

MATTHEW XXVIII

18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

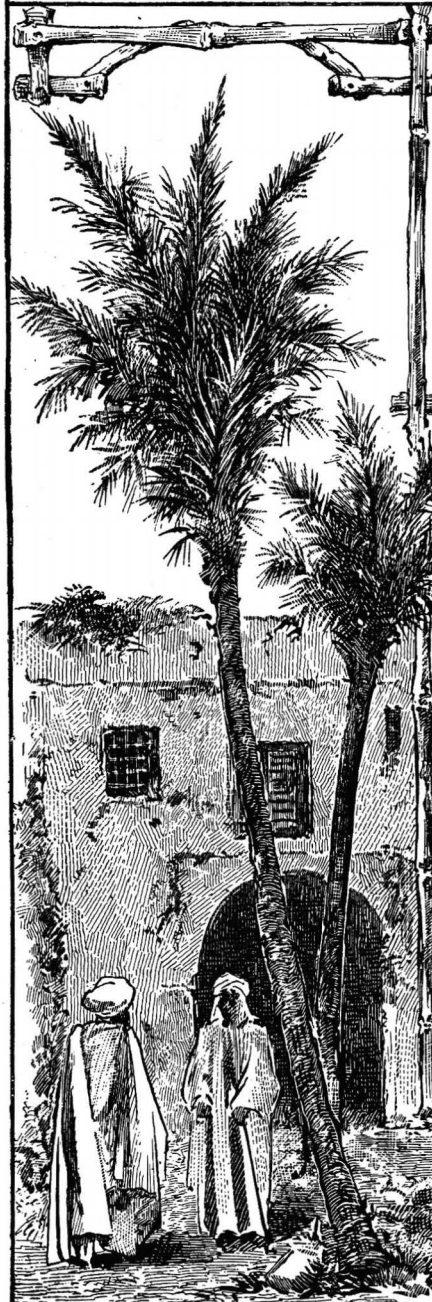
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.  
OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO  
ALGERIA  
TUNIS  
TRIPOLI  
EGYPT  
SAHARA



LIST OF DONATIONS FROM AUGUST 1st TO 31st, 1896.

GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			GENERAL.			SPECIAL FUNDS.			SPECIAL.			DETAILS OF	
1896. Aug. Receipt.	No. of	General.	1896. Aug. Receipt.	No. of	General.	1896. Aug. Receipt.	No. of	General.	1896. July Receipt.	No. of	Special.	BLIFAST AUXILIARY.	
£ s. d.		£ s. d.	£ s. d.		£ s. d.	£ s. d.		£ s. d.	£ s. d.		£ s. d.	(Special Don. No. 826.)	
1 Bible Class, Barking	0	6	0	14 ...1216	1	2	6	31 ...1245	0	3	6	MR. J. C. H. LFFPER, Hon. Sec.	
1 ...1190	0	2	6	14 ...1217	0	1	0	31 S.S. Sevenoaks	0	14	0	31, Thorndale Avenue.	
3 ...1191	2	2	0	14 ...1218	1	1	0	Total, Aug....	£180	12	9	No. of Receipt.	
3 ...1192	10	10	0	15 ...1219	0	10	0	Total, May	£754	2	8	£ s. d.	
3 ...1193	9	0	0	15 ...1220	7	0	0	Total...	£934	15	5	165 ..... 2 15 10	
4 ...1194	0	10	0	17 ...1221	0	4	0	SPECIAL FUNDS.			166 ..... 0 5 0		
5 ...1195	0	5	0	17 ...1222	5	0	0	1896. Aug. Receipt.	£ s. d.	167 ..... 0 10 0		168 ..... 1 12 11	
6 ...1196	2	0	0	17 ...1223	0	17	4	3 ... 814	0	5	0	169 ..... 1 14 11	
6 Bible Class, Bromley	0	10	6	17 ...1224	1	8	0	4 ... 815	5	0	0	Boxes ..... 8 9 9	
6 ...1198	0	1	0	21 ...1225	5	5	0	6 Malden Hall S.S.	1	0	0	Total ... £15 8 5	
7 ...1199	1	1	0	22 ...1226	25	0	0	6 ... 818	2	0	0	Total ... £725 15 4	
7 ...1200	1	2	0	24 ...1227	1	10	0	7 ... 819	0	7	6	GIFTS IN KIND: August	
7 ...1201	5	0	0	24 ...1228	0	10	0	8 ... 820	4	3	4	6th (281) Two native garments;	
8 ...1202	5	0	0	24 Edinbrough...	2	8	0	8 ... 821	1	0	0	11th (282) roll of flannelette;	
8 ...1203	10	0	0	24 ...1230	1	1	0	11 ... 822	1	0	0	12th (283) four pairs of boots;	
8 ...1204	1	0	0	24 ...1231	0	15	0	12 Miss'ry. Band	7	0	0	21st (284) three frocks for Charlotte Leach;	
8 ...1205	0	12	6	25 ...1232	25	0	0	12 ... 824	2	0	0	22nd (285) illuminated texts for missionaries;	
8 ...Anon	2	0	0	25 ...1233	5	0	0	12 ... 825	1	5	0	24th (286) two children's garments and fancy articles;	
11 ...1208	0	5	0	25 ...1234	0	5	0	15 ... 826	15	8	5	(287) box of bottles.	
11 ...1209	0	5	0	25 ...1235	10	0	0	15 ... 827	5	0	0		
11 ...1210	0	5	0	25 ...1236	0	3	0	Total, Aug....	£86	18	4		
12 ...1211	6	5	0	27 ...1237	1	0	0	Total, May	£638	17	0		
12 ...Anon	0	5	0	27 ...1238	1	0	0	Total...	£725	15	4		
13 ...1213	1	0	0	28 ...1239	10	0	0	TOTALS FOR 4 MONTHS.					
13 ...1214	1	0	0	29 ...1240	0	7	6	General ...	£934	15	5		
14 ...1215	1	0	0	29 Eastbourne	2	9	5	Special ...	£725	15	4		
Carried forwd.	£63	7	6	29 ...1242	2	0	0	Total ...	£1,660	10	9		
				29 ...1243	0	10	0						
				29 ...1244	5	0	0						
				Carried forwd.	£179	15	3						

THE 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.

WORKERS' UNION for North Africa. This Union has already rendered considerable assistance to the missionaries on the field; more helpers, are, however, needed. Those desiring further information should apply to the Hon. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

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

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

ILLUMINATED TEXTS, with scroll ends, can be had from J. H. B., Calverley Mount, Tunbridge Wells, in gold and blue, red, black, etc.; price regulated by length and size of texts chosen (about 3ft. broad by 10 inches deep for 2s. 6d.).

LANTERN LECTURES.—We would call the attention of our friends to the Lantern Lecture on "Tunis," which has been in such frequent request the last few winters. We should be happy to lend this set of fifty slides, with a type-written lecture, free of cost, to any who would undertake to make use of them in their neighbourhood, and thus help to make the work of the Mission more widely known.

PRAYER MEETING.—We gather for prayer every Friday afternoon, at four o'clock, at the Mission House, 21, Linton Road, Barking, when intercession is made for this extending work, and specially for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed.

# NORTH AFRICA.



A MOORISH KAID.

## Report of North Africa Mission for 1895-96.

BY MRS. F. T. HAIG.



WE know that all things work together for good to them that love God, to them that are the called, according to His purpose." In the calm certainty expressed by "WE KNOW," we look back upon a year full of trials of various kinds, both to the Mission collectively and to many individuals connected with it; trials which have pressed heavily, but in the midst of which the sustaining and comforting presence of the Son of God has been felt.

The shocking murder of Dr. and Mrs. Leach and their little boy at Sfax will be fresh in the memory of all who have followed the progress of the North Africa Mission throughout the year.

The Cholera time in Morocco during the latter months of 1895 was in several respects a time of great trial, both in Tangier, at Tetuan, and later on at Fez. Though all our missionaries were mercifully preserved

from taking the disease, yet the heavy strain of nursing the sick in their own homes, which fell upon nearly all of them, whether medical or not, was felt severely when the urgent call for exertion was over. The sad scenes they had to witness, and the passing away from earth of many whom they knew and had tried to win for Christ, made it a painful time.

In Algeria, the unfounded accusations brought against the missionaries in several places, the inflammatory articles about them and their work in the newspapers, leading to suspicion on the part of the French inhabitants, and fear to have anything to do with them on the part of the natives, have been very trying as well as very hindering to all efforts to preach and teach the Gospel of Christ.

Shortness of funds has also been a trial which has pressed upon nearly every one connected with the Mission throughout the year. We do not mean simply the very scanty supplies for personal necessities, but rather being obliged to put aside plans for developing and extending the work for want of means to carry them out. It is easy to see, however, that times of difficulty such as these lead to habits of patiently waiting upon God, which are of inestimable value.

There have been trials of sickness also, and yet we have to give thanks that except for the tragedy at Sfax, and the loss sustained by Mr. and Mrs. Venables of a little child, no deaths have occurred among the missionaries throughout the year.

As to progress, we can point to little on the surface, visible to the eye of man, yet we are persuaded that the process of *rooting*, which every gardener knows to be necessary to the future development of the plant, is going on both in the hearts of individuals and among larger numbers in the way of preparation for the Gospel.

We can thankfully speak of a few who have openly confessed Christ during the year, but they do not represent the actual results of a year of patient labour in sowing the seed of the Word.

To begin with

## Morocco,

and taking first the

### "TULLOCH MEMORIAL" HOSPITAL IN TANGIER.

**Dr. Terry** says:—"The year's work now under review presents very little difference from that of past years, with the exception, first, of the break caused by a visitation of cholera, and, secondly, that this year we did not close the Hospital during Ramadan, but were able to carry on work throughout the whole of the fasting month, as well as during the week of feasting which follows it.

"Readers of NORTH AFRICA are probably, all of them, familiar with the routine work of medical missions, and possibly most of them recollect former descriptions of our work. It will, therefore, suffice to say that for attending to the wants of the occupants of the eighteen or twenty beds, and of the four to five thousands of out-patients, seen during the year, there is available a staff—if one can use such a dignified title—of three workers, viz., myself, Miss Aldridge, and Miss Denison, and to help with the spiritual work are two others, Miss Lambden and Mr. Mensink. It must be remembered that the work now spoken of is that carried on amongst Moorish men only. Mrs. Boulton and Miss Vining, two valued workers, now work entirely amongst women, chiefly in connection with the Women's Hospital.

"With regard to the medical and surgical work there is much cause for encouragement. The Moors certainly have more confidence in us than formerly, and expect more in the way of treatment. They continue to come from very great distances, sometimes even ten days' journey.

"It is not necessary, nor would it be possible, to bestow on each patient as much care and time as in an English hospital; yet the work has been very exacting, and a heavy tax on the strength of so small a number of workers. Besides all the

time taken up with seeing to the washing of garments, re-making of beds, cleaning the wards, serving of food, etc., etc., there is the usual hospital work, such as dressing wounds; giving away the medicines with directions, which must often be repeated over and over again; giving chloroform for operations; admitting and attending to accident cases, such as gunshot wounds, burns, poisoning, etc.; and all this with the giving out of medicines three times a day to the in-patients, means an amount of steady, hard plodding that could well provide work for seven or eight persons, and is more than enough for three.

"Towards the close of the summer holidays, just as we were about to recommence work, we were startled by the daily increasing number of Moorish funerals, and soon it became known that cholera was in the town. Any who have passed through such an epidemic will know the need of treating any one stricken without a moment's delay; and any who have had to do with Mohammedans will know how utterly fatalistic they are in the presence of 'the Death,' as they call it, and how apparently callous. So arrangements were made for all the workers who volunteered, to visit and treat in their own homes any who would receive treatment.

"At first, Moors only were attacked, but later on, Jews and Spaniards also were found to be dying, so that plenty of work was provided for all the missionaries.

"Many curious notions of the people were brought to light. For instance, we found that the Moors, who had various extraordinary explanations of the origin of cholera, were unanimous in regarding it as coming from God as a punishment to Mohammedans for their sins, such as omitting to give alms, oppressing the poor, etc. Consequently they thought that to take medicine was flying in the face of Providence, and was a want of submission to the Divine Will, which constitutes the essence of Islam, and makes a man a Moslem. And further, seeing that those who died were, as it were, the scapegoats for

the sins of others, they were sure of entrance into Paradise, and of an honourable place there; consequently it was foolish to try to save themselves or their friends.

"Wild reports went round, too, that the Christian dogs had brought the disease there, and had caused it, and that every Christian doctor would be certain to poison anyone who took their medicine. However, when the number of deaths increased, alarm spread, and fatalism gave way somewhat, especially when some few cases recovered with treatment that before being treated had seemed to be dying. And when we ourselves drank before them some of the medicine we gave them, and with bare hands rubbed on the mustard and mixed the plasters, it soon became understood that the medicines were not poisonous. And further, money given them to buy meat and milk at their own shops was quite above suspicion. So little by little, many houses were opened to us, and our hands and days were full of work. Miss Jay obtained an entrance, through the girls attending her school, to many houses in the Kasbah and elsewhere. Gradually, several Moors of the better class came for medicines and disinfectants, and instructions as to preventive measures, and they treated several cases themselves afterwards.

"In God's good providence the epidemic was not very serious in Tangier. Probably some 900 to 1,000 in all died there. In Tetuan, however, where there is one water-supply for all the houses in the town, perhaps double that number died, and a very large percentage of the whole population was attacked. Later on, a great many cases occurred in the villages round Tangier, and there were many deaths. Some most harrowing cases might be spoken of, but perhaps details would serve no purpose now.

"We have to thank God that no missionary was taken ill with it. I cannot forbear giving a word of praise to all the missionaries for the way in which, whether accustomed to medical work or not, they came forward fearlessly for visiting and carrying out treatment—not merely taking food and medicine round, but entering the houses and handling the sick, applying remedies, and saving lives.

"As soon as the cholera had passed, ordinary medical work began again, and we found ourselves swamped with patients of all kinds. The visiting in their houses, and attempting to help them in their dire need, had certainly made many more friendly than ever to us, and one would fain believe, more ready to believe the Gospel message.

"The work then went steadily on without a break. It has hitherto been considered necessary to close the hospital during Ramadan, but this year we thought we would try the experiment of keeping it open, surmising that the increasing friendliness would induce some, at least, to stay with us through the fast. Nor were we disappointed, for though a few left us at the beginning of the fast, the beds soon refilled, and remained full during the whole of the month, and even during the feast week following the fast. It was certainly very inconvenient to have the men fasting all day, and to have to make arrangements for feeding and taking medicine through the night, but the encouragement of finding that so many were willing to stay, and were so tractable, and in no way unusually fanatical, more than made up for the inconvenience.

"The Spanish Medical Mission—consisting of an out-patient department, opened two afternoons a week—is really a part of the Spanish work of the North Africa Mission. For all the spiritual work has been done by those working exclusively among the Spaniards, and the hospital has only provided the doctor, dresser, dispensary, and drugs.

"Besides ordinary medical missionary work, there has been a good deal of illness among the missionaries in Tangier, and one feels it to be a great privilege and first duty to do anything for Christ's workers.

"Then there is also account-keeping, household and hospital repairs to be arranged for, prayer meetings and conference meetings to be attended, so with one thing and another one's life is pretty full of work. Added to this, all work has to be done in a more or less relaxing climate. Tangier is a splendid health resort for those who are there only during the winter months, with little to do but enjoy themselves, and to rest when tired. But for those who live here all the year round, and cannot afford to take daily riding or bathing, etc., there is no doubt that it is trying. The sea moisture takes away one's energy, and thus all work has to be done when one feels limp and relaxed.

"Speaking of the amount of work reminds me of the need often prayed about, of another doctor to share it. I am fortunate indeed in having in Miss Breeze an able colleague, but her work is necessarily as separated from mine as if we were in different towns. A young graduate, or one desiring to see mission work while learning the language, would be a great help, and would set me free to do much more individual talking to the patients, and occasionally to visit villages or other towns, and thus we should be able, with extra nursing help, to do better work both in quantity and quality, not medical merely, but also spiritual. For jaded workers cannot surely do the best spiritual work.

"With regard to spiritual results; we have had to close the year without the much-longed for encouragement of decided conversions. Many cases have been very hopeful. Some seemed not merely to assent mentally to the Gospel message, but by their interest and changed manner to give evidence that God's Spirit was working in them. But open profession, which would mean the risk of being banished from family and friends, probably shot or poisoned, and certainly imprisoned, was not made by any. But thank God, no rulers can imprison the Word of God, when once the heart is reached by the Holy Spirit. So we are very thankful that many hundreds of copies of Gospels and many New Testaments have during the year been taken away by both in and out-patients, and carried by them over nearly all the land of Morocco.

Whilst the preaching of the Gospel has not yet been the means of salvation, *so far as we can see*, we are nevertheless sure that many have been convinced of the truth, and have admitted that there is no salvation in any other way than through the Lord Jesus Christ. Large numbers have had their minds cleared of the idea that the Christian Trinity consists of God, Mary, and Jesus, and thus one great stumbling block in the way of their receiving Christ as the Son of God has been removed.

"Many also have had their hatred of Christians removed, but this more through acts of kindness and temporal benefits received than by the direct Scripture teaching. The influence that those who do the nursing have over the wildest and most uncouth fellows from distant places, and mountain tribes hitherto unconquered by arms, has been a matter of wonder to me as I have witnessed it day by day in the wards.

"It would take too much space now to tell of many most interesting patients. I must hope to do this at some future opportunity.

"We wish to record our thankfulness to God, and gratitude to all donors and subscribers, that funds for the Hospital work have not once failed during the year (although the general funds of the Mission have been very low). We have even had sufficient in hand at times to allow of small alterations and repairs being done to the Hospital. Rigid economy enables a large amount of work to be accomplished at an outlay which, we think, would compare very favourably with the cost of medical work at home. But we want more funds, a larger staff, the support, or part of the support of the present staff, and above all, money to enable workers to go to

the villages far and near, so that patients who have shown interest whilst in the Hospital, or are friendly and grateful, may be followed up in their own homes after they leave us."

**Mr. Mensink** works a good deal in connection with the Hospital, giving addresses to the patients three times a week. He writes: "On the whole, the work in Morocco during the past year has been encouraging. Not that we can report numbers of conversions, but there is more readiness in all departments of the work to listen, and more of a spirit of enquiry. This is much to praise God for, and it emboldens us to cry to the Lord for conviction of sin among the Moslems.

"The Gospel addresses in the Hospital among both in and out-patients, have been very interesting. Many cases have come under our notice where the patients on entering for treatment have been very antagonistic to the teaching of the Gospel, but before leaving they have been most willing and desirous to hear more and more daily of the Scriptures.

"During the year I have visited several villages round Tangier, sometimes going out twice a week. But shortness of funds has hindered me from doing that which is in my heart to do, viz., to visit systematically all the villages within a certain radius of Tangier.

"One of the most encouraging parts of my work has been a class for young men. They come to me regularly every Sunday morning for about two hours to study the Scriptures. One from this class was baptised in August, 1895.

"Visiting the market on market days has given me many opportunities of witnessing for Christ, and I have been able to give away many portions of the Word, and to converse with many in the streets and roads.

"The Moorish women come in good numbers to my wife's sewing class, which makes an opening for teaching them the Gospel."

**Miss Aldridge**, one of the two hard-worked nurses of the Hospital, describes a visit which they were able to make for a short time to a village outside Tangier. She says: "We pitched our tents in one large central village, hoping from that to reach some of the many others lying around. In the mornings we visited the huts, until driven into shelter by the heat. About sunset the people from all around came to our encampment for medicine—the men grouped together at the entrance, where there was an open space; the women at a little distance under some trees, almost hidden by the foliage. After that, if not quite dark, we visited again. Besides this medical work, we had what might be called two in-patients. One was brought to us on the second morning of our stay, suffering from a severe gun-shot wound. We had to do the best we could under the circumstances; so after an operation had been performed, under chloroform, the man was put up in a little shed in our encampment, and was an object of great interest to the village men, who strolled in of an evening to see him. The other—a lad—was accommodated in a little dark stable by night, and lay under a tree by day."

Our friends desire greatly to multiply such visits, and we would draw attention to the extreme importance of following up in the villages what has been done in the Hospital; but, with the very small staff available and the lack of funds, it is impossible.

#### WOMEN'S HOSPITAL.

From the work among men at Hope House we pass on to the medical work for women under the care of **Miss Breeze**, L.S.A., and which, under God, we owe to the kindness of Lady Meath, who has provided the money. For want of space, we are obliged to cut short Miss Breeze's account, and omit the history of the cholera time as she gives it. As the epidemic decreased in Tangier, Miss Breeze went with a party of three others to Tetuan, where the disease was much more general

and more fatal than in Tangier. "On the way," she says, "we met people fleeing from the stricken city, who thought us mad to go into the jaws of death." They were able to render much timely help, and, humanly speaking, to save many lives in Tetuan. From thence Miss Breeze was recalled to see a house in Tangier suitable for the Women's Medical Mission, which she and her helpers had long been praying for. Up to that time what medical work could be done had to be carried on in a little house consisting of two tiny rooms, dark and airless. Miss Breeze truly says that "five and a half hours of work in great heat in this dark little house, striving to discover the diseases of the patients, and then to explain how and when to use the medicines, with my scanty knowledge of Arabic, was very exhausting." She adds, however: "Looking back on that time in what seemed to our eyes most unsuitable premises and surroundings, and in great loneliness, I bless the Lord for His guidance, and for that time of training, as it led to such an acquaintance with the people, and a knowledge of their customs, as cannot be gained now in a larger house amid better surroundings."

Fitting up the new hospital and dispensary with scanty money and no skilled help involved a great deal of labour, and at the end of the time Miss Breeze was so knocked up that it was necessary for her to go to the Canary Islands to recruit. The medical work has never entirely stopped, however, since first the new Women's House was opened on December 17th, 1895, when it was dedicated to the work of God among the women of Morocco—a number of friends assembling on that day to ask God's blessing upon it. During Miss Breeze's absence, Miss Aldridge came over from Hope House twice a week to attend to the patients who assembled.

The house thus acquired for the Women's Medical Mission is on the city wall, so it is both airy and in a very central position. Miss Breeze and Miss Marston live in it, and Mrs. Boulton and Miss Vining come daily to help in the dispensary and in teaching the Gospel to the patients.

Three very poor and suffering women were received for a time as in-patients before Miss Breeze went to the Canaries, one of whom died in the hospital. They were tenderly cared for and heard the Gospel, but gave no sign of accepting it.

Patients are seen on Tuesdays and Fridays, as many as fifty women and children being treated in one morning. After an address given and a hymn sung, Miss Marston talks to the patients waiting their turn; thus they get personal dealing and personal sympathy in their home trials.

Miss Breeze says:—"Thursday mornings I am trying to keep for village people only, this being market-day. These village women are too stupid and too ignorant to be dealt with in a class, they can only take in short conversations addressed to each one personally. They are often accompanied by men who will not leave them, but wait outside on the stairs. Also many men come for a repetition of medicine for wives or daughters whom I have seen once, but who cannot come every week. When possible these men are spoken to, and, if able to read are read with. God only knows what work may be done for Him on those stone stairs.

"Then there is the visitation in the homes of the people, which is a very important part of our work. In this I am much helped by Mrs. Boulton and Miss Marston, who has very quickly won her own way among the townswomen.

"We have one room furnished as a ward with two bedsteads, mattresses stuffed with straw and covered with unbleached calico, and similar pillows. These, with two native blankets each, form a bed."

The mention made of one patient must suffice as typical of many:—"She came from Larache to stay here; half one eyelid was eaten away by disease, and the eyesight nearly gone. I dressed her wound twice daily and tried to turn her thoughts to

the Great Physician, but for some time she made up her mind that she could not understand my Arabic. I thought if she could not derive spiritual blessing, at least I would try to give her pleasure, so sat down and played on the organ and sang an Arabic hymn. She came and listened and then her ears were opened, and she listened eagerly while I explained to her Christ's death as a substitute for sinners. She understood most of what I said, and on the few remaining days of her stay she gladly heard what I had got to tell her. All too soon, and before she was well, her husband came to fetch her because the little ones cried for her. He might not enter the Women's House, so she sat on the stairs with him, and together they eat the evening meal before they departed. I sat down on the stairs and told the husband the news of a Saviour which he had never before heard. Then with many salaams they went on their journey.

"Thus we sow beside all waters. To our mortal eyes the reaping-time does not seem to be yet, but we know it will come."

We turn next to a different branch of the work in Tangier—**Miss Jay's Girls' School and Women's Bible Class.**

She writes: "Among many causes for thanksgiving, a special one is that we have been allowed to remain in this house. The owner returned from abroad, and wished to occupy it himself, and to have lost it would have forced us to give up the school, for there is not another suitable house in this part of the town, and the girls would not be allowed to come any distance. Constant prayer was made to God about the matter, and the owner changed his mind, and decided that we might remain.

"The School had to be closed from August to December, 1895, on account of the cholera, but my time was fully occupied during those months in nursing the sick. Several of the children had the disease. Most of them recovered, but four died, among whom was little Fatima, the best child in the school. At our breaking-up treat in July she had taken the first prizes for good conduct and reading. She had not a happy home, and to come to school was her delight; nothing but sickness ever kept her away. She and her father both died on the same day. Out of thirty-five children, eleven have lost either father or mother.

"We re-opened the school the beginning of December, and in a few weeks the children were coming in good numbers, the attendance being always over thirty. Since then the school has continued without interruption. It went on all through Ramadan, for though the elder girls were all fasting, they made no objection to coming to school. We have only closed for the Moslem feasts, which generally last a week. The children have improved in conduct and punctuality, and are making progress in every way. They have learnt a great many texts, and all now repeat the Lord's Prayer, and know a good deal of Bible history. Every morning each child has a lesson in reading and sewing. Arabic reading is hard for these untrained little girls to master, but they are bravely struggling with its difficulties, and the more advanced can read easy words.

"Their homes are all open for visiting, and all cases of illness among the children have been visited, and medicine and food given.

"The Mothers' Meeting, which had also to be closed during the cholera time, was re-opened in December, and has since been held regularly every Friday afternoon. The room is always full. Often there are forty present, and there seems an increasing seriousness and attention to the Gospel amongst them. The first hour is devoted to the Bible lesson, and the remaining hour and a half to sewing. Of several I am hopeful that they are really trusting in the Lord Jesus as their own

personal Saviour. Since Christmas two treats have been given to the mothers by friends visiting Tangier, which have been greatly enjoyed by them. A large number of the women attending the class took the cholera, and five of them died of it, including Aisha, a dear Moorish friend of mine, who had always been a great help to me in the class. During that sad time the people sent for help at all hours, and many of those who SENT AT ONCE, recovered. Even when they did not wish for medicine they liked to have someone they knew with them, and the people still speak with gratitude of the visits paid to them in their time of need.

"The cholera and long months of quarantine caused a great amount of poverty and distress in the town, far greater than I ever remember before. Friends at home and in Tangier sent special donations to relieve the sufferers, and I was able during all the months of quarantine to give help to a number of the most destitute cases, who received bread, beef tea, milk, etc., as well as medicine.

"Warm thanks are due to all the friends who have so kindly assisted us to carry on the work, the expenses of which necessarily increase as the number of pupils grows larger."

For several years past, **Miss Lambden** has taken charge of a Night Refuge for homeless men, some of them pilgrims on their way to Mecca, others who have come to Tangier in search of work, or to sell in the market. She writes:—

"During some months of the year I was able to carry on the work at the Refuge with much encouragement as regards the people, but with quite a struggle to pay the expenses, though they are not great. The people who come to the Refuge are, for the most part, very poor and ignorant, but I have had a good many opportunities of giving away the Scriptures to those able to read."

The work of the Refuge is necessarily sowing the seed, and leaving it in God's keeping. Most of the men come for a night or two, and are never seen again. Others make it their home for months, and among these much intelligent interest in the Word has been shown. Miss Lambden goes every evening to read and explain the Scriptures to those who have assembled.

The work among Spaniards under the care of **Mr. Patrick** has been maintained throughout the year. During the cholera time schools and services had to be closed, but there was much to do in nursing the sick, and in supplying beef tea, bread, etc., to a large number who would probably have succumbed but for this timely help. Friends in Tangier and England supplied the money needed for the emergency.

Mr. Patrick says: "The attendance at our meetings has been good, but not so large as in the previous twelve months. This is mainly accounted for by the fact that large works are in progress at Gibraltar, and many of our people have gone there in the hope of obtaining employment.

"The converts have stood firm, and their number has been added to.

"A decided advance has been made in the day school, as I have engaged a schoolmistress from the Wesleyan Mission Schools, Gibraltar. We have now sixty children on the school register. The progress made has been satisfactory.

"The Jewish Evangelist, whose work I superintend, has devoted all his energies to his own people. He is at present itinerating in Tetuan.

"We are sad at heart that, on account of a continued shortness of funds, we have been obliged to give notice to leave to our valued friends and helpers in the work, Mr. and Mrs. Barnard."

**Miss Brown**, who also works among the Spaniards, being set free from teaching in the school by the arrival of Miss Vecchio, is now able to give much more time than formerly to visiting in the houses. She mentions a few of the cases of

interest during the year. "One such was that of Señor Podesto. I visited him daily for a long time, and he gave such bright testimony during a tedious and painful illness, to the presence and power of the Saviour he had learned to love. His wife is now a candidate for baptism.

"Another recent convert was formerly a great drunkard, and had been separated from his wife and child for many months. They are now re-united, the man sincerely changed, and it does one's heart good to see him come to the Sunday meetings clean and respectable.

"Then there is a Frenchwoman who comes to me three times a week to learn English. She told me that before coming to our meetings she nearly always spent her Sunday at the theatre, but that now the Lord Jesus satisfied her heart and she has no desire to go. Altogether seven men and women have lately confessed their love to Christ by baptism. Pray for them, that God may teach and strengthen them day by day to walk in His ways."

Before leaving Tangier, we must remember with thankfulness that besides the workers of the North Africa Mission, there are now several among the Jews, viz., Dr. and Mrs. Rocha, Miss Seth Smith and others.

#### TETUAN.

Mention has already been made of the ravages made by the cholera in this town. At the time of the outbreak, all the workers were absent, Miss Banks and Miss Bolton being in England, and Miss Hubbard in Tangier. As soon as possible Miss Hubbard returned to the stricken town, accompanied by Miss Breeze and Dr. and Mrs. Rocha. **Miss Hubbard** writes: "It seemed then as if the Moors could never again be as indifferent to God's message to them as they had been, and that Jews and Spaniards must hear the awful voice that was speaking to them day by day. All alike were full of fear, and all in their different ways were trying to be rid of sin. But 'the death' as they call it, passed away, and in a few weeks the town was as though it had never been so moved. Often when speaking to people since, we have reminded them of how quickly their repentance passed away and they ceased giving alms. They always agree, and say 'Yes, with "the death" our fear went, and our desire to do better.' Still in some instances we have been able to get nearer to the people through the sympathy and help given them, and there may be more real fruit than at present we can see.

"During the present year the work has gone on quietly. Among the Spaniards, some have confessed Christ; the Moors listen and talk with us of the Word, but how far it is working in them we know not. Among my own girls, at times I have been cheered by one or two who have taken extra interest, coming on Sundays just for a Bible talk; and then, again, those very girls will be the ones to upset the whole class. Since coming to England I have been asked, 'Why continue to work among a people so unwilling to hear or receive the teaching?' To this I can only answer that God's people are responsible for letting the world *hear* God's Word. We cannot convert them, but hear they must, even these bigoted Mahomedans. And who can tell how soon the day may come when not only the present few but many all over these dark lands shall believe on Him of Whom they have heard?"

**Miss Banks** writes:—

"The Dispensary has been well attended since my return. Latterly the numbers have been from thirty to fifty a day. This means much seed-sowing, distributing Gospels, etc., but the difficulty of following up the villagers is very great; so many of them come from far away places, are seen a few times, and then lost sight of. Town patients are numerous and friendly.

"Since Christmas my Moorish women have been hearing one of the Gospels explained from the beginning to the end. We spent three lessons going fully into the details of the Lord's crucifixion, and they were much touched by it. All seemed to believe it, except one or two particularly bigoted ones."

**Miss Bolton** adds a few particulars about Tetuan. "We still have large sewing classes for women and girls. They are much more receptive than they used to be, and show a desire to learn, asking questions freely. During the past year six weekly classes have gathered—one for Moslem women, one for Soudanese, one for Spaniards, and three for girls and children. Our Spanish school now numbers only twelve children, the parents of whom come to our Sunday evening meeting, and are taunted with being Protestants. Although the children come only five afternoons a week, they are making excellent progress, for they love to come. We shall soon lose our largest family—father, mother, and eight children—as they are emigrating to Brazil. The father of this family gave us great joy two or three years ago, but has since sadly gone back. The eldest son, during the cholera time, determined to seek the Saviour, and early this year yielded himself to Him. 'The Bible is now his constant companion, and as he is leaving we have supplied him with a quantity of Gospels and tracts for distribution. He very much wishes to be baptized before he leaves.

"C. J., another of the Spanish converts, lost her two remaining children from cholera. She was a devoted mother, and felt the loss of her children terribly, but she was full of trust, and never murmured. She said God had done what was best for her, and had come to her in love. Her little daughter when dying refused to confess to the priest, saying she knew the Lord Jesus, and He had taken her sin away.

"We close the year with praise and thanksgiving to God for the goodness which has followed us throughout it—for health and strength, for preservation from all harm, and for the many opportunities given for preaching the Word. We would testify, too, to His faithfulness in supplying our financial needs as they have arisen. Although we never know where our rent and medicines are to come from, they have always been forthcoming, and always to date. Only last year, when we were all away from the town, we were two months behind in our rent. When, however, Miss Hubbard was ready to return she had the money in hand. This spring we found our stock of drugs nearly exhausted, and asked the Lord, if He saw the need, graciously to supply it. In a week or two a cheque for £6 9s. reached us, and was at once sent off to England for drugs. We never seem to have money in store, but as the need arises it always comes. With thankfulness for all the joy and happiness which has been permitted us in our life and work, we unite in praying that the Lord of the Harvest will send forth more labourers to this part of the field, and call those who have to remain in England to the ministry of giving, that the labourers' need may be supplied."

#### CASABLANCA.

Cholera does not appear to have reached this place, so that no interruption was caused by it as in other parts of Morocco, but the work of the year was greatly curtailed by Mr. and Mrs. Edwards being compelled to come to England by illness. Mr. Armour was also in England, and Darmond, the native dispenser, left at the end of 1895, so that for some time Dr. and Mrs. Grieve were left alone. Nevertheless, Dr. Grieve reports having had nearly 4,000 attendances at the Dispensary during the year. While Mr. Edwards was away it was not always possible to give regular addresses in the waiting room, but conversations were held with a large number of individuals concerning their soul's salvation, and many Gospels were put into the hands of those who could read.



For several months a large camp of soldiers was stationed a mile and a half from Dr. Grieve's house. This was several times visited with quinine, as the men suffered much from malarial fever, and also with Gospels. Those who could read gladly accepted the latter, and though there was much indifference, and sometimes opposition, to the message given by word of mouth, still there were some who listened attentively and with interest.

Mrs. Grieve has for more than a year kept up a sewing class for women. Those who come are from the lowest and poorest class. They enjoy coming, so that it is often difficult to get the class to break up.

Since her return from England Mrs. Edwards has been able to keep up a class for children three times a week, in which they are learning Scripture and hymns. Mr. Edwards has also started an industrial institute for lads. He says:—"The youths and young boys now with us are daily drinking in the spirit of the Gospel by precept and example. Three of them are eager to spread God's Word, and are doing their best to influence others. El —, whom we baptized last year, is studying here, and running the race with patience. His life tells more than his words, and he assists me much in distributing Gospels, visiting the prisoners, and other duties. We have been able, through his influence in Tadla, a large unopened district in the interior, to send books to his people, and through a man from Wadi Draa, I am now sending a number of Gospels to that region.

"Individual dealing has been my own chief occupation as regards the adults, and it has taught me that there is a yearning after better things in the hearts of many of these people."

#### FEZ.

A greater interest attaches to the work of which Fez is the centre than to that of any other part of Morocco. The Word of God has sounded out from thence into many remote and inaccessible places, and though the voice is not audible to the outer world, yet the Spirit of God has spoken it with power into many hearts. We cannot speak of it in detail now, but when "the great multitude which no man can number" joins in the "sweet redemption song," we expect to meet with many who have come from villages hidden among the Atlas mountains, and even from the sandy wastes of the Sahara. Miss **Herdman**, fragile as she is, has worked on steadfastly throughout the year, receiving the sick four days a week, and labouring incessantly in one way or another to benefit the people whom she loves.

She writes:—"The work of the year has been very full. The attendance on our dispensary days has been very large. Owing to the absence of rain the country people were not prevented by swollen rivers, nor the townspeople by mud, from attending.

"The cholera during the late autumn added to our labours. The epidemic was not very general, but it carried off many of the people living in villages inside the walls of Fez. In these villages, which are mere huts of reeds, Miss Mellett and Miss Crass worked indefatigably, restoring many apparently hopeless cases to life. Three villages now look on us Christians with respect and affection.

"The cures made in the houses of Fez also astonished many, and, praise the Lord, have had a very good effect in securing for us the confidence of the city at large.

"All classes come to us, and while the majority only desire from us things temporal there are many readers of the Scriptures, and some earnest searchers after truth.

"The precious Word of God has been sent to many tribes. Patients from far and wide report that the learned among them are reading our Book. We have reason to believe that some

among these are true believers, and are seeking to make known the truth to others.

"In the city itself there are a few such, and they occasionally teach in the country round. The dangerous state of the roads, and the lawlessness of the tribes in the mountains by which we are surrounded, prevents us from personally visiting some districts where we know there are enquirers. This year I had hoped to brave these dangers, but the pressure of medical work, and teaching the believers who come to us from all parts for instruction, hindered this much-required work. It is reserved (D.V.) for 1896-97, and has been begun.

"A large number of the young of both sexes of an age to understand, and many of them good Arabic scholars, come regularly, and are taught hymns and texts, and are silent and well-behaved, even during prayer. Indeed, we find that all classes and ages like to be prayed for, and pay respectful attention during prayer.

"In the summer of 1895 we spent some time, as usual, in S—. It is situated at an elevation of 2,200 feet above sea-level. Being surrounded, however, by rocky mountains, the days are hot in summer; also, our abode there is a very small cottage in the heart of the little city, airless and uncomfortable. We do not, therefore, benefit as we might by the change. The work is even harder than at Fez. We had medical mission twice a week for the S— people, and the Beraber or wild tribes around. Twice a week we had meetings for Jewesses—on Tuesdays for medicine, on Saturdays for Scripture—both crowded, and both equally appreciated. We in all cases doctored the women very early, and at 11 a.m. let in the men, Jews or Moors. We often, on market-days especially, received men in the afternoons also, both for medicine and study of the Scriptures. We were greatly assisted by a native resident in S—, who is a help and comfort to us there. The remainder of our time, except that needed for a measure of rest, was entirely taken up in visiting and teaching. Practically every door was open, and we were besieged with urgent supplications to visit houses as we walked through the streets; so what ought to have been a holiday was really constant labour.

"We made some excursions to villages the roads to which are considered very unsafe, but the Lord kept us from harm. In two cases literally the whole village heard the Word, and those who could read were provided with the Scriptures. In one of these villages two men resided who knew that their ancestors were once believers in Christ. These villagers live in caves mostly, but a few have built houses high up on the rocks.

"In Fez, through press of work at home, we cannot enter all the doors open to us.

"This year has been most encouraging in every aspect of the work. We have been able to send the Scriptures to new tribes, and two believers have during the year entered the Sahara. One was only at its western side; the other penetrated into a part of the very hot, low-lying centre, called the Jowf. His letters are extremely interesting, and tell of great hardships, chiefly from the sun-heat and want of water. Some individuals of many wandering tribes have received the Scriptures and personal teaching. A native of means and influence was the companion of our friend—brought to the Lord by him. This man travels from place to place to feed his camels, and also to do native surgery. He asks for a lancet, and was delighted with the few medicines with which our man was provided. Quinine opened many tent doors. One tribe in particular, who knew that their ancestors were of a different faith from the Arabs, received the Word gladly."

Thus the seed is being scattered widely, and only the Lord of the harvest knows what will spring from it.

Dr.

### TO BALANCES in Hand, May 1st, 1895.

AT HOME.	£	s.	d.	£	s.	d.	£	s.	d.
General Purposes .. .. .		5	1	2					
Specially supported Missionaries .. .. .	147	19	1						
Hospital .. .. .	51	15	5						
Various Special Objects .. .. .	66	19	7						
Probationers' Training Home .. .. .	345	9	1						
Petty Cash .. .. .	4	5	8						
							821	10	0
<b>ABROAD.</b>									
At Various Stations .. .. .							173	16	4
									795 6 4

### TO RECEIPTS.

GENERAL PURPOSES—										
Donations .. .. .		3,250	19	5						
Publications .. .. .		65	13	6						
Sundry Receipts and Refunds .. .. .		250	14	0						
Profit on Exchange and Interest .. .. .		81	6	11						
Sale of Shares .. .. .		696	9	0						
Sale of Gifts in Kind .. .. .		3	6	9						
<b>TOTAL RECEIPTS FOR GENERAL PURPOSES</b> .. .. .							4,348	9	7	
SPECIAL PURPOSES—										
Specially Supported Missionaries .. .. .										
Donations .. .. .		1,303	7	1						
Hospital at Tangier .. .. .										
Donations and Profit on Exchange .. .. .		271	14	10						
Various Specified Objects .. .. .										
Donations and Profit on Exchange .. .. .		1,279	14	2						
<b>TOTAL RECEIPTS FOR SPECIAL PURPOSES</b> .. .. .							2,854	16	1	
<b>TOTAL RECEIPTS FOR ALL PURPOSES</b>										7,203 5 8

MEMORANDUM—£500, bequeathed for the maintenance of a bed in the Tangier Hospital, is invested in Mortgages.

**£7,998 12 0**

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

We have examined the above Account with the Books and Vouchers at the Head

# Mission.

Y, 1895, TO 30TH APRIL, 1896.

Cr.

## DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

	£	s.	d.	£	s.	d.
Missionaries' Allowances, General and Special .. .. .	2,830	11	10			
Salaries and Wages to Missionaries' Helpers .. .. .	212	12	3			
				<b>3,043</b>	<b>4</b>	<b>1</b>

### CONTINGENT EXPENSES.

By Rent, Taxes, and other House Expenses .. .. .	1,109	13	8			
" Furniture .. .. .	83	3	0			
" Teachers of Languages and Books .. .. .	241	12	6			
" Travelling Expenses .. .. .	477	2	11			
" Outfits and Passages .. .. .	129	13	6			
" Freight and Carriage .. .. .	87	17	0			
" Postages and Stationery .. .. .	15	9	7			
" Refuges and Relief of Poor, and of Cholera Sufferers .. .. .	129	11	9			
" Part Purchase of Land for Spanish Premises .. .. .	64	13	8			
" Sundries .. .. .	47	13	5			
				<b>2,386</b>	<b>11</b>	<b>0</b>

### WORKING EXPENSES OF MEDICAL MISSIONS.

By Rent, Repairs and Furniture .. .. .	51	4	7			
" Food, etc., for Patients .. .. .	173	4	9			
" Women's Work and Travelling .. .. .	21	4	2			
" Wages to Native Servants .. .. .	22	14	0			
" Sundry Expenses .. .. .	16	18	10			
" Drugs and Instruments .. .. .	117	7	7			
" Rent and other Expenses at Various Stations .. .. .	133	0	3			
" Drugs and Instruments at Various Stations .. .. .	158	0	5			
				<b>693</b>	<b>14</b>	<b>7</b>

### PROBATIONERS' TRAINING HOME.

By Repairs and Alterations .. .. .	317	12	2			
" Furniture; .. .. .	25	15	5			
" Books .. .. .	2	1	6			
				<b>345</b>	<b>9</b>	<b>1</b>

### TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK

6,453 18 9

### OTHER EXPENDITURE.

#### CANDIDATES.

By Board, etc. .. .. .				48	8	0
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#### PUBLICATIONS.

By Printing and Binding NORTH AFRICA, and Electros .. .. .	284	11	7			
" Postage and Carriage (Reduced by Sales, as per contra, .. .. .	110	7	6			
" Share of Salaries .. .. . (by Stock in hand, and Electros. )	49	10	0			
" Printing and other Missionary Publications and Sundries .. .. .	16	3	0			
				<b>460</b>	<b>12</b>	<b>1</b>

#### MEETINGS AND CONFERENCES.

By Travelling .. .. .	38	19	2			
" Postage and Printing .. .. .	15	17	6			
" Hire of Halls and other expenses .. .. .	20	10	4			
				<b>75</b>	<b>7</b>	<b>0</b>

#### OFFICE.

By Rent and Taxes and House Expenses .. .. .	38	1	1			
" Salaries and Wages .. .. .	417	0	9			
" Stationery and Printing .. .. .	24	3	6			
" Postages, etc. .. .. .	55	16	6			
" Carriage and Sundries .. .. .	23	15	10			
				<b>558</b>	<b>17</b>	<b>8</b>

### TOTAL OTHER EXPENDITURE

1,143 4 9

### TOTAL EXPENDITURE FOR YEAR

7,612 3 6

### BALANCES IN HAND, APRIL 30th, 1896.

At Home, for Specially supported Missionaries .. .. .	157	17	1			
" " Sundry Special Objects .. .. .	75	4	2			
				<b>233</b>	<b>1</b>	<b>3</b>
Abroad at Various Stations .. .. .				<b>153</b>	<b>7</b>	<b>3</b>

386 8 6

£7,938 12 0

with the Statements received from the Missionaries, and find it correct.

ARTHUR J. HILL, VELLACOTT & CO.,

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

September 23rd, 1896

Want of space forbids us to give more than a passing notice to the work of other missions, but we do thank God that the South Moroccan Mission is now established in many towns, both inland and on the western coast. Also that some labourers from America have occupied Mequinez.

May God's grace rest upon all, and may the fair land of Morocco soon become "as a field which the Lord hath blessed."

## Algeria.

A heavy pressure of trial has rested upon our missionaries in Algeria throughout the year. Several of them have felt the shortness of money severely, and all have been more or less hindered, some completely stopped in their work, by the attitude of the French press towards them. Violent articles against them and their work in the papers have stirred up suspicion and ill-feeling towards them in the minds of their French neighbours, and the Arabs have been deterred from coming near them. In

### DJEMAA SAHRIDJ,

where MISS COX, the two MISSES SMITH, and MISS WELCH have long worked among the Kabyles, the opposition has been very great. Our sisters have worked on quietly, directing their efforts to supplying those who can read, with the Word of God, and getting those immediately around them to learn by heart as much of it as possible. Thus many of the boys, and young men and girls, too, can repeat the Ten Commandments and many other passages of Scripture. We know that God's Word gives life, besides being the Gospel of peace. There is a short account in the August number of NORTH AFRICA of a Kabyle lad who learnt the way of life from the missionaries, and then was speedily taken away from the temptations and difficulties which surrounded him to be for ever with the Lord.

One of the other three Kabyle converts is now employed by the Bible Society as a colporteur, and is working faithfully and successfully. At

### CONSTANTINE,

**Mr. and Mrs. Lochhead and Miss Lochhead** have been at work throughout the year. Mr. Lochhead says: "With regard to the classes we hold, I am glad to say that the number of Arab children who attend them is about the same as we had last year, and we are thankful for the way in which the truth is learned by them. The attendance of the European children has been better than last year, and many of them learn the hymns and Scripture with eagerness.

"In visiting among the people, we are thankful for the many and increasing opportunities for making known Christ. We have also felt encouraged by the repeated visits at our house of several intelligent Arabs who have spent hours at a time talking of Divine things. Thus the seed is being sown, and we feel confident that God will give the harvest. Some, we are sure, believe the truths taught, but are afraid to confess it."

MISS COLVILLE AND MISS GRANGER, who have been many years in Constantine, praise God for much blessing given. They have 83 girls attending their classes regularly, and some of these, they trust, really love the Lord Jesus. Besides a Bible Class for French boys on Sundays, they have 35 Arab lads who are regular attendants. Nearly all the lads who come to their Sunday classes began with them as children, and have grown up almost to manhood. Several of them have passed Government examinations with credit, and show the power of the Gospel in their lives. Many of the girls, too, are growing up, and will soon have to cease coming to learn, as they will be married. **Miss Colville** writes: "We often have visits from men, both from the town and from a distance, who come to read the Scriptures with us. Some of the rich

Arabs bring their wives of an evening to spend a little time with us.

"This year, too, we have been privileged to go with the Word of God to untrodden paths. In some places there was an earnest desire to hear the Gospel and to have it in their possession in order to read it."

### TLEMEN.

Things have been rather unsettled here during the year, partly from sickness and changes among the workers, and partly from increased difficulties thrown in their way.

**MR. AND MRS. POPE** left in September for Algiers, in order to learn the Kabyle language. **Mons. Cuendet** is now the only man connected with this Mission who can speak Kabyle, and it was felt to be desirable that there should be others qualified to take up work among that interesting people.

During the winter months classes were carried on by the ladies at the station, but in April **Miss Hodges** was taken seriously ill with diphtheria, which again withdrew her from the work for a time.

**Miss Gill** says:—"All through the summer of 1895, there were constantly articles against us in the daily papers bringing against us many false charges, and thereby making the work still more difficult.

"This is the dark side but not the only side. There have been about a hundred children attending the classes, some regularly, some irregularly. Many of them have now a knowledge of the truth, and they have all learnt many portions of Scripture by heart.

"The seed has also been scattered in many a home in Tlemcen and the villages around. None of us can tell when that seed may spring up and bring forth fruit, perhaps just when and where we least expect it. We have need of patience to wait for the 'afterwards.' And the God of patience can and will supply all the need of His people.

"The little itinerating work we were able to do in the autumn and spring made us feel what a need there was for more of it. How many places in Algeria have never yet been evangelised?" **Miss Hammen** adds on this subject:—"When visiting in the villages the attentive way in which the people listened was very encouraging." **Miss Hammon** also says:—"There is much scope here for work among the large Jewish population; and many Saturday afternoons have been spent in visiting in their houses, as on that day the women are free from household occupations, and listen gladly as we read to them the words of God. They are particularly pleased with the Old Testament stories, but we get many opportunities of pressing home their personal state as sinners before God and their need of an atonement."

**Miss Gill** has a class for elder Jewish girls on Saturday, and **Miss Gray** one for the younger children on Thursday.

**Miss Gray** says:—"When our Jewish girl **Miriam**, who had lived with us as a servant, left us to get married, she begged me to go and read to her people, especially her own family, until they should believe on the Messiah. I have tried to go every Saturday, and have found them more desirous of hearing the Word and less self-righteous than the Arabs. **Miriam** is the only one of whom we have hope that the Word has really taken root, and when her people arranged a marriage for her and she had to leave us, we feared the effect upon her. Lately she came home for a few days, and it was a great comfort to see her again and to find her trusting the Lord and witnessing for Him, and to know that her husband does not oppose her."

### CHERCHELL.

**MISS READ** and **MISS DAY** returned to ChercHELL after a long absence, in October, 1895.

Miss Read writes: "We received a warm welcome when we got back again. The women seem to appreciate our visits the more for having been deprived of them so long, and invite us at once to read to them from the Gospel. We now have something like a cottage meeting in each house, because the neighbours gather in the courtyard. Often there are from eight to twelve women, and children without number, as they follow us in from the street. There are very few houses where the people do not wish us to read, but of course sometimes we find them busy, and then we pass on to the next house. As well as a book of Scripture portions, translated into colloquial Arabic, we always carry a printed Gospel in the hope of meeting men in their homes who can read.

"We continue to have a class of Arab boys on Thursday, and of girls on Sunday, with an average attendance of fifty-two boys and ninety-eight girls. The boys are fewer in number because so many go to the Arab Schools, and are glad of a holiday on Thursdays. The year has not been without its trials and difficulties, but it is worth while to bear loneliness and separation, to be counted foolish, to be objects of suspicion and contempt, if only we may be the means of bringing one voice to swell the chorus of 'Salvation to God and to the Lamb.' To see one Arab standing among that white-robed multitude and sharing in the joys of heaven will abundantly repay us."

#### MOSTAGANEM.

In Mostaganem, Mr. and Mrs. Liley have had another year of great trial and difficulty, but still not without tokens of God's blessing. Mr. Liley writes: "The opposition to ourselves and to the truth has not ceased, but on the contrary has been as bitter as ever. The classes have not been held, neither has it been possible to have any meetings, but we have been cheered by a great number of Arabs and Jews coming to the house for reading the Scriptures. We have been joyfully surprised to see what a spirit of enquiry has broken out among the Jews, though many are still ready to argue and oppose. Many Jews have been coming to me on Saturday afternoons to study the Prophets, and one Rabbi invited me to go to the synagogue, and publicly to compare the Old Testament with New relative to the work of the Messiah.

"I have been much encouraged by a well educated Arab who is studying the Scriptures while reading the 'Balance of Truth'; also by a taleb, who, after coming to me many times for instruction in Christian doctrine, asked me to baptise him.

"This man has shown his adhesion to the truth by reading the Bible in public, and amidst some persecution, speaking of Christ to others.

"Among the Spaniards the Bible is still loved and read by many, and three Spanish women, who, we believe, are converted, go when they are able and read the Scriptures to their neighbours."

#### ALGIERS.

Mons. Cuendet writes from this place: "Although all that I hoped to do during the year has not been done, yet I have to praise the Lord for all that He has enabled me to accomplish.

"The Epistle to the Romans which was translated last year, has been revised with a Kabyle Mezian, who is interpreter in the Tribunal of Algiers. I have also translated the two Epistles to the Corinthians, and begun the Epistle to the Galatians. These have still to be revised. I hope during the new year, if it is God's will, to be able to send these three Epistles to the press.

"The work which I carry on in a hall in the town, has been interrupted a good deal by illness and absence. The boys' classes keep up well, and several of the lads, but especially

two, give me much hope. Meetings for men have not been attended so well this year as formerly. It is much more difficult to attract men to the meetings than it is to get boys. Sometimes twelve or fifteen men will come, sometimes not one. When they do not come to me I go to them. In a Kabyle café I always find some to whom I can preach the Gospel. In these places I find men from every tribe in Kabylia. Several times, when travelling in Kabylia, I met with men who had heard me in Algiers, and remembered what I had told them. This is encouraging, because it shows that they go among their own people and speak of what they have heard of the Gospel of Jesus Christ.

"As to itinerating, I was able to make a little tour in November, 1895, along with Ali ou Nser, one of our converts. We went to Tizi Renif, Dra el Mizien, and crossed the mountains from there to Bordj Manual, visiting on the way several Kabyle villages. My object in visiting Tizi Renif was chiefly to find again the four sheikhs who, last year, seemed so much interested, and who then came to question me about the way to God. I found them, but I cannot say that they seemed as much interested as before. One of them did appear anxious to hear, but had evidently been frightened by the reports about English missionaries. During that tour I had opportunities of speaking to many Kabyles, in the market at Dra el Mizien and elsewhere.

"In March, 1896, I went to Fort National and visited eight villages in that neighbourhood. Everywhere I had large and most attentive audiences. Let us hope that the seed of the Gospel sown here and there will bring forth fruit to the glory of our dear Lord."

In closing this necessarily brief account of the present state of things in Algeria, we would beg the prayers of our readers for a work so full of encouragements from one point of view, so full of obstacles from another. In God have we put our trust, and our expectation is from Him.

#### Tunis.

Mr. Michell describes the experiences of the year as "going through seas of trouble." It would answer no good purpose to give the history of the many trials and disappointments to which he refers, but we join with him in "feelings of deep gratitude to God for support, comfort, and blessing given through all." The medical mission being closed during the greater part of the year made the missionaries feel more than ever its great usefulness. The work, as a whole, seemed less regular and less definite for want of this link with the people. Mr. Michell says: "I have been able to get out another tract of twelve pages, which I have found very useful and acceptable, without rousing opposition. Also a leaflet on the Divinity of our Lord, but this I give only judiciously, as it contains things very repugnant to a Moslem. I believe, however, that it is a very powerful, because Scriptural, argument. I obtained the idea from Neander, and from a treatise by Canon Liddon. My wife and I made an effort to do a little work in the outlying villages by means of a cart I had purchased by the help of friends in England. We had many hindrances, however, both from the weather and from our health, and were not able to get out regularly. The last time I went out with my wife the horse (a young one) ran away, the wheel came off, and we were thrown out, mercifully without being hurt. I have since disposed of the cart, and we are planning to reach the country people in some other way.

"Since October, 1895, the Hall rented by Miss Bernard for meetings for the Italians has been opened during the day as a shop for the sale of Scriptures. We have all spent a good deal of time in this shop, as at first many used to be attracted in for conversation about the books displayed in the window.

The number of those who enter has greatly decreased, but still many stop to read the open pages in the window in the various languages spoken in Tunis.

"When I come to speak of spiritual results, I grieve to say that our way has been through much perplexity and care. Satan has been allowed to attack us in ways we have not had to bear before. I hasten, therefore, to record one bright spot which has given us all much joy, namely, the steadfastness and growth in grace of Youmis. We hesitated long before baptising this young brother, fearing from the circumstances of his past life that his professed conversion might not be a true one, but he has since gone on most steadily. At first he was very unwilling to close his sweet shop on Sundays, but since he has done so he has found it such a blessing to himself that nothing will induce him now to break the day of rest in any way. Like all Syrians, he knows the value of money, and gets up very early on the Monday morning to lay in his fresh stock. A young man, Idris, who had been baptized in Tangier, and sent on to us here, after trying several situations could not succeed in getting on, and was in distress for want of work. Youmis offered to take him into his own shop, while he himself went round the streets with a tray, but Idris refused this. Then Youmis closed his shop and spent a day in looking for a suitable one for Idris, paid the first instalment of rent himself, and came back to Idris and offered to set him up with ten francs worth of sweetmeats, etc., and explained the business to him. When Idris objected to getting up at 3 a.m. to go to fetch his stock from the wholesale makers, Youmis offered to bring him his supplies himself. Even this did not suit Idris, who eventually left Tunis and made his way to Algiers. But Youmis said nothing, and I only heard the story from Idris himself. I mention the incident as a bright and encouraging proof of the transforming power of Divine grace."

Mrs. Mitchell writes:—

"My most regular bit of work has been the mothers' meeting held at our house once a week with, usually, an attendance of twelve or fourteen women. We have often been encouraged by the quiet attention of many of the women, and trust and wait for more definite signs of the Spirit's working. We closed the class at the end of June when we went to live in Kram, but I have been able to come into Tunis every Thursday for two or three hours, when some of the mothers meet me in one of their houses. Last Thursday four women and two girls were present, and it was refreshing to see how grateful they were to us for taking the trouble to come up to Tunis in the heat for their sakes.

"The month to which I look back with the greatest pleasure as far as work is concerned, is that spent with Miss Scott at Susa and Kairwan. It was indeed a privilege to share in spreading the good news amongst many who had never heard the Gospel before, and the contrast was very marked between the reception and the hearing given us in the villages, and that we generally meet with now in Tunis and its immediate neighbourhood.

"We shall be grateful for prayer that my husband and I may be guided in the matter of our leaving Tunis for the coming winter. Our thought is to settle for six or eight months in some small town in the Regency, from which we could work the villages round. There are many such towns, with numberless villages within a day's journey. Some have been visited by Miss Grissell, but it is most important that they should be revisited from time to time, so that any conviction or impression made may be deepened, and the ground further prepared."

Miss Case writes, "Our Christmas day will ever be memorable to us because we had such a pleasant time all together,

with Dr. and Mrs. Leach and their children. The time of their departure from Tunis then seemed nearer than it proved to be, and little thinking they were going into such peril, we spent some cheerful hours with them at the Medical Mission House on Christmas day, and again on January 1st at Mr. Mitchell's house.

"The closing of the Medical Mission, though a grief to us all, set us free to take up new branches of work. One was the Bible and Tract Depot proposed by Mr. Wasserzug (an independent worker), and heartily approved of by all. We have spent many happy hours there, taking it in turns to go for a morning or an afternoon, and finding very often splendid opportunities for conversation with Arabs, Jews, French or Italians.

"When Miss Lambert and I were at Rades for a month we tried very hard to win the Arabs to listen to our Gospel message, but we had not to *try* with the Italians, *they came to us*. Alas! we could not speak to them except in French, which they did not understand. My heart was heavy with longing to reach them. I had tried before to learn a little of their language, but Arabic always quickly engrossed me again. At last I felt that frequent headache was to be preferred to perpetual heartaches, and I persistently gave an hour a day to Italian, in the evening, when I felt I might take a little time to myself. It soon became a great pleasure to attend and try to help in Miss Bernard's meetings. Now that she has left Tunis, Miss Gitsham aids me in caring for the converts, and with the help of the Lord the meetings are still going on. My class for Arab boys, in which Miss Turner has helped me, has enlarged and increased in interest during the year. We were obliged to divide it into two, taking the younger boys in the morning and older lads in the afternoon. It is something to see their manners improved; it is more to feel that their hearts have been won. We rejoice in the fact that these rough, neglected, but affectionate young Arabs have learnt to implicitly trust us. More than all, it is good to know that many of them are perfectly acquainted with the plan of salvation. But we are not satisfied. Shall we ever be till we stand the other side of Jordan, and know for certain that some of them had that living faith in Jesus Christ which would overcome all the terrible difficulties and temptations of their surroundings? The years to come must test them."

Miss Turner also writes: "If during the past year the work has been hindered in one direction, there has been clear gain in other directions. There has been more time for study and more time for visiting, and we ladies have come to live in a quarter of the Arab town where the people can come to us easily, and do so.

"I have often felt that when we refer to study as part of our work people in England may not understand us. It is not merely that we have to progress in our knowledge of the language as we get more into touch with the people, but there is also a constant call made upon us to learn how to deal with the Moslem objector. We are in somewhat the position of a public defender of Christianity at home in these days of modern thought and scepticism, but with two great disadvantages. First, we are *alone*, a little handful of Christians. We cannot point to a Christian community to show that the truths we are advocating are accepted by thousands besides ourselves. Secondly, we have not informed minds to deal with. We cannot appeal to facts of history or science, for of these the ordinary Arab is completely ignorant. Study, then, includes reading, translation, preparing notes in Arabic, lessons with professors, etc. Visiting also needs prayer and preparation beforehand if one is to deal faithfully. Of course, there are visits of another kind; running in to see Fatima, or being sent for to see Beya. These are not interruptions; they

increase our influence over our Arab friends, and their confidence in us.

"This year I have had a taste of a kind of work I love much, and for which I pray God to fit me more and more, *i.e.*, itinerating.

"It has been in a humble way, no long journeys, but the experience will, I trust, lead on to other undertakings, if it please God.

"It is when itinerating, or travelling through North Africa, that one is struck with the need and the vastness of the field more than at any other time. In the great cities we constantly feel the want of more labourers, but it is at such times as I have mentioned that the need presses upon one in a special way. Did the Lord foresee how His command to 'preach the Gospel to every creature' would be neglected, when He told His disciples to pray that the Lord of the harvest would send forth labourers into His harvest? We wait and wait for helpers, not to do *our* work, but HIS work which is left undone. The work seems crippled, Christ's kingdom retarded, many of His servants are over-strained for want of men and funds, while the majority of professing Christians 'seek their own, not the things which are Jesus Christ's.'"

Miss Johnston, who works with Miss Turner, adds: "The talks we get with the people in their homes are often much more satisfactory than in the distractions of a crowded waiting-room, and one gets a hold on them by going often and getting into real touch with them. Besides paying visits we receive visits. Arab women sometimes come and spend a good part of the day with us, having dinner, and seeing our home life. The cripple girl, Owaisha, has on four occasions been allowed to come and stay with us for a week or a fortnight at a time. We praise God specially for this girl, for we trust Christ has manifested Himself to her as her Saviour. When she is with us we devote a good deal of our time to teaching her, reading and singing with her, for her mind and heart store up truths during her visits to us, which she feeds upon afterwards in the barrenness of her dark home surroundings."

#### SOUSSE.

From Tunis we pass on to Sousse, or Susa, which is also a town in the Regency, and is the port from which the sacred city of Kairwan is reached. It was chosen as a good centre for medical mission work by Dr. Churcher, and his choice has been amply justified by the large number of patients who have flocked to him. Indeed, the trouble has been that more came than he could manage, and he was obliged to take a fee from his patients in order to reduce their numbers. He began by asking 2½d., then raised it to 5d., and had to double that again and ask a franc before the numbers become manageable.

Dr. Churcher says: "We give tickets free to those who plead their poverty, if we think they plead honestly. I have treated 3,351 patients in rather more than nine months, having received 4,797 visits, all from Mohammedans, except, perhaps, a dozen or twenty Maltese and Jews. These patients have been attracted from a large range of country—Sfax and Gabes on the south, Kairwan on the west, Tripoli on the east, and Tunis to the north, all sending their quota.

"Through the kindness of a Christian friend, I was enabled to hire a baraka and give 1,000 nights free lodgings to people coming from a distance. This building, though valuable, was only a shed, and quite unsuitable for serious cases, so that a number of amputation, fracture, tumour, and dropsy cases have been treated in my own house. This arrangement has worked well, but throws a heavy strain upon my wife, and makes us desire better accommodation for patients and the help of a dispenser and a trained nurse.

"Besides my wife's help I have been ably seconded by the

Misses Scott, Cox, and Bagster, both in dispensing and dealing spiritually with the people which, after all, is the most important part of a Medical Mission.

"Two men who died during the year gave us reason to be hopeful that they were really converted. Many have cheered us by giving an assent, more or less cordial, to the Gospel message, and in some of them we may hope that the truth has found a lodgement. As to the rest, we have at least borne our witness, and tried to be faithful with them.

"We have met for Bible reading and prayer on Sunday afternoons, and much faithful effort has been put forth by the missionary ladies to draw in French-speaking people, not without some success; but while thankful for those who have come, we have found practically no desire for such a meeting. Nevertheless, we have had happy and profitable times even when alone, and prayed much for our nominal Christian neighbours."

MISS SCOTT, MISS A. COX, and MISS BAGSTER, who are now helping in the Medical Mission at Sousse, have had their time broken into by changing from one place to another, so that it is not easy for them to give a connected record of work done.

Both at Sousse and in the villages round they are welcomed and listened to with interest. As yet the message is new to these people, and here, as elsewhere, there are some who with joy receive it, but "who have no root in themselves." We cannot, therefore, build much upon the kind reception given at first, and yet we must thank God when, for the first time the feet of those who bring good tidings, publishing peace, enter any of these Moslem villages, where for centuries the true light has been extinguished. We cannot tell when, or into which soul the light will penetrate, but we know that when Jesus is lifted up some will be drawn unto Him.

#### Tripoli.

In Tripoli there exists a greater need for Medical Mission work than in other part of North Africa, for the restrictions enforced by the Turkish Government make it impossible to itinerate or visit other towns. The missionaries, therefore, depend upon the attraction of their medicines for bringing men from distant places within reach of the Gospel. Since Mr. Harding left, Mr. Venables has taken charge of this work, and he writes: "Thanks to the instruction given me by Mr. Harding, I have been able to carry on the medical work in such a way as to draw the people. By doctoring small ailments, and undertaking minor surgical cases, as many have been induced to come as can be conveniently spoken with during the three mornings of the week when the Dispensary is open. The number of days on which medicine was given away during the past year was 139. The total attendances of patients on these days amounted to 4,433, giving an average of thirty-two per day. These numbers refer to men only. They often brought their wives and children, and these averaged six per day. Until recently we had no separate waiting room for women, who were on that account hindered from coming. Now, we are glad to say, a larger house has been taken, and in it we are able to set apart a room for the women.

"Many of these people come from a long distance; sometimes several days' journey, so that if they listen and take in something of the message they become a means of spreading the good news far and wide. Very few of them can read, but sometimes even those who cannot will take a Gospel home with them into the country, saying they will ask a friend to read it to them. We have great reason to praise God that we are kindly received by the people, and at least a patient hearing is generally given to our message.

"We are thankful for the accession of two new workers during the year. They are studying the language though in this place there is the great drawback that we cannot procure the help of a native teacher."

Mrs. Venables adds:—"I am glad to say that more definite work among the women has now been undertaken. Formerly those who came as patients were either crowded up in a corner of the men's waiting-room, or else they remained in the courtyard. In either case it was almost impossible to teach or hold conversations with them. Now that they have a room to themselves we are able to read and speak with them. We are often encouraged by the attention they give. The novelty of hearing a woman read, and the pleasure of listening to something new has, I know, a good deal to do with it; yet, some seem to really appreciate the fact that we who believe in the Lord Jesus do know that our sins are forgiven, and have rest and joy in our hearts. They look at one another with astonishment, and say 'Praise be to God!'"

"The women who come are mostly from the country, and, though ignorant and very dirty, they are more simple-minded and free from prejudice, so that, generally, I have more pleasure in speaking to them than to city women. One feels more and more how much they need the light, and how powerless we are to do anything of ourselves. May God make us channels of blessing to them."

Mr. Reid writes:—"Though we have no definite results in conversions, yet I feel that we have every reason to be encouraged in our work. We are becoming better known all over the country, and the old false reports are being corrected by true ones. Many who once regarded us as not very good, now acknowledge us to be godly people as compared with Moslems generally. This is not a flattering comparison, yet we rejoice in it because it opens to our testimony ears that otherwise would be closed, and gives opportunity to point them to Him Who was 'without sin.' There is one man who we believe is really trusting in the Lord Jesus, and he appears to be making progress in grace and in knowledge of Jesus, but only slowly. He desires to be baptised, but, seeing it must be done publicly, he draws back, fearing the consequences. Pray for him that he may be filled with the Holy Ghost, and 'strengthened with might in the inner man.'

"In and around the city we often have the pleasure of seeing men sitting in their shops reading the Gospel or a tract that has been given them at the Medical Mission or by some friend.

"This is in many respects a very hard field, and needs much patient toil. If we laboured for results only we might well faint. We do long and pray and labour for results, but above all I trust, as witnesses of our Lord Jesus Christ, for His honour and glory; and though I should labour here till the Lord call me home without seeing a single convert as the result, I feel it to be the greatest possible privilege to live here as a witness for my Lord Jesus Christ, Who gave Himself for me, and Who has said to all His disciples, 'Ye are my witnesses,' 'Go ye therefore.'

"Pray for us that we may bear the image of our Master and be 'living epistles,' known and read of all men, 'burning and shining lights' in the midst of so much darkness, and the means under God of leading many benighted Moslems to the feet of our King."

### Egypt.

The Mission Staff in Egypt has been largely reinforced during the year, but the new arrivals are as yet chiefly occupied with the language.

The Medical Mission work has been carried on only at intervals, on account of Dr. Smith's failing health. We deeply

regret to say that he has now been obliged to return to England completely prostrated.

The daily class for Arab girls has been kept up steadily by Miss Watson and Miss Van der Molen—latterly by Miss Watson alone. She is encouraged by their attention and improvement, but there is nothing striking to report. Visiting the women and receiving visits from them is a constant though quiet way of sowing the seed. During an illness which laid Miss Watson aside for some weeks, she was much cheered by the sympathy shown her by her friends among the Arab women, who would come and sit with her and ask her to tell them about Jesus.

Though none of our missionaries were affected by the cholera which carried off so many in Alexandria, yet several of them have suffered much in health during the summer of 1896. Dr. Smith, before coming to England, was for some time glad to accept the kind care and nursing of the Deaconesses in the German Hospital, and Mrs. Dickins was also cared for there during a long attack of typhoid fever. We would express our grateful thanks to those who manage the Hospital, for the great help given in such times of need.

Mr. Johnson and Mr. Hooper are hoping, before long, to get into more active work. Mr. Hooper says: "Through the kind invitation of Mr. Hamway, a Christian gentleman residing in Alexandria, we recently spent a very happy day at his farm in the Delta, some miles out from the town. There I saw, for the first time, real Egyptian life, which impressed me very much. The people were dirty beyond description, barely clad, and their dwellings, certainly far inferior to cattle-sheds in England. It was very interesting to see how they gazed in astonishment at us, and how eagerly they listened to the hymns and the words spoken by Mr. Summers. I returned home praying that I might soon be able to tell out the glad message to these thousands of people in the villages of the Delta."

The missionaries in Alexandria had the joy of baptising a young Syrian, named Ayoub, who had first received the truth in Jerusalem, and was sent to Mr. Summers for further instruction. We commend him to the prayers of our readers.

This slight outline of a year's work for God along the North African coast from West to East, is sent forth with the prayer that it may convey a message to some of the Lord's servants in England. The apostle John, when writing from the island of his captivity, spoke of himself to the Christians for whom he wrote, as "your companion in tribulation and in the kingdom and patience of Jesus Christ." Are we the companions of all who are bearing anything for Christ, doing anything for Christ? The idea suggested is that of comrades in a war, and truly those who are carrying the Gospel to the Moslems, are engaged in an arduous struggle with the powers of evil. A comrade's heart prompts to quick and ready sympathy, to instant help given as soon as the need is perceived, in fact, to complete identification of interests and of efforts. More such comrades are wanted for the labourers in North Africa. We want men and women in England who will look upon the work as *theirs*, and further it by every means in their power. Nothing short of this will fulfil our obligations to the Captain of our Salvation, who is directing the battle, and who expects every man, woman and child whom He has saved to take part in it.

### "THAT THOU DOEST, DO QUICKLY."

SHALL we not forward go?—the time is short!

Our Lord is coming soon, when one and all  
Must leave their loving service for Him here  
To join the ransomed throng around the throne.  
Then shall our souls rejoice in harvest home,  
To see the fruit of toil all gathered in;  
And gladness fill our souls, as there we view  
Our crown of joy—the trophies of God's grace.



## EXPLANATORY NOTES ON THE GENERAL CASH ACCOUNT.

It is always encouraging to be able to record an increase in the income of the Mission; this pleasure has not been afforded us during the past year, for our receipts were only £7,023 5s. 8d., as against £7,845 6s. 2d. in the previous year, that is a decrease of £642. The decrease would have been much larger had we not been able to sell some shares given by a donor which realised nearly £700, still we do not think that this decrease shows any lessening of interest in the work by our friends. Nearly every year we receive some large and special amounts such as legacies, etc. During the year previous to this, there were three such sums amounting to £1,750; during the year closing on April 30th there were two special amounts coming to £1,144, so that the difference between these special receipts in the two years, almost accounts for the difference in the Mission income. Three or four generous donors also were unable to help as largely as usual during the past year.

In consequence of this lessening of supplies the year has, from a financial point of view, been a decidedly trying one, but we hope that what we have suffered by the trial of faith and patience, may have been made up to us by the spiritual profit we may have gained. Besides this, during the last year we have been informed that a considerable legacy has fallen to the Mission, the exact amount of which we do not yet know, as it is the twenty-fourth part of an estate not yet fully realised; it is likely, however, to bring to the Mission at least between £4,000 and £5,000 so that there is reason to hope that for the year ending in April next we may have a more encouraging financial report, although so far this year our financial supplies have been decidedly less than we had hoped for.

This is the fourteenth Financial Statement we have made.

In the first year our receipts were .. .. .	£812
" " seventh year " " .. .. .	£4,034
" " fourteenth year " " .. .. .	£7,203

There is, therefore, much to be thankful for in the growth of the Mission's income even if that growth has not been so rapid or so large as we have desired.

For the General Purposes of the Mission the donations are a good deal less than the previous year; this is partly made up by the sale of shares, but not fully, also by the fact of the refunds being larger than previously through being more particular in classifying the receipts.

The total receipts for the General Funds are £4,348 or £291 less than last year. The receipts for special purposes are £2,854, or £352 less than last year when a special gift of £500 was received towards the expenses of the Training Home. The amount received for Specially Supported Missionaries is £1,303, which is about £250 more than the previous year. The amounts for the Hospitals have dropped from £458 to £271, or £187 less than the previous year when there was a special gift of £100. We hope this important work will be more liberally supplied during the present year. For Various Specified Objects £1,279 has been received; the small amounts received for Passages and Outfits are included in this, it is therefore about the same as last year. This item includes amounts sent through the Mission to supplement the allowances to Missionaries who are not specially supported, or who may not be fully supported; also the receipts for the Moorish Children's Home, Boys' Orphanage, Medical Missions, Nile Boat, etc.

As our balance at the beginning of the year was £795 or £291 more than the previous year, the total amount to be accounted for is £7,998 12s., which is only £351 less than the year before. As we close this year with a much smaller balance

than last year, we have actually spent this year £7,612 or about £58 more than in the previous year when we had a larger income. Thus by using up our balances we have been able to spend this year, without going into debt, a larger amount than in any previous year of the Mission's history.

Missionaries' Allowances paid through the Mission this year have been £102 less than last year. This is a matter which we regret, for although twenty workers are supported independently of the Mission Funds, and those who are supported from the Mission Funds received a little help independently, we should have been glad had they been more abundantly supplied. Missionaries willingly go forth on the understanding that they only receive the measure of support that the Mission may be able to send them without incurring debt. They have no guarantee of a regular income unless some friend or community definitely undertakes their support. They have had not a few trials and have often experienced the pinch of shortness of supplies, yet in the fifteen years' history of our progress, out of 121 workers who have gone to the Mission field not more than two or three have given up work on account of their financial position. If they have grace thus to manifest a spirit of self-denial, it should surely encourage those of us who stay at home to do the same so that they may be sustained.

The Salaries and Wages of Missionary Helpers amount to £212. This item is for help in Mission and not domestic work.

The Contingent Expenses amount to £2,386; of this amount by far the largest item is for rent, taxes, and other house expenses. Part of this is for the Missionaries' residence and part for the premises in which they do their work. Spread over 70 of our workers it comes to about £15 per head. The other large item of this amount is travelling, necessarily a considerable item in so extensive a district as North Africa. When we remember that the most western Station of our Mission, Casablanca, is, as the crow flies, 2,200 miles from Alexandria, the most eastern Station, or about 700 miles further than from London to Constantinople, it will easily be seen that there is room for lengthened journeys in the Mission field as well as between the Mission field and home. It averages under £6 per head for the year.

For Spanish Mission premises, £64 13s. 8d. is the amount that appears in the Statement as paid for land. In addition to this, £100 was paid the year before, and £235 was provided on the security of the property from monies in hand for investment. At the present time a temporary Iron Hall has been erected on this property, which is well used for both English and Spanish services.

The working expenses of Medical Missions have increased this year by about £130. This is what was to be anticipated, as this branch of the work has a tendency to develop. In most of the countries of North Africa there was very little provision made for giving medical help to Moslems, they are, therefore, very grateful for the help in this direction that we render them. No other instrumentality is so effective in breaking down their prejudice, and inclining them to listen to the Gospel. Eight Medical Missions have been in operation during the past year, under the charge of six qualified medical practitioners and three persons of some experience, but without regular qualifications. In addition to these most of the missionaries give a little simple medical help to suffering natives. Besides inclining the people to listen to the Gospel, this ministry sets forth the beneficent character of Christianity.

At the beginning of the year we had a balance of £345 towards the training of probationers. This has been expended, as shown, in repairing and altering premises here. We have now furnished accommodation for fourteen probationers and two or three candidates, at a yearly rent of about £50—an average of £3 per head when the premises are fully occupied.

The expenditure for Candidates has fallen from £1111 to £48 this year. Some of the expenditure previously appearing under this heading is now shown under Missionaries.

The amount for Publication is about the same as last year.

The expenses for Missionary Meetings are slightly less than last year. Probably in the coming year this may amount to more, as this branch of work has been rather neglected.

The Office accounts appear to be a few pounds less. This, however, arises from certain items coming into the present year.

The Total Expenses, other than that directly for Missionaries and their work, is £1,143 out of a total of £7,600, but as there are considerable sums of money paid in support of workers and for work which do not go through our accounts, it may practically be said that the £1,143 is out of a total towards £10,000.

At the end of the year we had no balance in hand at home for the General Purposes of the Mission, and a very much smaller balance for other purposes than the year before.

As the Mission grows the Accounts become rather more complicated, and it is more difficult to explain to anyone not familiar with the working of the Mission all the items that appear. We trust, however, that these remarks, and the Financial Statement, will be clear to all our readers.

### "THAT TAKE . . . FOR ME AND THEE."

*Matt. xvii. 27.*

EXTRACT.

God has called you into the fellowship of His Son, and fellowship is partnership. It has pleased the Father that in Him all fulness should dwell; that out of His fulness those who believe should receive, and grace for grace. Yea, it is often permitted to the disciple to come to the end of his resources, that he may be driven to the Master to find how able He is to supply all his need according to his riches in glory, that he may hear Him say, "All these are for Me and thee."

Evidently, fellow-disciples, we are richer than we thought. True that our purse is empty, but who would wish it full, lest its fulness might deprive us of the opportunity of enjoying our Master's provision? Indeed, we must go shares with Him in His poverty if we would share His wealth. We must have a common purse, and be prepared to give up all for Him if we would see Him interpose for Himself and us together. It is very good to share times of scarcity and emptiness with Him, because only so can we see what He can do. His greatest interpositions are well set off on the background of our utter helplessness. Never be discouraged. Though you know you have an empty treasury, your Master cannot act dishonourably by you or by Him, and if He has withdrawn you from your fishing-nets to personal attendance on Himself, that is the greater reason why you should go at once to Him. . . .

There never was such a Master as ours, so considerate, so prodigal of His help, so intent on supplying all the need of those who accompany Him—never a storm that He will not share; never a steep bit of the road which He will not tread; never a demand incurred in His service that He will not meet; never an item of expenditure that He will not defray. Never hesitate to link your fortunes with His, come what may; or to leave your fishing-boats and nets and step out into a life of companionship and fellowship with Him, always remembering those memorable words that meant so much to Peter, "For Me and thee."

F. B. MEYER.

## The Work of Others.

### THE WORLD'S GOSPEL UNION.

THIS Union, which will be henceforth known as the Gospel Union, and which has its headquarters at Kansas City, U.S.A., was formed to give emphasis to some of the most important truths of God's Word, amongst which we may mention the verbal inspiration of the Scriptures of the Old and New Testaments as originally given, the substitutional atonement of the Lord Jesus Christ, the eternal punishment of the unsaved, and the pre-millennial coming of our Lord.

In addition to an extensive Home Mission work, carried on in many parts of the States, the publication of the saving message of the Gospel in the regions beyond occupies a prominent place. Four brethren and as many sisters have been for some time established in Morocco, where they are carrying on aggressive work for God. Another party of missionaries have just sailed for Ecuador, South America.

In the prosecution of both the home and foreign Mission work, the principles of the Union are in many points very similar to those of the North Africa Mission, hence the foundations of their work have had to be laid amid many trials and difficulties. We append a few extracts from a recent issue of their paper.

"For some months it has been our purpose to carefully and prayerfully consider our general organization and all the lines of our work, that we might clearly see whether or not we were keeping step with our Master, and to make such plans for the future as were thought necessary, in order that we might more fully move forward in God's appointed way."

\* \* \* \* \*

"For some years we have believed that there was no hope that the world would ever be evangelized by salaried preachers and missionaries, and one of the foundation stones of our movement has been that the labourers should in reality follow Jesus in the giving up of all things for His name and for their needy brethren, and go forth to a life of trust in God, and if need be of hardship and suffering. At this time we have over fifty workers united with the Master, and in fellowship together, all of whom have, we believe, in this respect reached the blessed position of the early Church."

\* \* \* \* \*

"It has also been our conviction that those at the head of such a movement should indeed be leaders in faith and devotion; that they might not simply preach separation, but live it out in a practical way, and we rejoice that all of the executive officers and directors of the several States are now on a common footing with the most lowly workers, so far as property and a life of trust is concerned, and wish to enter into real fellowship with them in the special trials, sufferings and joys that our heavenly Father bestows on those who, having given up all temporal possessions for His sake, *must* lean hard on His faithful arm."

\* \* \* \* \*

"We are also reminded that what have become to be generally understood to be the necessities and comforts for the body are not always essential or helpful in the matter of spiritual power and blessing to the world, and we desire to keep before our eyes the words of the great Apostle, 'Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place,' and to remember that the 'Captain of our salvation was made perfect through suffering,' and that 'Even hereunto were we called, because Christ also suffered for us, leaving us an example, that we should follow His steps.'"

## Location of Missionaries.

### MOROCCO.

**Tangier.**—Mr. C. MENSINK, Mrs. MENSINK, Dr. C. L. TERRY (M.B., C.M.Ed.), Mrs. TERRY, Miss J. JAY, Miss B. VINING, Miss S. JENNINGS, Miss M. C. LAMBDEN, Mrs. H. BOULTON, Miss K. ALDRIDGE, Miss S. M. DENISON, Dr. G. R. S. BREEZE (L.S.A.), Miss F. MARSTON.

*Spanish Work*—Mr. N. HARDINGHAM PATRICK, Mrs. PATRICK, Miss F. R. BROWN.

*Missionary Helpers.*—MR. AND MRS. BARNARD, Miss VECCHIO.

**Casablanca.**—Mr. JEREMIAH J. EDWARDS, Mrs. EDWARDS, Dr. G. M. GRIEVE (L.R.C.P. and S.Ed.), Mrs. GRIEVE.

*Industrial Mission Helpers*—Mr. and Mrs. ARMOUR.

**Tetuan.**—Miss FRANCES M. BANKS, Miss A. BOLTON, Miss A. G. HUBBARD.

**Fez.**—Miss E. HERIMAN, Miss I. L. REED, Miss M. MELLETT.

*Missionary Helper.*—Miss L. GREATHEAD.

### ALGERIA.

**Tlemcen.**—Miss R. HODGES, Miss A. GILL, Miss L. GRAY, Miss A. HAMMON.

**Mostaganem.**—Mr. A. V. LILEY, Mrs. LILEY.

**Cherchel.**—Miss L. READ, Miss H. D. DAY.

**Constantine.**—Mr. JAMES L. LOCHHEAD, Mrs. LOCHHEAD, Miss L. COLVILLE, Miss H. GRANGER, Miss E. K. LOCHHEAD.

**Algiers.**—*Kabyle Work*—Mons. E. CUENDET, Madame CUENDET, Mr. W. G. POPE, Mrs. POPE.

**Djemaa Sahridj.**—Miss JANE C. COX, Miss KATE SMITH, Miss E. SMITH, Miss A. WELCH.

### REGENCY OF TUNIS.

**Tunis.**—Mr. G. B. MICHELL, Mrs. MICHELL, Miss GRISSELL, Miss A. M. CASE, Miss K. JOHNSTON, Miss E. TURNER, Miss LOUISA A. LAMBERT.

**Susa.**—Dr. T. G. CHURCHER (M.B., C.M.Ed.), Mrs. CHURCHER, Miss M. SCOTT, Miss A. COX, Miss N. BAGSTER.

### DEPENDENCY OF TRIPOLI.

**Tripoli.**—Mr. W. H. VENABLES, Mrs. VENABLES, Mr. W. REID, Mrs. REID, Mr. DAVID J. COOPER, Miss EDITH T. NORTH, Miss G. L. ADDINSELL.

### EGYPT AND NORTH ARABIA.

**Alexandria.**—Mr. W. SUMMERS, Mrs. SUMMERS, Dr. H. SMITH (M.R.C.S., L.R.C.P.), Mr. W. DICKINS, Mrs. DICKINS, Mr. J. JOHNSON, Mr. C. T. HOOPER, Miss A. WATSON, Miss VAN DER MOLEN, Miss E. MILLS, Miss MARY A. PRIOR.

### STUDYING ARABIC, ETC., IN ENGLAND.

Mr. MILTON H. MARSHALL, *Tutor.*

Mr. H. NOTT, Mr. H. E. JONES, Mr. W. T. BOLTON, Miss LILIAN SEXTON, Miss F. K. TRIGILLUS, Miss E. DUNBAR, Miss I. DE I A CAMP, Miss A. WATSON.

## NORTH AFRICA consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans.

**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 seventeen years of age.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1895 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. 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 North Africa Mission has six stations and twenty-one 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. Eight workers of this Mission are stationed in the capital, five others are carrying on Medical Mission work in Susa. The remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them?

**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 there are now seven engaged in the work. 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, twelve missionaries there. The population of the country is over 7,000,000, that of Lower Egypt  $4\frac{1}{2}$  millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work mainly but not exclusively among the Copts. The Church Missionary Society also has work in Cairo. There remains a wide-spread need for more labourers among the Moslems, who are difficult to reach, and very few of whom have as yet been converted.

**THE VAST SAHARA**, with its scattered population 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. This portion of the field is sadly in need of labourers.

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Office of the Mission—19, 21, 23, 29, AND 31, LINTON ROAD, BARKING.

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

## 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.

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.

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.

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

## ANNUAL FAREWELL MEETINGS,

In connection with the Departure of several Workers of this Mission, will (D.V.) be held as under:

HIGHGATE ROAD CHAPEL.	ABBEY RD. CHAPEL, ST. JOHN'S WOOD.	CONFERENCE HALL, WEST HAM LANE, STRATFORD.	LANSDOWNE HALL, WEST NORWOOD.
WEDNESDAY, OCTOBER 7th, At 7.30 p.m.	THURSDAY, OCTOBER 8th, At 7.30 p.m.	SATURDAY, OCTOBER 10th, At 7.30 p.m.	MONDAY, OCTOBER 12th, At 7.30 p.m.
<b>SPEAKERS—</b> Rev. JOHN RUTHERFURD, Presbyterian Minister, late of Algiers, And the outgoing Missionaries.	<b>SPEAKERS—</b> Rev. JOHN RUTHERFURD (of Lewes), And the outgoing Missionaries.	<b>SPEAKERS—</b> Mr. EDWARD H. GLENNY, Hon. Sec. of the Mission, And several of the Workers.	<b>SPEAKERS—</b> Dr. HENRY SOLTAU, And the outgoing Party.
<b>CHAIRMAN—</b> Pastor JAMES STEPHENS, M.A.	<b>CHAIRMAN—</b> Pastor H. E. STONF.	<b>CHAIRMAN—</b> C. BOARDMAN, Esq., J.P.	<b>CHAIRMAN—</b> Pastor W. FULLER GOOCH.
Also at METROPOLITAN TABERNACLE, NEWINGTON, On MONDAY, OCTOBER 5th, at 7 p.m.		And at AVENUE ROAD CHAPEL, SHEPHERD'S BUSH, On TUESDAY, OCTOBER 6th, at 7.30 p.m.	

All interested in the spread of the Gospel amongst Mohammedans are cordially invited to be present.