSION.

Superintendent: Miss Breeze.

Some medical work for the women of Tangier has always been carried on by the ladies of the Mission, guided by the doctor, but we look forward with much interest to its full development under a lady doctor, which the Countess of Meath's kindness has made possible. The Women's Medical Mission is still in its infancy, Miss Breeze having only arrived in Tangier in January, 1895. She very soon began to work. "From May 10th to July 12th," she writes, "we have had 168 new cases. A very few of these had been to the Marshan previously, but many had never heard the name of Jesus Christ before they came to us. Of course, there are some children included in this number. I think that at present the majority of our dispensary patients have no great objection to being seen by a man, but we have had a few better class women who would not have come to any one but a woman; and I believe that when we can obtain a more suitable house, and can set apart a time for the better class only, we shall have more of them. The chief value of a woman doctor, however, lies in her power to get into their homes. When we remember that a great many girls, however poor, if of a marriageable age, or not long married, may not go outside their doors, it is plain that the only way of helping them in sickness is by going to them, and I do not think they would often permit a man to do that. Perhaps I overrate the advantages of getting into the homes of the people, but to me, this way of meeting them seems to give many opportunities of turning ordinary occurrences into spiritual lessons, which are wanting in the set addresses such as are given regularly in the dispensary. Certainly both methods of reaching the people are of great value, and I would not do without either.

"The other day, a servant from a large house came for medicine at dusk. I left her at the door while I went into my house for a light. I was only gone a moment, but came back to find her shivering with fright, and she said 'a light is good.' So then I spoke of Christ as the Light to show the way to Heaven, the Way, the Truth, and the Life.

"As an instance of the value of the address on dispensary mornings—yesterday I went to relieve a woman with dropsy, who had only been once to our dispensary. I remained two hours in her house, and as she lay on the bed, her husband seated beside her, I opened the Wordless Book, and showed

the black and white pages, and she told all about them that she had heard. Then, without showing the red page, I said, 'What is there between the black heart and the white one?' She said, 'the blood of Sidna Aisa to wash the black heart white.'"

"I have two great worldly desires. One is a place, however modest, where I can take a few in-patients; it would be so valuable.

"The other is, a few more fully consecrated helpers to follow up the medical work with spiritual teaching, both in the hospital and in the homes. I owe a vast deal to those who are helping me, but they all have other branches of work claiming part of their attention. I am also asking God to incline the heart of a well-trained nurse to come and take up this part of the work in a true missionary spirit.

"The people have, with few exceptions, received us and our message with kindness and interest, sometimes with apparent eagerness; calling in their neighbours, and asking us to come again."

Miss Vining and Miss Jennings have given the chief part of their time during the year to work among the women of the town. Since the arrival of Miss Breeze, their help in the Medical Branch of the work has been invaluable.

Miss Jennings also had to give a good deal of time to nursing the missionaries themselves in times of sickness. This usually falls to her share, and we must not overlook the value of the service.

WORK AMONG MEN.

Mr. Mensink.

Besides giving the addresses frequently to the patients in the Hospital and Dispensary, Mr. Mensink finds his work at present chiefly in the market-place, or Sûk, at Tangier, which is a busy scene, where thousands congregate. Mr. Mensink writes:—

"As the villagers for many miles round bring their produce for sale, the opportunities are good for scattering the Gospel seed widely without going out of Tangier. Opposition is seldom met with. Many will say, 'Ah! you have the truth.' Others will say to one another, 'that is the teacher from the Marshan who talks about the Gospel of Jesus Christ.' This will sometimes be said with curses, at other times with words of approval.

"Sometimes a group of Talebs, or learned men, will gather round and ask questions, and how much wisdom is needed in answering, that the word of the Lord be not hindered!

"Once I had an interesting conversation with some officers of the Sultan's army. They sat down by my side under a tree, and invited me to smoke. I told them that I was a believer, and neither used tobacco nor strong drink. This took their fancy very much, and they wanted to know all about me. It gave me an opportunity of presenting the Gospel to them in plain language. When they stated that they believed the Gospel, I quoted 1 Timothy ii. 5, 'There is one God, and one Mediator between God and men, the man Christ Jesus,' showing them that this left no place for Mohammed."

"Many interesting conversations of this kind take place from time to time, but as yet no definite results have appeared.

NIGHT REFUGE FOR MEN.

Miss Lambden.

This is Miss Lambden's special work, and she writes concerning it: "We have now a room near the large market which will accommodate twenty-five people comfortably, but in the winter the numbers are often thirty or thirty-five. Moors from all parts of the country, or those working in the town having no home, may find a nightly shelter there free of charge. We are very glad to provide this place of rest and shelter for these poor people, but the chief object is to bring

them within sound of the Gospel. As a rule their earnest attention is very marked, and—considering that many of them cannot read—they answer wonderfully well when questioned on the reading of the previous evening. Many of them have committed portions of Scripture to memory.

“Of course there are numbers who come to the Refuge who do not manifest any interest, but all hear the Gospel, and we know not in whose soul the seed may take root. Again there are some who show marked interest, and who seem at times to come very near to the Kingdom. There was one who came for many weeks, and then I missed him, but found he had not gone far away. He had constructed for himself a little shop in the market out of old boxes and matting. He never came again to the Refuge, though I invited him to the Bible readings, but I had some long and earnest conversations with him at his shop door. I found him still groping in darkness, though at one time the text, ‘I am the light of the world,’ had much impressed him. In the spring he joined the infatuated multitude making pilgrimage to Mecca, having managed to save four dollars to pay his passage by boat. He was determined to do something to merit an entrance into heaven.

“A few of the pilgrims on their way to Mecca from various parts of the country came to the Refuge, but more were encamped in the Sûk, and I had some interesting times with them in their tents. As usual, they were extremely bigoted, and the greatest tact was needed in approaching them. They showed the unfailing oriental hospitality, made tea, and talked about various things; but when the subject of religion was broached, they began to be suspicious.

“I would ask very special prayer for the pilgrims who come within sound of the Gospel on their way to the tomb of the false prophet, at the same time not forgetting all the others who come to the night Refuge.”

GIRLS' SCHOOL IN TANGIER.

Miss Jay.

With the exception of a similar work in Alexandria, Miss Jay's little school is the only one of the kind as yet started in North Africa. Other mission stations have their classes for sewing and learning Scripture, including a certain amount of instruction, but this is a more laborious effort, involving the daily toil of having the children for several hours. It gives, however, much greater opportunities for training and influencing their characters.

In October, 1894, Miss Jay returned to Tangier, after a few months spent in England. She says: “The people gave me a loving welcome back, and the first few days the children and friends were coming in and out all the time, very anxious to give me all sorts of kind greetings, and to tell all the news of the various births, deaths, marriages, and divorces which had taken place during my absence.

“My first business was to superintend the necessary alterations in the new house I had taken. This, with the removing into it, occupied me till near the end of November. Miss Lambden came and helped me with the latter, and the Foki (an enquirer) also gave invaluable help, superintending the carriage of my things, so that nothing of any value was lost or stolen.

“The new house is a vast improvement on the small one in which the work was commenced. There is a good garden and playground for the children, and two nice schoolrooms, opening one into the other, and the fresh sea breezes which we get make it much more healthy. There is much to praise God for. I am especially thankful that the Moorish family who used to live near the other house have moved here with us, so that the little Aiweesha, who for long has made my house her home, is still with me.

“Even if the house-moving had not hindered, it would have been impossible to recommence school at once, for on arriving, I found there was a severe outbreak of measles and whooping-cough among the children, and scarcely any of my scholars escaped these complaints. One very sad case happened in a family I know well. Little Absalom, a very dear child about five years old, who delighted in coming to school, died a few days after my return. I felt it very much, for being a delicate little boy, and also very gentle and affectionate, I have watched over him for the last eighteen months, and had him constantly to the house. It made it doubly sad when, just seven days after this, his old grandmother also died. She was devoted to the child, and when he died was broken-hearted, said she could not live without him, and would not leave his grave, nor take any food. The old woman and the child were so constantly in and out that we miss them much. I visited the family as soon as I heard of the child's death, and found a sad scene—the mother almost wild with grief, the hut filled with visitors who had come to condole with her, and all the five remaining children ill with the whooping-cough.

“Many other children were ill, but there were no more deaths amongst my own scholars, and the unusually cold weather we had after December quite stopped the epidemic. Christmas, with all its happy extra work, came almost before we were ready for it. On Christmas morning, from 8 o'clock to 10, we had over forty poor friends to see us by invitation—Moorish, Spanish, and Jewish. They all had hot coffee and presents of clothing, and the children had toys as well. All were happy and grateful, and I wished the kind friends at home could have seen what pleasure their gifts caused. The poverty here is very great, especially in winter. It is terrible to see the hunger in the faces of many.”

One of the most interesting parts of Miss Jay's work is her class for Moorish women. As many as thirty-six sometimes come, and even during the severe storms of last winter they would not be deterred from coming, and used to arrive soaked by the rain. During Ramadan, too, they begged that the class might be continued, but held earlier in the afternoon, to enable them to get home in time to prepare the bread for their first meal at sunset. Many of these poor souls seem really hungry for the Bread of Life.

Miss Jay gives many interesting incidents which occur in her daily intercourse with the people, but which cannot be inserted for want of space. We give only one story, sadly typical as it is of life in Morocco, and showing—if any proof is wanted—how great the need is for the Gospel of Christ in that dark country. “Among my callers this morning,” she says, “was one specially sad case. This was a tall Moorish woman, quite unknown to me, but brought by another woman whom I know well. As she was all in rags, I thought she had come to beg for clothing, but she had not, and for some time I could not find out what she wanted, but at length discovered that she had heard I was a Tabiba and gave medicine; would I give her poison to destroy an enemy? I asked her to tell me her story. It was this: She had one lovely daughter about twelve years old, so beautiful that everyone spoke of her. She herself being only a village woman, was advised to take the girl to Tetuan, and place her for safety with some rich lady there, to learn needlework, and await the grand marriage which would surely be arranged when her beauty became known. This the mother did, and very soon there was a wealthy suitor. But the mother had not only left her daughter with the lady; she had at the same time—also for safety—put into her care her box, containing all her heavy silver bracelets, earrings, and other ornaments, and the feast dresses of herself and her child. Finding the wedding was so soon to take place, and that therefore her daughter would be leaving the house, she asked for the return of her box. To her terror and surprise it was

refused, the lady declaring she never had it, and telling her to go and take her daughter with her. Fearing if she took the girl she would lose all chance of regaining her property, and also upset the marriage which had been arranged, she left her daughter, and went off in haste to fetch the head-man of her village to insist on her property being restored. In this she was unsuccessful. He and her other village friends all declined to interfere, saying the Tetuan family was so powerful they could do nothing. The woman, half distracted, returned to Tetuan to fetch away her daughter, but only arrived in time to see her die. She had been poisoned, her feet and hands tied together, her front teeth knocked out, and the poison forced down!

"For some months after this the poor mother seems to have wandered over the country quite mad, but since her senses returned, her one idea has been to revenge the murder of her child. When I told her how Christ forgave his murderers, and that we could not enter heaven unless we too forgave our enemies, she said, 'Let me but revenge my child's death and I will gladly go to hell. If you will not give me poison I will get it elsewhere; get it *I will*.' And so she left. I think I have never seen on any face such mingled anguish and hatred."

A horrible tale this, but surely it appeals to Christian hearts. We know of a healing balm, of a Physician able to apply it to every wound which sin has made. Let us pray that the knowledge of Him who is mighty to save may be quickly spread in dark Morocco.

SPANISH WORK.

Mr. Patrick gives a brief review of the year's work as follows:—

"A large part of the year was spent by the Tangier Spanish workers in England. Mrs. Patrick and Mr. Barnard were invalided home. Mrs. Barnard had a dangerous and long-continued fever soon after reaching England. Miss Brown needed and enjoyed a summer's rest after four years of hard work, and I hurried to the homeland on receiving alarming reports concerning Mrs. Patrick's health. The work undoubtedly suffered through the absence of *all* our workers.

"We desire to praise God for healing the sick, and giving temporal and spiritual blessing to us all through our visit to England.

"Immediately on our return we had most encouraging meetings and they continued right through the winter months. We found it necessary to hold two meetings at the same hour on Sunday evenings, and frequently on Wednesdays also. Both our rooms were filled, numbers have been turned away, as we have not had standing room for the people. The average attendance during the winter at the Sunday night service was from 150 to 200, and as many as 150 have been unable to get in.

"We bless God that we know of no failure on the part of any of the small band of believers during the year.

"We praise Him also that men and women have yielded themselves and their sins to the Saviour.

"The day and Sunday schools, the Instruction class, the Morning Prayers have been maintained, and, thanks to Dr. Terry and the lady workers, the dispensary work also.

"We realize that the time has come when we must build suitable Mission premises, and we ask the readers of this report to pray that we may be Divinely helped and guided in this matter."

FEZ.

The work in the great and important city of Fez has been going steadily on, the attendance at the Medical Mission increasing rather than otherwise. The number of sick persons desiring to be visited in their own homes also increases greatly.

The girls' sewing class, too, has given an entrance to many houses, where parents welcome the workers on account of their kindness to their girls.

The general friendliness of the people and the desire for the truth, both in town and country, have been much greater than in any previous year. MISS HERDMAN and her fellow workers have, through God's goodness, been preserved in health and safety amid the turmoil and excitement consequent upon the death of the late Sultan. This brief notice must suffice of a work which, if all could be told, would fill our readers with praise and thanksgiving.

TETUAN.

The work in this town has gone on quietly and steadily throughout the year, although hindered a good deal latterly by sickness among the workers—quite recently MISS BANKS and MISS BOLTON have been obliged, by serious illness, to come to England for a time. The very wet winter also hindered the dispensary work a good deal, as comparatively few of the villagers came to the town, and the richer townspeople would often not venture out of their houses. "But the classes," MISS HUBBARD says, "went splendidly all through the winter, two for women, one for big girls, and two for children; these were all Moorish, and then, every alternate day, there was the Spanish school. At the Spanish meeting, too, there were very good numbers, and we have the joy of knowing that the Word was not spoken to them in vain, for some have received it."

Miss Bolton says of the Spaniards: "The first convert this year was Carmen J—, who was drawn to Christ by the death of her little child. Her one desire then seemed to be to learn to read the Bible. We *had* been trying to teach her in a night-school we held, but found her too dense even to learn the alphabet, and had given up all idea of ever teaching her. Now she began to pray, and asked the Lord Jesus to teach her, and in two months' time she could read the New Testament so as to understand it, and commenced writing. During our stay in Tangier in August we had frequent letters from her.

"Amongst the children, too, there was a spirit of enquiry. Five of them we believe to have been truly converted. We heard of one reciting our hymns, and text after text, to a number of women in a friend's house, all of whom are bigoted Roman Catholics, and oppose us by all means in their power.

"Another little lad, Antonio, who takes charge of a number of hens, during a little talk which I had with him on the subject of the Lord's coming for His own people, and our being taken away suddenly said, 'Señorita, what would become of the *hens*, for I should be there?'

"Early in 1894, V.B., a Spaniard, confessed the Lord Jesus. He was in a terrible storm at sea, and, with the captain and crew, had given up all hope of ever reaching land. He says that the Lord Jesus appeared to him and remained with him, and that he then received forgiveness of sins.

"When he told his wife she said, 'I too am for God from this time.' They have regularly come to our meetings for a year or more, and have their children at our school.

"This is the first year in which we have known the trials connected with the building up of converts, and we have had, constantly, to remember not to measure by converts in England, who have been brought up, in so many cases, in Christian homes, but to look at the Corinthian Church, and also to remember that the power and sufficiency are of God.

"Later in the year we were led to increase the classes for Moslem women, and these soon became one of the leading features in our work. Between us, we soon had about ninety women and girls, coming week by week regularly. We gave them materials for work, and they were required to listen

quietly and attentively to teaching for half an hour. My class is for Soudanese women, formerly slaves, now dependent on their exertions for a living. Several of them remember being brought up from the south and sold. These women use enchantments, and are considered to have power to cast out evil spirits. They tell me our house is full of 'genoon' (spirits), that they come up from the well. They are much less bigoted than the Moorish women, consequently somewhat easier to teach. The Lord's Prayer made a great impression upon them, especially the clause, 'Lead us not into temptation.'

Miss Banks says, "Although, when looking back over the year, there seems little to record, yet we have much reason to praise God for the change of feeling among the Moslems towards ourselves—a growing trust, love, and belief in our words. They know now that we are their true friends, and many of them love us, and seem much changed and softened. A few of those who come to us seem happy, being comfortably married, with kind husbands and children; but at least half are divorced, broken-spirited women, working and struggling away their half-starved lives in desperate efforts to support their children and keep the wolf from the door. One such was Ayisha, one of my first women. She was a tall, friendly girl, nearly blind, and I found on visiting her that she was very poor, and recently married to an elderly man, the father of a nice girl in Miss Hubbard's class. She was easy to teach, and always grateful and affectionate. One day I missed her, and then heard she was down with the fever. Her husband promptly divorced her as she could do no work, and I found the poor thing in the greatest misery. She was back in her old mother's one small room, and almost dying, having had nothing but water for several days. Her stepfather and his family evidently considered their part of the world too small for her.

"Poor women! Some are put in prison, and an appeal comes for us to rescue them; some slip down deeper and more hopelessly each month in sin. The number attending the sewing classes involves a large outlay for calico and cotton, but to these poor creatures the gift of a little clothing is a great boon."

Our sisters in Tetuan are seeking to hold out a helping hand to those "wrestlers with life's troubled sea." May there be no cold indifference on our parts who dwell in happy English homes.

CASABLANCA.

Dr. G. M. Grieve.

There was a long break in the Medical Work at this station owing to Dr. Grieve's visit home, and even after his return in the beginning of December little work could be done for some time. The country was in such an unsettled state, to use the Moorish expression, "the roads were cut" in all directions, so that even the natives were afraid to travel, and the sick could not make their way to the doctor. Not only was there much fighting between different tribes, but murders and robberies were frequent. To add to this, an unusually wet and stormy winter made it difficult for even the townspeople of Casablanca to reach the Mission House, which is a little distance from the town. Dr. Grieve reports only about 500 attendances during the first four months of 1895; part of that time, however, being Ramadan, when the dispensary had to be closed. He adds:—

"Few as they were the Gospel was preached to them, and portions of Scripture given to nearly all who could read, both Jews and Moslems. Although many of the Gospels we distribute may be destroyed we yet have had evidence of some having been read, and we believe that many are penetrating far into the interior to unfrequented quarters, accomplishing and prospering according to promise, though it may be quietly and silently.

"Although the number of patients has been small, yet even among them have been cases which have made us feel greatly two needs; first, a proper supply of surgical instruments; and second, a small hospital where cases requiring careful nursing and supervision could be treated. For want of these two things sufferers have more than once had to be sent away unrelieved."

Mr. and Mrs. Edwards write from the same place —

"God has been faithful to us throughout the past year, and we have found His promises 'Yea and Amen' in Christ Jesus. We heartily thank Him for His care and protection throughout the most trying period it has been our lot to witness in Morocco. Rebellion amongst the people has been the normal state these many months, while robbery and murder have been of daily occurrence.

"Notwithstanding this, much individual work has been done by Mrs. Edwards and myself in the town and villages lying near to our house. Garments and other things have been distributed to the poor half-naked children, many of whom come once or twice a week to learn the hymns and Scripture texts.

"For some weeks the prisoners were fed once a week, through the kindness of an English lady, who sent us money for that purpose.

"Numbers of women from the town and villages have visited Mrs. Edwards at our home, and not a week has passed without a number of men calling upon me in a friendly way from the villages visited by us, and I trust these visits are not without profit to their souls.

"We have found many open doors for work in town and country, and are utterly unable to do all that might be done. Doubtless there are many discouragements, but these may be allowed to pass in an Annual Report.

"An Arabic service has been held several nights every week for the men working in the vineyard and garden. These have been visibly influenced in their life since we began this.

"We have had one boy with us since last summer, and he has turned out quite a success, although we cannot say that he has yet embraced the Christian faith. £50 a year would enable us to take in ten lads and train them for Christ.

"A Jew asked for baptism last summer, and visited me very often to read the New Testament with me, but we have waited to test the reality of his profession, although I believe him to be sincere.

"El— has kept on in the narrow way, and is still cleaving to the Lord. He has been baptised.

"We feel that we need a holy enthusiasm for these lost souls, that we may go into the low squalid huts and deal personally with the women, to speak to men by the wayside of righteousness and judgment, to visit the villages, far and near, carrying the Gospel light, to sympathise with the poor sin-bound souls attending the dispensary, and lastly, but as important, to win the dear boys and girls now running wild and neglected, growing up in sin and darkness, for Him who said, 'Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven.'

Algeria.

We now pass on from Morocco to Algeria, where work has been carried on patiently and steadily, in spite of the depressing effect of constant attacks in the newspapers, and the suspicions awakened by these in the minds of such as are influenced by them. We earnestly hope that it will at length be made clear to our French friends that the missionaries have no political aim whatsoever, and that their sole object is to bring to weary, burdened hearts the message from the Almighty Saviour, "Come unto me, and I will give you rest."

Dr.

TO BALANCES in Hand, May 1st, 1894.

	£	s.	d.		£	s.	d.		£	s.	d.
AT HOME.											
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

TO RECEIPTS.

GENERAL PURPOSES—											
Donations	4,414	8	3								
Sale of NORTH AFRICA and other Publications	64	7	6								
Sundry Receipts and Refunds	60	14	3								
Profit on Exchange and Interest	75	12	11								
Sale of Gifts in Kind	24	4	3						4,639	7	2
SPECIALLY SUPPORTED MISSIONARIES—											
Donations									1,055	0	8
HOSPITAL AT TANGIER—											
Donations and Profit on Exchange, etc.									453	16	9
OUTFITS AND PASSAGES—											
Donations									30	5	0
VARIOUS SPECIFIED OBJECTS (including particular amounts for personal use of Missionaries, House Boat for Egypt, Moorish Children's Home, Medical Missions, etc.),											
Donations, Profit on Exchange, etc.									1,161	16	7
TRAINING HOME EXPENSES—											
Donation									500	0	0
TOTAL RECEIPTS FOR THE YEAR									7,845	6	2

£8,350 1 9

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

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

Mission.

LAY, 1894, TO 30TH APRIL, 1895.

Cr.

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

	£	s.	d.	£	s.	d.	£	s.	d.
MISSIONARIES' ALLOWANCES, GENERAL AND SPECIAL ..				2,932	13	2			
N.B.—Not including £1,300, support of 14 self-sustaining missionaries, and 6 wholly maintained independently of N.A.M. funds, but including £1,035 for special support of 22 others.									
CONTINGENT EXPENSES.									
By Rent, Taxes, and other House Expenses	987	17	10						
" Furniture	142	0	7						
" Teachers of Languages and Books	165	13	10						
" Salaries and Wages to Colporteurs, Bible Women and other Helpers ..	381	12	1						
" Travelling Expenses	450	11	8						
" Purchase and Expenses of Boat or Egyptian Water Ways	291	5	9						
" Outfits and Passages	104	10	4						
" Freight and Carriage	90	13	7						
" Postages and Stationery	11	15	6						
" Refuges and Relief of Poor	50	18	0						
" Part Purchase of Land for Spanish Premises	100	0	0						
" Sundries	34	5	8						
				2,811	4	10			
WORKING EXPENSES OF MEDICAL MISSIONS.									
By Rent	30	2	0						
" Repairs and Furniture	32	17	5						
" Food, etc., for Patients	150	13	8						
" Wages to Native Servants	23	4	10						
" Sundry Expenses	15	18	3						
" Drugs and Instruments	114	16	0						
" Rent and other Expenses at Various Stations	74	9	1						
" Drugs and Instruments at Various Stations	124	16	2						
							17	5	
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK									6,310 15 5
EXPENDITURE FOR CANDIDATES.									
By Board, etc.	69	11	0						
" Rent and Taxes	16	8	10						
" Tuition and Books	25	10	0						
									111 9 10
HOME EXPENDITURE.									
PUBLICATIONS.									
By Printing and Binding NORTH AFRICA, and Electros	277	11	2						
" Postage and Carriage of NORTH AFRICA	84	13	0						
" Share of Salaries for NORTH AFRICA	54	0	0						
" Printing other Missionary Publications	38	7	9						
							454	11	11
MISSIONARY MEETINGS.									
By Travelling	66	7	1						
" Postage and Printing	12	5	9						
" Hire of Halls and other expenses	20	19	6						
									554 4 3
OFFICE.									
By Rent and Taxes and House Expenses	51	14	3						
" Salaries and Wages	404	13	0						
" Stationery and Printing	34	19	2						
" Postages, Telegrams, and Bank Charges	56	10	5						
" Furniture, Carriage, and Sundries	30	9	1						
									578 5 11
TOTAL EXPENDITURE FOR THE YEAR									£7,554 15 5
BALANCES.									
By Balance in Hand at Home, for General Purposes	5	1	2						
" " " " Specially supported Missionaries	147	19	1						
" " " " Hospital	51	15	5						
" " " " Various Special Objects	66	19	7						
" " " " Training Home	345	9	1						
" " " " Petty Cash	4	5	8						
							821	10	0
" " " " Abroad for Various Stations							173	18	4
									795 6 4
									£8,350 1 9

Statements received from the Missionaries, and find it correct.

ARTHUR J. HILL, VELLACOTT & CO.,

Chartered Accountants, 1, Finsbury Circus, E.C.

September 27th, 1895.

DJEMAA SAHRIDJ.

The four ladies at this, the only station among the Kabyles, have had much happiness in seeing the improved behaviour and more intelligent interest in the Scriptures which has marked those attending their various classes. It is a joy also to hear the sound of Christian hymns proceeding from many Kabyle huts. They are a musical people, and several of the young men and lads accompany the singing on flutes of their own construction.

MISS COX and MISS K. SMITH have given a good deal of time and strength to journeys—often very toilsome ones—among the mountain villages. But they say it is well worth the fatigue and discomforts—intolerable as the latter would seem to some of us—in order to take the name of Jesus and the message of His love to those who have never heard it before. In this work they have been greatly helped by two Kabyle converts, young men who are not afraid to speak of the Saviour they have found.

CHERCHEL.

For some months past this station has had to be left without a missionary, both MISS READ and MISS DAY having suffered so severely from fever that a long stay in England became necessary for them. Before they left, however, an altogether new interest appears to have been awakened in many of the Arab women.

Miss Read writes: "In the spring of 1894 it seemed to our hearts as though we were going to have a time of reaping after a long period of sowing, for day after day, as we each returned from our visiting, we were full of thankfulness to God for the opened ears and eager invitations from the women themselves to read the Gospel to them. How it warmed our hearts after three years of indifference, or even aversion to our message!

"One day, at the close of a visit to an Arab woman, she said, 'Must you really go? when will you come again?' I promised to return as soon as I could, but there were many others equally wanting to hear about the Lord Jesus. There are numbers of houses open to us, but visiting four afternoons a week, and each taking about six houses, we are obliged to confine ourselves to as many as we can go round in a month.

"Here, in England, we get news sometimes that our people and the dear children ask after us, and are longing for our return. The children love their Sunday School, and who can tell the power of a hundred little voices repeating to their parents the texts they have got by heart, and the hymns they have learnt to sing. They *do* teach their parents. We have found women who could repeat hymns through, only from hearing them from their children."

TLEMCCEN.

Mr. Pope writes, with regard to his work during the year: "My chief aim has been to increase my knowledge of Arabic. With this view I have gone in for a French Governmental Examination, which they give to their administrators and others who have to deal with Arabs." (The examination was not completed when Mr. Pope wrote, but has since been passed successfully). "My ordinary visiting of Arab cafés and shops has occupied much of my time; in many of these I have been very well received, and in others cursed as a Nazarene and a Kafir.

"My bicycle has been of great use. It was sent me by an Edinburgh friend some time ago, and is now in great need of repairs, but, being a very heavy one and very fatiguing for these hilly districts it is a great question if it is worth the expense. A bicycle is the greatest possible help to itineration. With this one I have visited most of the towns and villages within a radius of

sixty miles round Tlemccen, and have been able to distribute Gospels, Testaments, and tracts in them all. But my machine is now not trustworthy, besides being heavy, so I shall be very glad if any friend will send me a good pneumatic or solid tyre one, not weighing more than 24 to 30 lbs., in order that I may continue this interesting and encouraging work. The tribes and people in outlying places are much more ready to hear the Gospel than the semi-civilised townspeople. I feel therefore the great importance of being able to reach them.

"When the French Pastor is away his duties fall on me, so that I have many opportunities of preaching the Gospel in the Protestant Church here. Last Sunday I had such an opportunity, then in the afternoon I was sent for to bury a child in a village twenty-five kilometres away. At the cemetery I had a good opportunity of telling the Gospel to a crowd of Catholics, Protestants, and 'libres penseurs.' On such occasions every one is ready to listen. Then the administrator gave me permission to use the large hall at the 'Mairie' for a public meeting, which was held at nine p.m. and which a good number attended, but the want of an organ to lead the singing obliged us to do without that most necessary adjunct to a good meeting. A portable organ would be of immense use to me in the village work.

"I must not forget my wife's class on Sunday afternoons for French boys and girls, which is very well attended, nor our Sunday evening French meeting at Maison Chancogne. We were led some time ago to commence this meeting, and we trust it has been a blessing to not a few.

"Lastly, we have tried to reach some of the Spaniards who abound in this province. A Spanish evangelist has been preaching the Gospel to them in a town fifty miles from Tlemccen, a friend having supplied the funds necessary for the commencement of this work, which we earnestly hope may be continued and blessed of God."

The work of the ladies in Tlemccen has not been so prosperous as in former years.

Both MISS HODGES and MISS GRAY have been obliged by illness to come to England for a time, thus, MISS GILL has been left to carry on the classes single-handed, and she also has been far from well. Miss Gill writes:—"Three classes have had either to be given up, or they have given us up, we think owing to some secret influence brought to bear upon them. This drawing off from us of former pupils has made us very sad. The bright side of our work has been the Arab boys' class at Sidi el Haloui. After Miss Hodges left, Miss Gray took it, and the numbers have kept up well. Some of the boys are able to repeat several texts and some hymns, also Old Testament stories.

"The Arab girls' class diminished much in numbers during the autumn. Some had become too old to attend, and others, for various reasons, left. We made this a special matter of prayer, and very soon several new ones asked to come, so that for some months there has been about the usual number of attendances for the classes on Sundays and Tuesdays. Some of the new girls are very intelligent, and are learning more quickly than any girls we have had to teach before. We have been going through the early chapters of 'Line upon Line,' and also teaching texts to fit in with the lesson. With the chapter on Cain and Abel we translated into the colloquial 1 John iii. 10, 11, 12, 15. This we thought would be difficult for them to commit to memory, being so long, but to our surprise some learnt it rapidly and repeat it without a fault. Two short hours a week is very little to have these girls under teaching. I often wish it was allowable to have them oftener.

"The other two classes are for Jewesses. On Thursdays Miss Gray has quite young children. On Saturdays we try to get older girls, who can read and speak French, and for some time we had over thirty, but various hindering influences have

reduced the numbers to about twelve. Still we are very thankful that the classes have not been all stopped, and that in many houses there is a willingness to hear. "If only there were a willingness to *accept* the truth!"

MOSTAGANEM.

Not much can be said about this station except to ask the prayers of Christians for MR. AND MRS. LILEY who have been greatly tried by the long-continued opposition to their work. Almost daily attacks upon them in a local newspaper have successfully roused suspicions about them and their work in the minds of the officials, and harrassing police inquiries have made the people afraid to have any intercourse with them. We would also ask prayer for the large number of Arab boys and young men who have learnt much of the Gospel in past years, when Mr. Liley was able to have classes for them. Those classes are forbidden now. God grant that the truths they have learnt may yet be used by the Spirit of God to the salvation of their souls.

Mr. Liley says: "Amidst all our difficulties we meet with many little precious testimonies that cheer and encourage us. Recently a lady told me that while speaking with the father of one of the most respectable families (Roman Catholic) at the Marine, he expressed much regret that I had discontinued the Sunday School; he believed his children had received much good there. I hear that the Spaniards still continue to read the Scriptures.

"This afternoon I heard of a New Testament which I had given a Mozabite here, having been sent by him to the chief Marabout of a distant town."

MASCARA.

Here also MR. CHEESEMAN has been greatly harrassed and hindered by the slanderous attacks continually made upon him in the newspapers. In one of these, people were urged to chase him and his Bibles from their doors. This appears to have taken effect, so that the sale of Scriptures during the year has been small; nevertheless, one young Frenchman, to whom Mr. Cheeseman sold a Bible, was converted through the reading of it. God never leaves His people without something to praise Him for.

CONSTANTINE.

Here MISS COLVILLE and MISS GRANGER have continued their quiet work for Christ since their return from England in November, 1894. They prefer not to write about what they are doing, and we may only say that God has greatly blessed their efforts, especially among the children, whom they seek to bring to the Saviour who loves them.

MR. AND MRS. LOCHHEAD have begun work much more recently. They find a very friendly spirit amongst old and young, and are able to gather several classes. During the past year Mr. Lochhead has had many visits from men at his house.

MISS ALBINA COX has been for a short time in Constantine, sharing Miss Colville and Miss Granger's house. A few months ago they were compelled to seek a new one, as the landlord required the one they were living in for his own family. After a good deal of searching, one was found in the Arab quarter, and in some respects they are well pleased with it. To our English ideas, however, some things about it would be very repugnant. They had been told that it was built on the site of an old mosque, and Miss Cox says that on exploring the lower regions they discovered three dark, damp cellars, like caverns, where celebrated Marabouts were said to be buried. In the innermost cavern they found traces of a tomb, with steps up to it, and an ancient bronze candlestick and incense burner, such as Moslems use at the shrines of their saints.

Still more than to these dead saints we should probably object to their living next-door neighbours—a number of dervishes belonging to the wild sect of the Aissaouiyas, men who, at their special ceremonies carried on every Friday night, bark like dogs, roar like lions, dance and whirl round till they drop to the ground, eat fire, swallow snakes, and shout the name of Allah till they are in a state of the wildest excitement.

Do not our sisters, amid these surroundings, need our prayers? Yet here, day by day, they carry on their ministry of love, and here, night by night, they sleep, guarded by God's angels.

ALGIERS.

Mons. and Mme. Cuendet.

These are still the only members of the North Africa Mission in this large city; not, however, the only workers for God, as Miss Trotter and her friends live here for the Arabs.

Monsieur Cuendet's work lies among the Kabyles, of whom many come to the town, but they form a very fluctuating population. M. Cuendet visits them at their cafés, and has a meeting for them in a small hall, but perhaps the most interesting part of this work is the class for boys. These are wild little fellows, gathered from the streets, and at first to get anything like order seemed impossible; but they have wonderfully improved. At the commencement one boy behaved so badly that he had to be turned out of the class, but he sent a companion to beg forgiveness for him, and on a promise of good conduct for the future he was received back. This incident had a good effect upon all the boys, for the offender kept his promise, and has become one of M. Cuendet's brightest pupils. The teaching they receive is, of course, entirely from the Bible and singing hymns.

M. Cuendet has also made one or two journeys for preaching the Gospel among the villages during the year, but want of money is a great hindrance to the extension of this deeply interesting part of a missionary's business. In one village four Sheikhs (by the Kabyles the term "Sheikh" is applied to the better instructed among the Marabouts), came to him, evidently much interested in what they had heard of Christianity, and for nearly three hours they remained asking questions and listening to the Gospel. About fifty other men gathered round to listen. The chief speaker among the four Sheikhs frequently apologised for interrupting M. Cuendet with questions, saying "I am only anxious to know the truth." At the close of the conversation they begged him to return soon, saying "We shall forget what you have told us, and we want to know more."

May we here point out to our readers how this ministry of the Gospel to the villagers depends upon their gifts. Much more would be done in the way of itineration if it were not for straitened means. God's resources are indeed boundless, but what are we doing by prayer and self-denial to act up to our high privilege of being "labourers together with God"?

We mention the most important part of M. Cuendet's work last. This is the translation of the Scriptures into Kabyle. The four Gospels have been completed (three by M. Cuendet, with the assistance of M. Hocart), the Acts also have been translated, and the Epistle to the Romans is nearly ready for the press. These are being printed in Roman characters, and it is sometimes objected that very few Kabyles can read them, but the French Government is rapidly teaching the rising generation to read. They learn to read French, yet with very little understanding of what they are reading. But the alphabet gives them the key to anything printed in their own language, so that every year adds to the number of those to whom the Scriptures in Roman letters will be an open book. Much more than the Arabs, the Kabyles are eager for educa-

tion. In a government school for the training of teachers, quite three-quarters of the students are Kabyles. The Arabs are apt to grow tired of study after a few months, while the Kabyles persevere. They are a fine race; may many of them be found among the "great multitude" that shall welcome our Lord and Saviour Jesus Christ at His coming.

Tunisia.

TUNIS.

In this town there is much to thank God for. We give Mr. MICHELL'S impressions of the work as they came fresh to him on returning to it after a long absence in England, made necessary by serious failure of health.

He says: "On our return from England in November, 1894, we found the state of the field and of the work very different from that which we had left fifteen months before. Then the attitude of the people of Tunis was one of complete indifference, and confidence that never would a Moslem be induced to forsake Islam. Now, the conversion of a member of a family quite above suspicion had aroused indignation, excitement, and enmity.

"For ourselves, though full of faith that the power of the Holy Ghost must prevail, and that the Lord Jesus lifted up would draw men unto Him, we had been waiting for over six years for some outward evidence to point to, and now we felt strengthened, encouraged, and deeply thankful for our loving Father's acknowledgement of our service for Him. We had not only the soul saved from Mohammedanism, Ahmed el Gomati, but also two Syrian brethren, M.M. Nemour,* brought out of Romanism, and these having been also baptized, and being desirous of meeting with us for the Breaking of Bread, it became possible—and, indeed, necessary—to have our little gathering on the Lord's Day in the Arabic language. This we had long looked forward to, as, however pleasant it may be to read, and pray, and sing the old praises in one's native tongue in a strange land, and to feel thus linked with old associations, we had felt we were in an Arabic-speaking land for the spiritual good of Arabs, and our one longing desire was to see a church of native Tunisians worshipping in Jesus for themselves.

"These little meetings, held every Lord's Day afternoon in our house, have been a source of great joy and blessing to us all, and we have had the truest fellowship with our Lord. The elder M. Nemour has often drawn very helpful thoughts from God's Word, showing close study and acquaintance with it, and his prayers show the influence of the Holy Spirit in his life.

"Ahmed also has frequently helped us with thoughts and expositions of Scripture, and his prayers for his fellow-countrymen and relations show how real is the work of grace in his own heart.

"We thus have signs of a great spiritual advance. We have also had two natives professing conversion, and desiring baptism and fellowship with us in these meetings, but we have not yet felt confidence enough to allow this. The M.M. Nemours have, however, had a little meeting for Bible-reading and prayer in Arabic in their own rooms early on Sunday mornings. They have thus gathered several of their own Syrian fellow-countrymen for regular instruction, and two at least of these have professed to be born again, and though very ignorant, they have lived consistently. These two are cake and sweetmeat sellers, and though Sunday was the day when they made the most money, and they counted on it to make up the week's deficiencies, they have closed their shops every Sunday since the need of doing so was shown them,

some eight or nine months ago. One of them also used to make a good deal of money by tattooing, but as this brought him into such extremely bad relations, the persons who are tattooed being generally only the lowest characters, he gave this up, and, though with some reluctance to lose such easy profits, he handed over all his apparatus to Ahmed, who had laid the matter before him.

"Besides these two, a man named A—— has attended these meetings regularly. He has professed to be a Christian for the last three or four years, and was beaten and threatened with death at one of our stormy meetings in the Halfaouine during Ramadan three years ago, on his declaring his faith in the Saviour. He shows much intelligent interest in the reading, but we fear his mind is not quite sound. He is subject to terrible fits of depression, when he is tempted to take his own life, and though he recovers, and is in great distress at such thoughts, he has such strange ideas, and disappears and reappears so unexpectedly, that we hardly know how to deal with him. But all the time there is no hesitation or going back in his firm declaration of his trust in Jesus for his soul's salvation, and nothing could be stronger than his declaration of having abandoned Mohammedanism.

"Two others, also Syrian sweetmeat sellers, but Romanists, have attended more or less regularly, but these have not, so far, given definite signs of conversion.

"The most satisfactory case has been that of a young Syrian Mohammedan, who, after long and careful enquiry, candidly stating his difficulties and making no claim to anything more than an enquiring interest, has lately been really seeking the Saviour, and has now definitely come out on the Lord's side, and avowed his faith in the Lord Jesus Christ. He is a quiet, polite, and extremely gentle young fellow, listening attentively and respectfully, and from the first showing an open-mindedness and absence of captiousness which is rare in Mohammedans. For three weeks before he openly declared himself he had been convinced of the truth of Christianity, and had been praying in the name of Jesus, but he was desirous of being quite confirmed, and of proving it was no passing turn of mind, before he spoke of it to anyone. Now he is clear and decided, and we feel deeply thankful for the encouragement of such a deliberate acceptance of the offer of salvation through the atoning work of Christ by a former Muslim. To God be all the praise!

"My own work has again been a good deal literary. The translation into Arabic of 'Cur Deus Homo,'*—which I attempted three years ago, but which I had much difficulty with through the want of an efficient helper, and eventually had to leave through my falling ill—had been still on my mind.

"Now I felt that the brothers Nemour were the helpers I had needed so long, and they taking up the suggestion cordially, we began it at the beginning of this year, and working hard at it two afternoons a week, we completed the two books in the middle of June. We have translated direct from the Latin original, I giving the sense in French to the younger brother, and he explaining it to the elder, who gave the Arabic equivalent. They then revised the afternoon's work at home, polishing the Arabic, and marking what needed comparing again with the original. Then we would all three go over the Arabic text, I following it in the Latin. Each time that we did so I found expressions and phrases, which had taken us sometimes hours to get the exact sense of, rendered into clear, easy, and yet pure and idiomatic Arabic, and I could not help feeling that the Lord was helping us."

* "Cur Deus Homo" is a Latin treatise, written in the eleventh century by Anselm, who during the later years of his life was Archbishop of Canterbury. Mr. Michell thinks it singularly suitable for meeting the objections of Mohammedans in the present day.

* These two brethren were brought to the Lord through M. Waszczug, a valued worker in Tunis, not connected with the N.A.M.

MR. MICHELL also helps regularly in giving the addresses to patients at the Dispensary. Among the hearers some have been bitterly opposed to the truth, trying, as far as they could, to prevent others listening to it, while some have heard the Word with joy. Two of these have come so near to the Kingdom of God that their failure to take the final step has caused great sorrow to those who are seeking to win them for Christ. The men themselves suffer intensely in the struggle between their convictions and desires, and their fears of the consequences to themselves and their families which a confession of Christ would entail. More than anything else, perhaps, such cases require our prayers.

The Medical Mission work has not been carried on as continuously as those engaged in it earnestly desire that it should be. DR. AND MRS. LEACH were in Scotland for some months, and after his return to Tunis Dr. Leach was again laid aside for a long time by a painful affection of the eyes. DR. CHURCHER took his place for a time, but even with that help it has been impossible to keep the work steadily going. But in spite of drawbacks, much good has been accomplished, and a great deal of the seed of the Word has been sown by means of addresses, conversations, and giving of Gospels to the patients.

MISS HARDING gives much of her time to this work and to that which grows out of it, viz., visiting the sick in their homes, and, more especially, reading the Scriptures with men who come to see her, having been more or less interested by what they have heard at the Medical Mission.

MISS CASE also is much occupied by the medical work and visiting in connection with it. She has in addition a class for Arab boys, chiefly those who gather about the markets in hopes of earning a few coppers. It is difficult to attract them, and still more difficult to keep them, or to maintain order among the wild young crew, but there is always the assurance to rest upon, "Ye know that your labour is not in vain *in the Lord.*"

This class was carried on by MISS JOHNSTON and MISS TURNER during the months that MISS CASE was in England.

MISS ROBERTS has a class for Arab girls. With them, also, it is very difficult to get them to come. About fourteen, however, do come pretty regularly. Some of these are very intelligent, and have now a good knowledge of the way of salvation, besides having learnt many texts and hymns. Fruit will surely come, though it may be "after many days."

All the ladies take part in the work of visiting, most of them keeping a list of houses which they go to at regular intervals. As a rule the women are glad to listen to the reading and singing, and many are quite affectionate to their English sisters. Often have the hopes of the missionaries been raised as one and another has seemed to drink in the Word spoken, and with joy to receive it, but always, hitherto, these hopes have been disappointed.

It is not surprising that the sweet message of a Saviour's love falls like balm upon many weary hearts, but we also need not be surprised that when the poor women come to perceive all that faith in the Lord Jesus would involve for them they shrink back dismayed. We in England have need to realize what the women in Mohammedan lands have to face if they are to confess Christ. We know that by faith, out of weakness they would be made strong. We know that His grace is sufficient for them, and that a mighty impulse of the Holy Spirit is what is needed to give them strength for the conflict. But can we expect this while our prayers for them are so languid, so cold? May God help us each to perceive what is our part in the matter.

It may be that some even of these timid ones have trusted with a trembling faith in the Almighty Saviour.

Miss Scott writes of one of whom she had hopes: "Khira was one who had to be attended in her own home, being too ill to go to the doctor. He went to see her, and most grateful she was for his care. I was asked to visit her, and for some weeks before the end I was with her constantly, and they used to say she would only take what 'her sister' gave her. I had many opportunities of speaking to her of the Saviour, and she never argued or refused to listen, and when, at last, she passed away very suddenly, I could not but be glad that, as her husband told me, 'she had not time to witness to the prophet.' Though quite young when she died, she left six little ones, whose father, though very strict and severe with *them*, was exceptionally kind and loving to his wife. One of the little girls attends Miss Roberts' sewing-class regularly."

MRS. MICHELL's sewing class for women has been continued, and is a means of bringing many under instruction.

MISS GRISSELL was able to pay several visits to distant places before being compelled by family circumstances to return to England. Most of these journeys have been already recorded in NORTH AFRICA; one particularly interesting one being to an island off the coast of Tunis.

The words of one of the Tunis missionaries may be taken as from them all: "The year has been a very busy one, and full of changes of one sort and another, but it has been a year full of God's faithfulness and love. I think one gets happier and happier in His service out here. I feel so *glad* to be one of His messengers of peace to these perishing souls."

SUSA.

DR. CHURCHER has quite recently taken up a new position at Susa, to the south of the city of Tunis. It is the port nearest to Kairwan, and seems in several ways likely to be an important point for work.

Dr. Churcher notes that of the thirty-five patients who had already visited him, not one could read, showing the need for the living voice to carry the Gospel to them.

Tripoli.

The work here is entirely in the town of Tripoli, the Government putting difficulties in the way of foreigners going to any distance outside it. The Medical Mission is therefore doubly important, as the only means of bringing people from the country within sound of the Gospel.

Mr. Venables writes:—

"We read to the patients first, then explain the Word, and put before them the Gospel in the colloquial, telling them that it is a message from God, that all have sinned, and that there is only one way by which they can be reconciled with God. He has provided that way by giving His only begotten Son to die for the sins of the whole world. We pray them to be reconciled, etc. On some faces one sees a sneer, on others the look of astonishment as having heard something for the first time. But those looks we prefer to the listless indifference, or the hard set features of those who have heard the message before.

"It is truly a sowing. Hundreds of these people do not come again. On Saturday last, a man who had been cured of ague asked if he need come any more. He said, 'Thank God, I am quite well. I have been staying in Tripoli to take the medicine; now I want to be off. I shall be going to-day, to-morrow, the next day, and then another day before I get home' (his way of saying a four days' journey). I asked him if he had heard what had been said. 'Yes, it was very good, it has gone to my heart.' That was all I could get out of him. He cannot read. I gave him a Gospel, told him to put it in his bag, and not take it out till he arrived at his home, then ask

some one to read it to him. So we sow in faith. We pray that the Holy Spirit will use that copy, as also the many others which have gone into the interior in a like manner.

"Time seems very short, and as we look around we see much to be done, but God can accomplish a great deal in a short time."

Mr. Reid has suffered severely at times from ague and fever, yet has been restored to health and able to continue his work. He says: "As I look back over the whole year past I see how God has helped and led me on, and how often He has given me more than I had asked or thought, blessing in my soul and in temporal things, as well as blessing and encouragement in the work He has given me to do in Tripoli.

"I am not able to report any conversions, or even any regular enquirers. But I have had the privilege of telling to thousands, representing all parts of the province of Tripoli, the message of the Gospel, and of speaking to hundreds personally of their need of the Saviour whom we preach, and pressing on them acceptance of that same Saviour who alone can deliver from the penalty and power of sin. Some have enquired somewhat and given us hopes for a time, and then have been lost sight of. One thing, besides the preaching of the Gospel, is being gradually but surely accomplished, viz., the breaking down of the hatred and prejudice with which these people have been taught to regard all who are not followers of Mohammed. May our God give us grace to toil on faithfully and patiently, and may Jesus be exalted in our lives now, before these thousands of bigoted followers of the false prophet."

MISS NORTH has now been nearly a year in Tripoli, and of course has hardly got into active work yet, being occupied with the language. She speaks of the great need she sees for more definite work among the women. Hitherto the want of a separate room for them at the dispensary has been one hindrance to this, but no doubt these difficulties will be got over in time.

Egypt.

Mr. Summers describes his work under five heads:—

- "1. Public Preaching.
- "2. Interviews with Moslem Friends.
- "3. Itinerating.
- "4. Teaching Enquirers.
- "5. Arabic Study.

1. "Public Preaching. The Medical Mission services take place four times a week, two days being for men and two for women. In this work I have met with much encouragement, not from direct spiritual results such as conversion, but from the very great attention displayed while the truths of the Gospel are being proclaimed.

"It is well known that to get a respectful hearing from Moslems is something attained. In preaching to the women the truth has been broken into as small pieces as possible, and applied to their hearts in the very simplest manner. They are very stupid, yet they understand the truth thus presented to them; the difficulty is to get them to remember it.

"With the men I adopt a more doctrinal style of preaching, which to them is more acceptable. For some time I have gone through with them the beginning of the Gospel of John. This has meant a clear setting forth, among other things, of our Lord's Divinity, and the uniqueness of His position as the only Saviour of the world.

The Arabic service on Sunday evening has been carried on regularly throughout the year with only two or three interruptions. The attendance has been very small, never more than ten outsiders present, and sometimes none at all. Still we feel it right faithfully to continue the effort.

2. "Perhaps the most interesting and useful part of my work is the 'At Home' I hold in the evenings for Moslem visitors. Nearly every night I have had someone with me discussing the things of God. They come about 7.30, and often stay on till a late hour of the night, sometimes until one or two in the morning. When a visitor comes, I supply him with a cup of Turkish coffee, which is the usual way of entertaining guests here. Some little time is occupied in exchanging salutations and speaking of the news of the day. When this is over I make a point of opening the Scriptures, and reading a passage suitable to the subject of conversation which went before. I insist on the need of the great change which can alone be effected by the Holy Spirit and faith in Christ. When asked for an expression of opinion concerning Mohammed, I give it clearly, establishing what I say by what is written in their own books. This they do not take amiss, for I am careful to express myself in a way that would indicate that I have no personal animosity to Mohammed or his religion. As may be expected, many strange questions are asked, and absurd difficulties presented. But this personal dealing with the men of Alexandria has revealed to me a greater feeling of religious unrest than I at first anticipated, and it has impressed upon my heart that now, more than ever, is the time for preaching the Gospel to the people of Egypt, before they are led into the many mazes of infidelity.

3. "Two months of 1894 were taken up in itinerating in the Delta. We had, however, to relinquish the effort, owing to the smallness of our staff of workers. A boat is ready, and we now only wait for God to send the labourers to enter upon this most interesting and important work.

4. "Two men have been under my care during the year as enquirers. One, M. el K—, came to me in July, 1894, and proved an earnest and interesting seeker after truth. His faith in Islam had been shattered some years before, but he returned to it, still hoping it would give him peace. He came nearly every night for over three months, staying until twelve and one o'clock, searching the Scriptures and discussing his difficulties. At last, in October he professed, after deep spiritual tumult, to trust the Lord Jesus as his only Saviour. He seemed to clearly take hold of Christ and His finished work. He still professes to trust the Lord, but he has not—as far as I know—made any public declaration of faith, or even asked for baptism. Indeed, he is still hindered by many doctrinal difficulties, notably that of the Holy Trinity.

"The other case under my care is that of a young man named A—, from Palestine. He is a convert from Islam, and was sent to me for teaching and safety by missionaries of the English hospital in Jaffa. He has been here for two months, during which time I have given him almost daily instruction in the Scriptures. He has also been receiving instruction in St. Andrew's Mission School, in this town.

5. "In January, feeling the need of further advance in the knowledge of the language, I commenced a course of study with the help of a high-class teacher. Having so much other work, however, makes it impossible to give much time to this."

Dr. Smith writes: "From the beginning of 1895 the medical work has gone on without interruption, and the number of patients has grown. Most of the cases are medical, but a good deal of minor surgery is called for. I think we may say that our medical work has at last been established on a thoroughly sound basis, despite the early drawbacks of failures of health and insufficient supplies, and that it has taken its proper position as a means only, not the end. By a sound basis is meant that although patients have to attend at a fixed hour, on regular days, to pay a small sum for the first admission, and to listen to a clear exposition of Gospel truth from Mr.

Summers, they continue to come in increasing numbers. That it is the means whereby many are brought to look upon Christ, we cannot doubt. That He Himself may be to these as He is to us, both beginning and end, is our hearts' desire.

Miss Watson says:—"We long for friends in England to take a deeper interest in the women and children of this ancient land. Our class of Arab girls of all ages is well attended—almost 30 daily. We have had as many as 48. On Sundays the numbers vary from seven to twenty. We find the work here among the children far more difficult than in England. Very few really wish to learn. Their one idea in life seems to be to get married. Then many of them have great faith in the merits of their prophet, and will refuse to learn such texts as 'There is one God and one Mediator,' etc. Often we are ready to be discouraged, and yet again on looking back we see that progress *has* been made.

"The conduct of the girls is greatly improved. They now listen quietly and attentively. Formerly we could not turn our backs but something would be taken from the table and concealed. We have found needles between their toes and even under their tongues. Now we can leave the room and not a thing will be taken. To tell lies seems quite part of their nature. Now, when a new girl tells us a lie, we hear the others telling her that we are 'people of one word and hate lies.' There are also one or two girls who seem really interested in what we teach them. One in particular is never tired of listening. God grant that the word may be rooted in her heart by the Holy Spirit.

"In visiting the homes of our scholars we often find that mothers and elder sisters have learnt the hymns and texts which we teach the little ones.

"There is a boundless field for visiting in the homes of the people. We are nearly always welcomed by the women, but for this our time and strength are limited, and we earnestly wish for more workers to enter the open doors. From one house we are taken to another, so there is never any difficulty in getting an entrance. At the Medical Mission, while the women are waiting to see the doctor, we have some encouraging talks with them. Many say 'Come and talk to us, and tell us some of those words that are as sweet as sugar,' or 'Come and talk to us, then we cannot curse or quarrel with anyone.'

"We have more work than we can possibly do in Alexandria, and then there is the Delta. We have the boat waiting for use, but for lack of workers cannot use it. Day by day we are reminded of our responsibility in regard to this people by the terrible death-cry coming from some house. The work is difficult, but we realise the faithfulness and presence of our God in a fuller sense than in the homeland. Will you plead for and with us that we may so live in the power of the Holy Spirit, that we may be used by Him, and may see some of the children and women turning 'from darkness to light, and from the power of Satan unto God.'"

From every mission station the cry is the same. Oh! for more sympathy and prayer on the part of Christians at home, for more workers, and above all for more of the power of the Spirit of God to those in the field.

As the Annual Report and Balance Sheet occupy all available space this month, current news must be held over till the next number.

We trust our friends will remember the Annual Meeting of the Mission, which will be held in Exeter Hall on Tuesday, October 8th, particulars of which will be found on the third page of cover.

EXPLANATORY NOTES ON THE GENERAL CASH ACCOUNT.

MAY 1ST, 1894, TO APRIL 30TH, 1895.

WE have endeavoured to present our Cash Statement in such a form that it may be easily understood by the ordinary reader. The receipts for the year have amounted to £7,845 6s. 2d.; last year they were £6,713 5s. 9d., so that this year £1,132 more has been received than then. It may be interesting to give a comparative statement of the receipts for the last few years, omitting shillings and pence.

	£		
For the period ending October 31st, 1882	812	..	
For 18 months ending April 30th, 1884..	2493	..	
For year ending April 30th, 1885	1662	..	
" " 1886	2500	..	838 increase
" " 1887	2997	..	497 "
" " 1888	3673	..	675 "
" " 1889	4035	..	362 "
" " 1890	4651	..	616 "
" " 1891	5442	..	791 "
" " 1892	5424	..	18 decrease
" " 1893	6614	..	1190 increase
" " 1894	6713	..	99 "
" " 1895	7845	..	1132 "
Total Receipts from the beginning	£54,861		

Although these amounts are very small compared with the receipts of older and larger societies, yet we cannot help feeling that they ought to call forth our heartfelt praise to God for so graciously answering our prayers and honouring our feeble faith. There has been, generally speaking, a steady increase in the amounts received from year to year—1892 was the only exception. The receipts in 1885 were £1,662, in 1895 £7,845, or an increase of £6,183 in the ten years, an average of over £600 per year.

The donations to the General Fund appear to be about £100 less than last year, this is accounted for by the fact that some amounts that use to be acknowledged under this heading now appear more accurately under "Various Specified Objects," so that, in reality, the amount received this year is larger than last.

The sale of publications has brought in £64, or about £8 more than last year. We should be very thankful to see this item increased, and to this end we should be glad to find someone with the pen of a ready writer and others who might help by taking a certain number of copies of our paper and circulating them amongst their friends.

Sundry receipts and refunds amount to just over £60. This amount is for sale of odd articles of furniture, payments by patients, and an occasional refund of a passage paid, etc.

In Morocco there is sometimes a considerable profit on the ordinary rate of exchange. £1 is generally supposed to be worth 25 pesetas, but as the country has a silver coinage, the rate of exchange has sometimes been as high as 31 pesetas; it varies from day to day.

Gifts in kind have produced £24 4s. 3d. We occasionally have articles of jewellery and various other things sent us for sale for the benefit of the Mission. No doubt there are still many of the Lord's servants who have by them articles of various kinds that might be usefully disposed of for this purpose.

We have received for special objects the sum of £3,205 19s., which of course we are not free to use except for the purposes for which they are given. This amount consists of £1,055 os. 8d. for Missionaries specially supported, £458 16s. 9d. for the hospital at Tangier, £30 5s. for passages and outfits, £1,161 16s. 7d. for various objects, and £500

towards the expenses of the training and teaching of workers. More than £350 of the £1,161 given for various objects was for the *partial* support of specified workers, over £200 was for the house-boat for Egypt, and about £150 for the Moorish Children's Home. The £500 for Training Home expenses was part of a fund resulting from the sale of a house formerly used for similar purposes; it was a most acceptable and opportune gift. We had just come to the conclusion that it was wise to give the new workers who were accepted a period of training in Arabic grammar, etc., in England before sending them out. This involved a considerable increase of premises at Barking. The amount was not large enough to purchase much property with, but was most useful in securing the leases of several houses adjoining the offices here at a low price, and putting them into repair and furnishing them. Only a portion of the money had been spent at the close of the year; the remainder will be used in the year now running.

Our expenditure has been £7,554 15s. 5d., which is £728 11s. 9d. more than last year, when it was £6,826 3s. 8d. It is less than the receipts for the year by £290 10s. 9d., so that the balance in hand at the close of April was £795 6s. 4d., against £504 15s. 7d. the previous year. This is more than accounted for by the money in hand for the Training Home.

The following is a statement of our expenses from the beginning of the Mission till the end of our last financial year, omitting shillings and pence:—

	£	Increase.
For period ending October, 1882 ..	556	
" 18 months ending April, 1884 ..	3266	
Year ending April 30th, 1885 ..	1733	
" " 1886 ..	2440	707
" " 1887 ..	2836	396
" " 1888 ..	3322	486
" " 1889 ..	3927	605
" " 1890 ..	4489	562
" " 1891 ..	5297	808
" " 1892 ..	5394	97
" " 1893 ..	5924	530
" " 1894 ..	6826	902
" " 1895 ..	7554	728

Total Expenditure from the beginning £53,564

Missionaries' Allowances for food, clothing, and all personal expenses, amount this year to £2,932; this is a little more than last year, but not very much. Those who are specially supported number forty-two, a few more have had special help sent them; the remainder, nearly forty in number, have only received the assistance which we have been able to render from our General Funds.

The Contingent Foreign Expenses of the Mission amount to £2,811 4s. 10d., this is about as much as the Missionaries' Allowances, but if the whole amount of personal support for workers had gone through our books, the relative proportions would have been rather different, probably the allowances would have then about £4,250 and the expenses about £3,000.

Rent, of course, is our heaviest expense. Dwellings for eighty or ninety workers is of necessity a considerable item.

Travelling, outfits and passages, freight, and the boat for the Egyptian water-way are all connected with journeying, and between them come to £937, or nearly as much as rent and house expenses.

The cost of furniture is mostly in connection with new workers, for whom we seek to provide enough for a prophet's chamber.

Teachers of languages are essential for those who would efficiently master Arabic, and together with books they cost £165 13s. 10d.

Some of the Missionaries have helpers in their mission work,

and altogether the expenditure on this account amounts to a considerable item, namely, £381 12s. 1d.

Postage is a small item.

Refuges and relief of the poor have cost £50 18s. Several special amounts have been given for these purposes.

A piece of land has been purchased on which to erect premises for our work among Spaniards. One hundred pounds has been paid on account of this from our current fund, and £235 provided from a fund in our hands for investment for the benefit of the Hospital, on which interest will be paid.

Our Medical Missions have cost us £566 17s. 5d. Some of the Missionaries have raised funds privately for the expense of their drugs, etc., so that in reality probably some £60 more has been expended. When it is remembered that something like 30,000 attendances have been made to receive medical assistance, and about an average of twenty patients have been maintained in the Hospital, this amount does not seem large.

The total foreign expenditure for Missionaries and their work is £6,310 15s. 5d.

The expenditure for candidates this year is less, as after their acceptance they are treated as Missionaries on probation, and all expenses connected with them go under the various headings of Foreign Expenditure.

The Home Expenditure is shown under three headings, publications, missionary meetings, and office expenses.

Publications have cost us altogether £454 11s. 11d.—this is £36 more than in the previous year. Missionary meetings, £99 12s. 4d., or about £52 less than last year. The sale of publications reduced this expenditure by a little over £60.

The number of our Missionary meetings held this year has been rather less than formerly; we feel the desirability of doing more in this direction to set forth the needs of those amongst whom we labour, and the claims of Christ upon His people.

The Office expenses were £575 5s. 11d., or about £18 more than in the previous year. The total Home expenses are about £1,132, within a few shillings of what the amount was last year. The amount of work devolving upon the office at Barking is greater in proportion than in some other Missions, as a good deal of the work that is done in the Mission field in India or China is in our case done here, on account of the field being nearer home.

At the end of the year we only had £5 1s. 2d. in hand for general purposes, and most of the other balances were small, with the exception of the Training Home Fund, which was reserved for special purposes, but will now soon be disposed of.

In addition to these receipts and expenditures we have a sum of £500, invested for the benefit of the Tangier Hospital; £235 of this has been lent on security toward the purchase of a piece of land for the erection of Spanish Mission premises in Tangier, and the remainder will be probably used in the same way; but in the meantime is lying on deposit at the bank.

Ten shares in the Australian Agricultural Company were given to the Mission to be kept for the present. At the close of the year these were being held, and the dividends paid into the current account; they have since, with the kind consent of the donor, been sold, and the proceeds applied to the general purposes of the Mission.

The various gifts shown in this statement represent a large amount of love and consecration to the Lord, and doubtless have been accompanied by many prayers. The expenditure on the Mission represents much thought, consideration, and waiting upon the Lord for guidance, and much thankfulness to Him for giving the means to meet the needs. We trust He may incline His people to help us still more liberally, as our work is becoming more extensive, and our needs proportionately greater.

THE ANNUAL FAREWELL MEETINGS

will (D.V.) be held in

EXETER HALL, STRAND,

On Tuesday, October 8th, 1895, at 3 and 7 o'clock.

The Chair will be taken in the afternoon by **COL. J. F. MORTON**, of Mildmay.

An Address will be given by **Rev. J. G. TRAIN**, of Norwood, and Various Missionaries will tell of their Work.

In the evening the Chair will be taken by **Pastor JAMES STEPHENS, M.A.**, of Highgate.

Pastor THOMAS SPURGEON, of the METROPOLITAN TABERNACLE, will Speak; also Missionaries from Morocco, Algeria, and Tunis.

Tea and Coffee will be provided in the interval.

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.

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.

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

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.

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 JULY 1st TO 31st, 1895. GENERAL AND SPECIAL FUNDS.

1895.			1895.			1895.			1895.			DETAILS OF DUBLIN AUXILIARY. (Donation No. 408.) Mr. S. S. McCURRY, <i>Hon. Sec.</i> 3, Spencer Villas, Glenageary. No. of Receipt. £ s. d. 115..... 1 0 0 116..... 1 7 0 117..... 1 0 0 118..... 0 5 0 119..... 0 2 6 120..... 1 0 0 121..... 0 3 6 Amount previously acknowledged £34 16 9 Total ... £39 14 9		
No. of Receipt.	General. £ s. d.		No. of Receipt.	General. £ s. d.		No. of Receipt.	General. £ s. d.		No. of Receipt.	Special. £ s. d.				
Aug. 1 ... 187	1 0 0		Brought forward	26 10 6		Brought forward	78 0 2		Brought forward	68 8 8				
1 ... 188	0 10 0		Aug. 15 ... 212	0 4 0		Aug. 29 ... 235	1 0 0		Aug. 15 ... 399	2 10 0				
2 ... 189	5 0 0		15 Y.P.S.C.E. Redhill	10 13 0		30 ... 236	0 10 0		19 ... 400	15 0 0				
2 ... 190	0 5 0		15 Glasgow	0 12 0		31 ... 237	1 0 0		19 Y.W.C.A. Belfast	13 0 0				
2 ... 191	1 1 0		15 ... 215	2 10 0		31 ... 238	10 0 0		21 ... 402	0 10 0				
2 Eastbourne	5 0 0		15 ... 216	10 0 0		Total, Aug. ... £90 10 2			21 ... 403	5 0 0				
2 ... 193	1 0 0		16 ... 217	0 10 0		Total, May to July ... £517 11 2			21 ... 404	4 12 0				
3 ... 194	0 10 0		16 ... 218	5 0 0		Total ... £608 1 4			22 ... 405	2 0 0				
3 ... 195	1 0 0		16 ... 219	0 10 0		SPECIAL FUNDS.			27 ... 406	25 0 0				
3 Tain	0 13 0		17 ... 220	0 13 0					1895.	No. of Receipt.	Special. £ s. d.	29 ... 407	1 0 0	
3 ... 197	0 10 0		19 ... 221	0 2 0		Aug. 1 ... 392	22 0 0		29 ... 408	4 18 0				
6 ... 198	1 10 0		20 ... 222	0 10 0		6 ... 393	1 10 0		29 ... 409	2 0 0				
6 ... 199	0 5 0		20 ... 223	0 5 0		6 ... 394	4 3 4		Total, Aug. ... £143 18 8					
6 E.K.M.P.	1 1 0		21 ... 224	1 10 8		6 ... 395	25 0 0		Total, May to July ... £519 17 0					
7 ... 201	2 0 0		22 ... 225	2 0 0		7 ... 396	0 10 0		Total ... £663 15 8					
7 ... 202	0 10 0		22 ... 226	8 0 0		13 ... 397	10 5 4							
7 ... 203	0 2 6		27 ... 227	2 5 0		14 Malden Hall	5 0 0		TOTALS FOR 4 MONTHS. General ... £608 1 4 Special ... £663 15 8 Total ... £1,271 17 0					
7 ... 204	0 10 0		27 Manchester	5 5 0										
7 ... 205	0 7 0		27 ... 229	2 0 0										
7 ... 206	1 1 0		28 ... 230	5 0 0										
13 ... 207	0 6 6		28 ... 231	2 12 6										
14 ... 208	0 10 0		28 ... 232	1 1 0										
14 ... 209	6 5 0		28 ... 233	0 7 0										
14 ... 210	0 5 0		29 ... 234	0 2 6										
14 ... 211	0 3 6													
Carried forwd.	£26 10 6		Carried forwd.	£78 0 2										

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W. SOLTAU ECCLES, Upper Norwood, S.E.

EDWARD H. GLENNY, Barking
GENERAL AND MRS. F. T. HAIG, Redhill, Surrey.
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THEODORE WALKER, Leicester.

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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.

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W. HIND-SMITH, Esq., Exeter Hall, Strand, W.C.

Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Fez.		Algiers.		Susa.	
Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	*Mrs. LOCHHEAD ..	Mar., 1892	Dr. T. G. CHURCHER ..	Oct., 1885
*Miss B. VINING ..	Apr., 1886	*Miss I. L. REED ..	May, 1888	*Miss E. K. LOCHHEAD ..	Mar., 1892	Mrs. CHURCHER ..	Oct., 1889
Miss S. JENNINGS ..	Mar., 1887	Miss M. MELLETT ..	Mar., 1892	Algiers.			
Miss M. C. LAMBDEN ..	May, 1888	ALGERIA.				DEPENDENCY OF TRIPOLI.	
Mr. C. MENŠINK ..	Oct., 1888	Tlemcen.				Tripoli.	
Mrs. MENSINK ..	May, 1890	*Miss R. HODGES ..	Feb., 1889	Mr. E. CUENDET ..	Sep., 1884	Mr. W. H. VENABLES ..	Mar., 1891
*Mrs. H. BOULTON ..	Nov., 1888	Miss A. GILL ..	Oct., 1889	Mrs. CUENDET ..	" " 1885	Mrs. VENABLES ..	" " "
Dr. C. L. TERRY ..	Nov., 1890	*Miss L. GRAY ..	Feb., 1891	Djemaa Sahridj.			
Mrs. TERRY ..	" " "	Mr. W. G. POPE ..	Feb., 1891	Miss J. COX ..	May, 1887	Mr. W. REID ..	Dec., 1892
Miss K. ALDRIDGE ..	Dec., 1891	Mrs. POPE ..	Dec., 1892	*Miss E. SMITH ..	Feb., 1891	Mrs. REID, <i>née</i> HOLMES ..	Dec., 1894
Miss S. M. DENISON ..	Nov., 1893	Miss A. HAMMON ..	Oct., 1894	*Miss A. WELCH ..	Dec., 1892	MISS E. T. NORTH ..	Oct., 1894
Dr. G. R. S. BREEZE ..	Dec., 1894	Mostaganem.				EGYPT & NORTH ARABIA	
Spanish Work—		Tunis.				Alexandria.	
Mr. N. H. PATRICK ..	Jan., 1889	Mr. A. V. LILLY ..	July, 1885	Mr. G. B. MICHELL ..	June, 1887	Mr. W. SUMMERS ..	Apr., 1887
Mrs. PATRICK ..	Sep., 1889	Mrs. LILLY ..	Apr., 1886	Mrs. MICHELL ..	Oct., 1888	Mrs. W. SUMMERS ..	May, 1890
Miss F. R. BROWN ..	Oct., 1889	Cherchel.				Dr. H. SMITH ..	Jan., 1892
Casablanca.		Miss L. READ ..	Apr., 1886	*Miss GRISSELL ..	Oct., 1888	Miss A. WATSON ..	Apr., 1892
Dr. G. M. GRIEVE ..	Oct., 1890	Miss H. D. DAY ..	" " "	Miss A. A. HARDING ..	" " "	Miss VAN DER MOLEN ..	" " "
Mrs. GRIEVE ..	" " "	Constantine.				STUDYING ARABIC, ETC., IN ENGLAND.	
*Mr. J. J. EDWARDS ..	Oct., 1888	Miss L. COLVILLE ..	Apr., 1886	Miss A. M. CASE ..	Oct., 1890	Mr. C. T. HOOPER, Mr. D. J. COOPER, Mr. J. JOHNSON, Miss G. L. ADDINSELL, Miss E. MILLS, Miss M. A. PRIOR, Miss A. WHITE, Mr. and Mrs. DICKINS, Mr. MILTON H. MARSHALL, <i>Tutor</i> .	
*Mrs. EDWARDS ..	Mar., 1892	Miss H. GRANGER ..	Oct., 1886	Dr. C. S. LEACH ..	June, 1891	In training elsewhere: Miss F. MARSTON.	
Tetuan.		Miss A. COX ..	Oct., 1892	Mrs. LEACH ..	" " "		
*Miss F. M. BANKS ..	May, 1888	*Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss K. JOHNSTON ..	Jan., 1892		
*Miss A. BOLTON ..	Apr., 1889						
Miss A. G. HUBBARD ..	Oct., 1891						

* At present in England.

Mission Publications.

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