

MATTHEW XXVIII

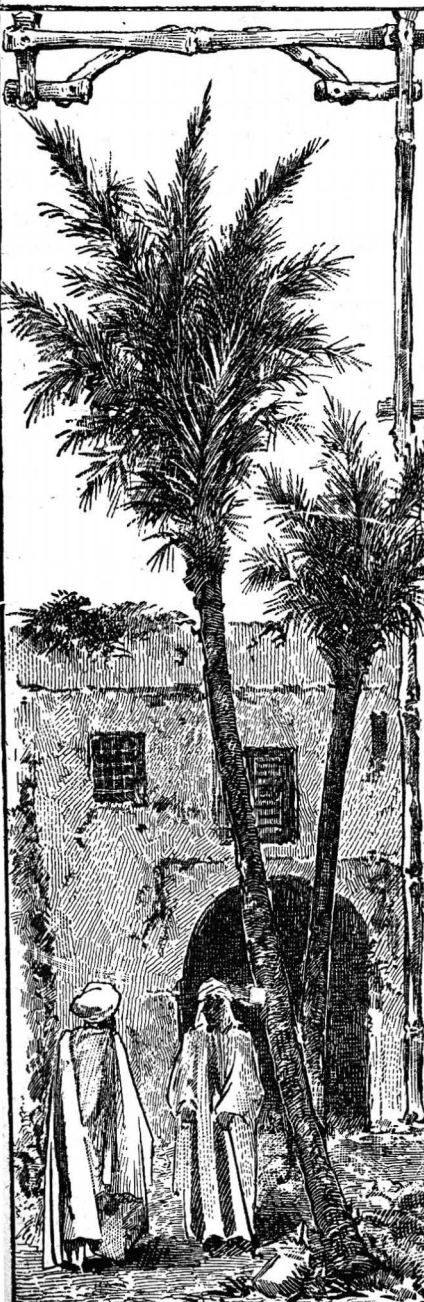
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



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

OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

THE NORTH AFRICA MISSION.

North Africa consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara, and has a Mohammedan population of 20,000,000.

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 nineteen years of age. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

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 thirty-four missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. As the bulk of the population are in villages, many workers are needed that this great country may be evangelised.

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

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

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Ten workers of this Mission are stationed in the capital. Eleven others are carrying on Medical Mission work in Sousa and surrounding villages. The remainder of the Regency, with its cities and villages, is still unevangelised.

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. In 1889, two brethren began 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, nine Missionaries there. The population of Lower Egypt is 4½ millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst 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.

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 teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

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

No salary being guaranteed by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

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.

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

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

NORTH AFRICA.

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Report of North Africa Mission for 1896-1897.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Ps. CXLVI. 5.



JACOB was hardly one of the brightest of the Old Testament saints; his methods of procuring the birthright do not raise him in our estimation; still, he did not despise it. Those who realize their own shortcomings feel he was a man of like passions with themselves. Though sometimes God permitted Jacob's backslidings to correct him, He never forsook him amid all his troubles. In the God of Jacob, therefore, we see the faithful God of a failing follower. Happy is everyone who has this God for his helper, and whose hopes are built not on the doubtful promises of frail human creatures, but on the sure words and character of a faithful Creator. This happiness is ours; may we realise it more abundantly!

The Mission year now under review extends from May 1st, 1896, to April 30th, 1897, and we desire, like Paul and Barnabas, to report to our friends and helpers what God has done with us, and how He has opened the door of faith to the Mohammedans. Reports are generally supposed to tell of what great things Missions have done for God by the help of the subscriptions and donations committed to them. We prefer to take the other standpoint, and tell what God has done for us—to view the work as originating with God—the Council and the missionaries being simply His agents, and the donors His stewards, who all alike must give an account to the Lord as to their service or stewardship.

At the beginning of this period, as reported last year, the Lord permitted us to be shocked and distressed by the sad murder of Dr. and Mrs. Leach and their little boy, who had just removed from Tunis to Sfax. Nothing very definite has been discovered about the motive for this crime, but the man who was supposed to be mainly concerned in it is reported to have died somewhere in Tripoli. The little girl that was spared is under the care of her kind Christian aunt at Rothesay. A small amount of money was given for this dear child's support, and further sums

will be thankfully received. There is enough in hand for all probable requirements for the next two or three years, but as the child grows older she will be a greater expense.

This was a dark beginning for the new year, but we knew that the blessed hands of love that were pierced for us were overruling every detail of our lives, and that the circumstances that might seem most against us were sure, in the Lord's hands, to work for good toward them that love God and are the called according to His purpose. Nothing ever goes wrong in His wise arrangements.

The long-gathering storm of French opposition was permitted by the Lord to break upon us during this year in the form of an interpellation in the French Chamber, when various charges were brought against us. We seem to have benefited rather than suffered through this, as since then the air has been rather clearer, and we have heard less said about us. We are still most careful to avoid giving any just cause for complaint.

But while men have been agitating, God has been blessing, and several lads among the Kabyles have professed to trust in Jesus as their own Saviour, and two Arab girls have come out more brightly than before for Christ. One of them has given specially clear evidence of love for the Saviour. The Lord seems also to be working in other hearts in Algeria, preparing them to hear His Word. Ought we not to expect still greater things? Since it is indeed God who is working, since it is really He who is moving in grace and power through His servants to gather in these precious Moslem souls, we are likely to see greater and more blessed things yet, and neither the opposition from without, indifference within, nor the weakness of the Lord's servants—shall hinder Him from accomplishing His designs. Other sheep I have, He says; them also *I must* bring. It is indeed happy work to be instruments in the hands of an ever-victorious Saviour.

In Central Morocco God seems to be working, and quietly gathering out a band of men to trust in Jesus instead of Mohammed. In Tunis, Tripoli, and Egypt God has been working also, and though the evidence of His work is not so apparent, it fills our hearts with thankfulness and hope. It is everything to be assured that *God is* working; that notwithstanding the weakness of His servants, notwithstanding even their failures, He is making bare His arm.

Let us see to it that we are not hindering instead of helping Him. We may hinder by unbelief, by restraining prayer, or by want of union and love. We may help by faith, love, and hope. People will persist in thinking that Missions are being hindered for want of money. This may in a sense be true, but deep down they are hindered for want of faith, and deeper still for want of God. If God be with us, and our ways please Him, nothing can stay our progress. Without faith it is impossible to please Him. If there is failure, it is in us; He faileth never.

Finance.

Turning to the Lord's dealings with the Mission as to money, we have cause for much thankfulness and continued prayer. The General Cash Statement will show the details of receipt and expenditures of monies that have passed through the Mission accounts, but not of monies received privately.

The Lord has entrusted us with more money this year than in any previous year, except two years ago, when several exceptional gifts were received—as, for instance, £500 to start our Missionary Probationers' Home and money for a house-boat in Egypt. The Lord has graciously, with slight exception, sent us a gradually increasing financial supply.

The average receipts of the Mission per year have been :—

For the past five years	..	...	...	...	...	...	£7,161.
„ previous five years		...	...	...	...	...	4,645.
„ five years before that		...	...	...	...	...	1,967.

This shows an average increase in the income at the rate of about £500 each year.

The Lord has also inclined a larger number of His servants to help us. The number of small gifts has increased though the number of large ones has been less. We are thankful for this increase, as it indicates that a larger number are interested in, and praying for the Lord's servants in North Africa.

Further, the number of missionaries who are privately supported, the money not passing through the Mission Accounts, has increased. Ten years ago, only four per cent. were thus privately supported, whereas twenty per cent. are now. All these facts are causes for thanksgiving to the God of Jacob.

At the same time, on account of the growth and extension of the work, the past year has been one of considerable trial of faith to a number of the missionaries. They go forth on their own initiative, knowing that the Council of the Mission gives them no guarantee of regular or adequate support, but only undertakes to distribute to them the funds committed to its care to the best of its ability. It is essential, therefore, that each missionary be prepared *to count upon God* to help through other channels, if the funds sent through the Council are not sufficient. If they truly trust the Lord, He will justify their faith in Him. This pathway of obedience and faith has, no doubt, its special trials, but it has also its peculiar joys, blessings, and advantages. Trials sometimes come, however, not from walking in faith and obedience, but from failing so to do.

It will be noticed that the receipts for general purposes are smaller, and for special or designated purposes more than last year. This arises from a larger amount being designated to some section of work or particular worker. In the past we have called these gifts "Special," but perhaps this term is in danger of being misunderstood, as it is thought the object is other than the ordinary work of the Mission. If the designated sum is for the support of a worker it relieves the General Fund, and is, therefore, practically for it, but being designated can only be used for the purpose or person named. We should be thankful, if the Lord sees fit, to see the income of the Mission still further augmented. Counting missionaries and those working in the Home Department, there are over one hundred persons to be provided for, as well as the expenses of the work, and over £10,000 is calculated to be required for the purpose, either through the funds of the Mission or privately.

The expenditure of the Mission is nearly £500 less than last year or the year before, though the amount applied to missionaries' allowances is slightly more. This reduction has been mainly on special objects, including the Probationers' Training Home, the special fund for which was last year being expended; also the saving through having secured a building in Tangier for the Spanish Mission work. No expenses for new candidates came into the year, what charges there were being met otherwise.

Expenses at home are rather less than last year or the year before.

The balances in hand at the close of the financial year were rather more than in 1896, but were nearly all for designated objects.

We thank God for His goodness in thus bringing us through, notwithstanding times of special trial, and we thank Him also for the trials; for are not the inspired words of Hezekiah to the point, "O Lord, by these things men live, and in all these things is the life of my spirit"?

We trust that the difficulties of the past have toughened us, and fitted us for fresh exertions and further extensions of the work of the Lord in our hands.

During the year Dr. Henry Soltau has kindly consented to join the Council. His long experience as a missionary in China and India, and on similar lines to the North Africa Mission, seem to indicate him as qualified of God for this work.

The Council has lost two most earnest and valued members by the retirement of General and Mrs. Haig, but though not retaining their place on the Council, we still rejoice to have their sympathy, help, and advice. For some years Mrs. Haig has kindly and ably prepared the Report, but this year her health would have rendered this difficult, if not impossible, and thus it devolves upon the Secretary. Her interesting and useful work, "Daybreak in North Africa," is at present out of print, but Mr. Rutherford, the Presbyterian minister of Lewes, is preparing a new book about North Africa and the Mission, which we hope will be out in a few months. Mr. Rutherford had charge of the Presbyterian Church in Algiers for a time, and there came in contact with the Mission.

The Mission began its operations in Algeria, which may be called the central country of North Africa. We will therefore begin by considering God's dealings with us there.

Algeria.

Five Stations, fifteen Missionaries, and three Helpers.

DJEMAA SAHRIDJ.	ALGIERS.	CONSTANTINE.	CHERCHEL.	ORAN.
<i>Occupied 1881.</i>	<i>Occupied 1891.</i>	<i>Occupied 1886.</i>	<i>Occupied 1890.</i>	<i>Occupied 1885 for a time; re-occupied 1895.</i>
Miss J. Cox.	Mr. E. Cuendet.	Mr. & Mrs. J. Lochhead.	Miss L. Read.	
„ K. Smith.	Mrs. E. Cuendet.	Miss Lochhead.	„ D. Day.	Miss A. Gill.
<i>Missionary Helpers.</i>	Miss E. Smith.	„ Colville.	—	„ O. Hodges.
M., Mm., & Mlle. Rolland.	„ A. Welch.	„ Granger	—	—

During the past year two stations have been closed in Algeria: Tlemcen, to satisfy the wishes of the French authorities, and Mostaganem because the missionaries there felt that a change was desirable on account of the hindrances put in the way by Europeans. The number of missionaries also has been decreased by the removal of some to spheres where the doors seemed more open. But notwithstanding these somewhat discouraging facts, the work is full of hope.

At Djemaa Sahridj, the oldest station in the Mission, there has been quite an encouraging work of grace among the lads, several of whom seem delighted to pray. They have, of course, their faults, but some seem truly converted. Two of the older converts are going on well, and one of them is doing useful work as a colporteur of the Bible Society. One bright lad has been called home during the year. Miss Cox and Miss Smith have this year been helped by a good French brother, M. Rolland, with his wife and sister. A number of villages has been visited with the Gospel, and one longs for a stronger staff of workers and increased liberty to preach and gather in the sheaves from the whitening fields of Kabylia.

Miss Gillard, of Taarost, and Mr. Moore have also been encouraged by signs of the Spirit's working, and we are expecting glorious things among these people in the near future. The following extracts from some of the workers' reports will give further particulars of work among the Kabyles:—

ALGIERS.

Mons. E. Cuendet:—"The two first months of the past Mission year were spent in Djemaa Sahridj. The Misses K. Smith and Cox having left for England, I went there with my wife and children to continue the work with the Misses E. Smith and Welch. This consisted of classes for boys, the giving away of medicines, preaching, and visits in the village. Notwithstanding all the previous troubles, many good opportunities were offered me for preaching the Gospel.

"I am very thankful to our dear Master for the measure of health He has given me during this past winter. Illness has only kept me away from my work for three or four days. My absence from Algiers gave to Ali Ou Nser, the Kabyle colporteur, the opportunity of holding meetings by himself in my Hall there.

"From the end of October, when we came back from Switzerland, I was much encouraged in the different branches of my Kabyle work in Algiers, especially in the meetings held in my little Hall and in the visits to the Kabyle 'cafés.'

"My translation work has not advanced so much as I would have liked, yet I am thankful for that which has been done. Although nothing was prepared for the press, some Epistles have been translated; and the first Epistle to the Thessalonians is now in hand.

"I have been much encouraged with my classes of boys this winter: they came very regularly twice a week until the end of March, with an average attendance of seventeen. Since that time, my oldest boys, who had been coming to the classes for several years, left me, one by one, to go to work in French houses. New boys have come to fill their places, but these require that I should begin again to discipline them, work which is always difficult with boys from the streets.

"The meetings for men, also held twice a week, were attended by an average of about twelve. In past years, during the month of Ramadan, men did not come to the meetings; they said that by their fasting all their sins were forgiven, and that they did not want to come to me to hear anything about God. This year I was glad to see that during the month of Ramadan they came more freely than at any other time. During that month I had generally about twenty; they seemed to understand that fasting was of no use to them, and that consequently they were suffering for nothing. I found this idea not only in my meetings, but also in the Kabyle cafés. May God give these poor Mohammedans to understand that it is not by works, or by imposing sufferings upon the body, that they will inherit eternal life, but only by faith in the Lord Jesus Christ, who came to suffer and die for them.

"I have had in my meetings several men who were really interested with the reading and preaching of the Gospel; they seemed to drink in all the words I said, and very often would make interesting remarks. The difficulty with these men is, that after a certain time they find work somewhere out of the town, or they go back to Kabylia, and then I cannot follow them. On the other hand, it is a great encouragement to know that men from every part of Kabylia come to Algiers and have the opportunity of hearing the Gospel.

"Besides the four meetings in my hall, and my translation work I have made, since the end of October last, more than one hundred visits to the numerous Kabyle 'cafés' of the town, to read and preach the Gospel. The number of men found in these 'cafés' varied from ten to about fifty. I have generally been well received in those places, and I have been encouraged by the way the well disposed men have listened to me.

"Unhappily, the gamblers become more and more numerous among the young men. It is sad to see so many young Kabyle men, who come here from Kabylia, soon beginning to play cards. Something is wanted to attract them, but it is difficult to see what to do. I am asking the Lord to guide me in this matter."

Miss E. Smith and Miss A. Welch:—"Looking back over this past year's work we see how much cause we have for thankfulness. Truly the good hand of our God has been upon us in the midst of difficulties and trials. This time last year we were at Djemaa n Sahridj, and had the joy of daily teaching the young convert, Akli ou Mençour, who gave promise of such a bright future. Then we came up to Algiers, it not being considered wise for us to hold the station alone, all our fellow-workers having left on furlough. Quickly following came the news of the sudden death of Akli ou Mençour, a bright home-going for the lad, but a keen sorrow for us. The many unwritten difficulties and sorrows we meet with in our work among these dark-hearted Mohammedans are known only to Him for Whose sake we live among them and love them. They are printed in no magazines, and for the most part are told only to Him Whose heart broke under the burden of the sins and sorrows of the whole world.

"We left our work in Djemaa after last summer, to make room for Mons. and Mme. Rolland, as it was thought best to have a Frenchman at the station. After nearly five years of work there it was not easy to leave the women and the little girls whom we had gathered together with so much difficulty, and truly learned to love.

"After a summer among the members of Mons. and Mme. Borel's French meetings we started work among the Kabyle women and children in the great native quarter of Algiers. This winter has been a time of hard and new work, but we have found an entrance into many homes, and truly we can say these people are 'sitting in darkness and in the shadow of death.' Miss Trotter and her friends have kindly helped us by introducing us to Kabyles they have known, and we find a large sphere of work lies before us.

"A visit just paid to Djemaa shows us that our children there keep the words of life in their hearts. All the elder girls are now scattered and married . . . the joy of these child-wives at seeing us again was very sweet to us. The Misses Smith and Cox have taken a list of them to continue visiting and teaching. Out of twenty-five children forming the present class we recognized twenty-one as former members of our 'Little-ones' Class'—we mites many of them when first we gathered them in, they are now growing into bonnie girls, and are already finding a corner in the heart of our successor, Madame Rolland.

"We have taken every opportunity of studying this winter; the greater our knowledge of the language, the greater our usefulness, and in Algiers there are chances one never finds in Kabylia.

"We have had the pleasure of knowing some of the French pastors and their wives this winter. Their sympathy has been an encouragement to us, and we feel we have lost a Christian friend by the death of Pastor Charles Monod.

"We set to our seal this year, 'The Lord is good; a stronghold in the time of trouble.'"

CONSTANTINE.

Among the Arabic-speaking peoples of Algeria, Constantine is our oldest station; it was here that the first convert was found. He lives far away now, and though not so pronounced or bold as we could wish, we hope he is truly trusting in Jesus Christ and reading His Word. There are other hopeful cases, but they are not quite clear, or have not sufficient courage to make a bold stand. Miss Colville and Miss Granger have been patiently labouring in this city and neighbourhood for eleven years.

Miss L. Colville and Miss H. Granger write:—"We praise God for having kept us here labouring with Him another twelve months despite the opposition of the enemy. The two mornings a week for giving medicine at our house are still very much appreciated, and numbers of men and women have come, many from distant towns. We have also attended many sick ones in their own homes. It has been a sad year, the death-rate has been so high. Typhoid fever has frequently carried off many during the last two years, not only Arabs but Europeans and Jews. This year it has been typhus and some cholera cases: we attended two families and saved them, as they carried out our directions. In one case the old mother, her son's wife, and three children were lying ill in the same room; when they were recovering the husband took it. In another case the father and five children had it.

"Last year our faithful Larbi passed away in his mountain home. Now, we have just lost one of our girls who has attended our class for eight years, she was our only little negress (black children rarely ever live to grow up here) such a good, gentle child, and her life in the class was so telling. She was always so fond of listening to more about the Lord Jesus and never afraid of confessing Him as her Saviour. We

shall miss her more and more; she went into rapid decline and passed away suddenly. The only remaining little negress in the town (just the same age as Rahima when first she came to us) has been brought to us by her mother to be taught and we trust this dear little one may early learn to love Jesus.

"Our classes have been well attended on the whole with the exception of the French Lads' Class, which has varied very much; fifty-two have been more or less through the year but only ten have come regularly. French Girls' Class—forty-four on the books, but twenty to twenty-five has been the average attendance; three have left the town. Arab Girls' Class—one hundred and eleven are on the books; average attendance thirty-six to fifty-two. During the year two have married and three are kept indoors and will soon be married. Arab Lads' Class—seventy are on the books; average attendance, nineteen.

"We spent a month in Bône last June, and April of this year was passed in itinerating in Souk-Abras, Tebessa, Kenchela, and Ain Beida. Praise God, He has abundantly answered the prayers offered for us by dear friends at home, and by-and-bye we shall rejoice together over those who have been brought out of the darkness of Mohammedanism."

Mr. and Mrs. Lochhead and their family have not been there so long.

Mr. J. L. Lochhead says:—"It is with feelings of gratitude to God that we try and write a short account of the past year's work. We have been conscious of the Master's gracious help and guidance in all we have undertaken, and would seek to give Him all the praise and glory.

"The weekly classes for Arab boys and girls, for European

boys and girls, and one for Jewesses have been most encouraging. The average weekly attendance of children coming for religious instruction is from eighty to ninety. Above all, the attention given and the interest shown in the blessed Bible truths are matters for thankfulness and hopefulness.

"The numbers of visits from Arabs have increased during

the past year, and we have had earnest personal conversations with quite a number of intelligent men. Some resent the truth, whilst others would appear as if they were convinced in their hearts, but afraid to go farther.

"Our visiting among the people we find most interesting and encouraging. My wife, sister, and sister-in-law have more to do than they can overtake. They are often asked by the women, 'Why have you not come back sooner?' As to my visiting the men in their shops and cafés, I love it with all my heart, and, although sometimes inclined to ask, 'Lord, who hath believed our report?' yet feel grateful for the interest

The province of Constantine has about a million and a half of souls. What can these few workers do among this multitude? Of themselves, nothing; but empowered by God, much.

CHERCHEL.

To the west of Algiers is the town of Cherchel. In ancient times it was inhabited by the Phœnicians, and their inscriptions are to be found in many directions. Later on the Romans had possession; then the Turks ruled over the natives, and now the French. Miss Read and Miss Day have laboured here for about seven years, having previously worked at Tlemcen. Monsieur Sabatier, the French pastor, is sympathetic and helpful, and our sisters find a sphere of usefulness amongst the French Protestants, as well as amongst the natives. Large numbers have been gathered in their various classes, and now fruit is beginning to appear. This is the only Mission station now between Algiers and Oran, which are over 250 miles apart. The Gospel is sorely needed in numerous French towns and villages, as well as amongst the hundreds of thousands of natives scattered over this district.

Miss H. D. Day writes:—"It is difficult to write a yearly report which will be of interest to people at home when one lives in a civilised town, and the work is confined to the town itself, and is almost uniform in its routine; yet if friends could come out and follow for a few weeks this life of striving to win, though it may be but a few, from the evils of Mohammedanism, they would enter into our joys and sorrows, hopes and disappointments, and find a lively interest in this struggle with the powers of darkness.

"There has been very little variation from last year in the mode of warfare; medical mornings and visiting the sick, practical Christianity, holding classes from week to week for boys and girls, and visiting them in their homes the intervening afternoons to continue the teaching there, with the addition of mothers, sisters, and neighbours listening to the glad tidings. The numbers keep up, varying from forty to sixty boys, and eighty to one hundred and twenty girls, though there have been several efforts made by Mohammedans to prevent children coming. From one street of seven houses we seem really to have lost the whole of the children, some thirteen to fourteen, and that seems the worst damage done. The man who influenced them has a shop in that quarter, and told them horrible stories of the pains of hell for them if they continued listening to Sidna Aïsa, but the fear he has inspired seems to be local. We praise God it is no worse, and trust Him to bring even those back to us.

"The great event of the year to us, and a source of continual joy and thanksgiving, has been the very definite stand one dear girl has taken as a Christian. Her younger sister, whom we have with us too, is also a Christian, but more faltering and faulty—the habit of old traditions is still strong in her. From her prayers we learn something of the struggle she has to be honest and upright; the habit of stealing and lying is so ingrained in the Arab nature that even Y. is afraid of herself in these things.

many show. We find our little knowledge of medicine a great help in the work, and through this have become acquainted with many Arabs whom we might not otherwise have met.

"Sidi H., our Arab friend, often comes on Sunday afternoons for conversation, reading, and prayer. He appears more interested in divine things than ever, but whether he is a true Christian or not we cannot tell. On the whole, we feel most thankful for the past work in Constantine, and look forward with hope. We believe that God will bring some from darkness into light in answer to believing prayer. The great need among the people is a sense of their sin."

"Two French ladies came to us asking us to recommend an honest Arab girl as servant, and we had to say we did not think such a thing was to be found. The only girl we knew as really trustworthy was our Y., and that because she is a Christian, and recognises stealing as a sin. I told Y. afterwards what we had said, when she drew a long breath and looked almost frightened, and said, 'Ah, Mademoiselle, don't. It is only by holding fast, fast on to God, and praying to Him that I am kept right.'

"She has not yet been baptized, there are so many difficulties in the way of a girl of her class hedged round by social customs and prejudices as to being seen by men, but we are hoping that she may find a Christian husband who will help her on in the right road. In January we gave her a class of little girls to teach; we go over the lesson with her in the week, and when we unite the three classes for the last half hour, her wee ones speak out brightly. Sometimes we let her talk to the whole school, and tell them a Bible story, or explain a verse, and she does it well, for though she shrinks from being despised by the Arabs for having become a Christian, God has given, and gives her strength to bear it, and she has naturally the power of taking the initiative. We hope she will be a Biblewoman some day. For a few months she has been going home to sleep, but has asked us to let her sleep here again, so that we can read the Bible with her in the evening as formerly. We read from the Gospels in the morning for C.'s sake, who is not so forward, and an Old Testament story on Sunday evenings after the class.

"We have to render thanks to our Heavenly Father for His keeping grace in times of difficulty and trial, also for physical and spiritual strength given during the year. 'He giveth power to the faint, and to them that have no might He increaseth strength.'"

ORAN.

Still further west we come to the city of Oran, with its beautiful harbour. Its population, with suburbs, is about one hundred thousand. This post is only occupied at present by Miss Hodges and Miss Gill, who were, formerly stationed at Tlemcen. There is a large population of Spaniards here, as well as some thousands of natives who live in a quarter by themselves. The work of the past season has been mostly of an experimental character.

Morocco.

Four Stations, thirty-four Missionaries, four Helpers.

TANGIER—Occupied 1884.

MEN'S HOSPITAL, ETC.	GENERAL WORK.	WOMEN'S HOSPITAL.	MOORISH SCHOOL.	SPANISH WORK.
Dr. C. L. Terry, M.B. C.M.Ed.	Mr. and Mrs. C. Mensink.	Dr. G. Breeze, L.S.A.	Miss J. Jay.	Mr. and Mrs. Patrick
Mrs. Terry.	Mr. W. Bolton.	Mrs. Boulton.	Syrian Teacher.	Miss F. R. Brown
Miss K. Aldridge.	Miss S. Jennings.	Miss F. Marston.	Mrs. Ferah.	Spanish Evangelist.
„ F. Tregillus.	„ B. Vining.	—	—	Mr. A. F. Blanco.
	„ M. Lambden.			Miss Vecchio (Teacher).

CASABLANCA—Occupied 1890.

TETUAN—Occupied 1889.

FEZ—Occupied 1888.

Mr. and Mrs. Edwards.	Dr. Grieve, L.R.C.P. & S.Ed.	Miss F. M. Banks.	Miss E. Herdman.	Miss S. M. Denison.
Mr. H. Nott.	Mrs. Grieve.	„ A. Bolton.	„ M. Copping.	Missionary Helper.
Miss E. Dunbar.	Mr. H. Jones.	„ A. G. Hubbard.	„ L. Reed.	Miss L. Greathead.
„ A. Watson.	Miss L. Sexton.	„ I. de la Camp.	„ M. Mellett.	

God has done much for Morocco since this Mission began work in North Africa. Then the country was without a single missionary to its native population, though there were a few labourers amongst the Jews at Mogador; now the Bible Society has an agent and colporteurs, and beside the North Africa Mission there is the Southern Morocco Mission with eighteen workers, the Central Morocco Mission represented by Dr. and Mrs. Ker at Rabat, and the World's Gospel Union of Kansas, U.S.A., represented by ten workers, so that there are altogether seventy or eighty labourers in the country.

As regards baptised converts, there are some nineteen Spaniards who are maintaining a good confession, besides those who, having professed faith in Christ, have returned to Spain or gone to South America. Amongst the Mohammedans a few have been baptised in Tangier, but most of the cases are not standing as well as could be wished though possibly some of them may be real if failing disciples. At Casablanca there is one young man remaining firm, and from the neighbourhood of Fez we have most encouraging reports of quite a number professing faith, some of whom are personally known to the missionaries and give them great joy; others are only known by repute through the native Christians. It is thought better not to publish any particulars with regard to them, but there seems to be good cause for sincere thanksgiving to God.

There appears to be in the interior of the country a real spirit of enquiry after the truth and a dissatisfaction with Islam, which many of the mountain tribes are aware was forced upon them by their Arab conquerors. The country seems to sink deeper and deeper into decay; the population is probably decreasing; trade makes almost no progress; the land is impoverished through bad government, anarchy, famine and locusts; but these very calamities are helping to prepare the hearts of the people to listen more readily to the Gospel than they would if all things went well with them. It is most remarkable that a large and naturally fruitful country should lie at the very doors of Europe, and yet be in such a deplorable condition; but just as the rivalries in Constantinople permit an unspeakable condition of things to continue in the Turkish Empire, so the rivalry of European nations with regard to Morocco allow it to remain a scandal to civilisation and a reproach to Christianity. But a change is coming; we cannot look upon these seventy or more missionaries as mere volunteers who have chosen to go to this part of the world, we are compelled to recognize the finger of God sending them forth, because He has purposes to be accomplished by them there. If God has thus begun, He will go on, and by degrees His purposes of mercy will unfold. What a joy it is to be instruments in His hand for this purpose; "Workers together with God!"

TANGIER.

The work in Tangier is explained by the following reports from brethren and sisters there :-

Dr. C. L. Terry writes:—"After a prolonged stay in England, from May until December, owing to an illness in the summer, I returned to Tangier about Christmas time. I then found that Miss Aldridge had already been at work in the TULLOCH MEMORIAL HOSPITAL for some six weeks, seeing out-patients, and in fact had taken in one or two in-patients, one of these a very serious case of burn and amputation treated with the kind help of Dr. Smith, the English doctor practising in Tangier. Consequently, all was ready with very little further delay for re-opening the work fully."

"On the first day there was quite a rush of applicants to be taken in, and from that day on there was great difficulty in dealing with even half the cases that came expecting to be treated as in-patients. The *nineteen* beds, supported by subscribers, were soon full and often we were driven to having as many as twenty-two or more in-patients in at one time.

"As in former years, the patients came from all parts of Morocco, and from varied classes of society. It was quite interesting to note, week by week, as the news spread that the Hospital was re-opened, how the distance of the places from which the patients came gradually increased.

"Nominally, we had three days a week for *out-patients*, viz. : Mondays, Thursdays, and Saturdays. Tuesdays were to be kept for odd work about the Hospital, Wednesdays were supposed to be 'off' days and Fridays were taken for chloroform operation cases. But as every day, of course, the in-patients have to be seen (Sundays as well as week-days) and as often surgical cases have to be done when they can, rather than when one would like to do them, and as some out-patient dressing-cases, e.g., burns and whitlows, etc., have to be seen every day or every other day, and as patients arriving from a distance have to be attended to on arrival often, these distinctions between the days tended to become nominal merely and not actual.

"The number of patients seen in the six months or more under review, viz., November to end of April, amounts to 1,462 cases, of which the names have been entered in the register. Besides these some 600 or 700 have received medicine, of whose cases no entry has been made. This means, then, roughly speaking 2,000 cases, or at the rate of 4,000 or more per annum.

"From these, seventy have been taken in and treated as in-patients. Of some of the more interesting cases some account will be given later on, and the name of the bed occupied by each given, as well as a list of names of the beds.

"As to the work, from a medical and surgical point of view, there has been little difference from that of former years. No doubt medical cases are the cheaper and easier to deal with, as making less draw on the time of nurses and doctor. But probably surgical cases 'score' far more. For instance, last year before closing, a cataract case was operated on. The old man with *one* eye (with which, according to the report which reached us, he could see better than any other man with two eyes) returned to a distant part of the Riff country. Several eye cases came from that district to us, despite the fact that the journey had to be made by sea to Martil, the port of Tetuan, owing to the fighting amongst the tribes making the land journey impossible. From Al Kasar, in the same way, eye-cases are constantly coming in, and cases of all kinds, whenever a similar case has returned from the hospital successfully operated on. We cannot, for want of room, want of instruments, and above all, for want of a larger staff, undertake a quarter of the surgical cases that come for operations. For attending to these 4,000 out-patients, and several hundred in-patients per annum, we have for medical and missionary work, Miss Aldridge, Miss Tregillus, and myself. Dr. Roberts, who came out to Tangier to see the work, remained on the whole time, and has given valuable help. Twice when I had to be away from work for a few days he took my place, and has been regularly helping all along. Miss Tregillus has done splendid service as probationer and dispenser. Miss Lambden has also helped in the dispensing work for in-patients. Miss Aldridge has had her hands very full with the management of the in-patients, their food, bedding, clothes, not to speak of the tedious work of dressing the wounds, and the whole of the nursing generally. For the missionary work, as apart from medical work, we have had as helpers Mr. Mensink and Miss Lambden.

"Once again one has to record the regret that no cases of conversion can be chronicled in this year's report, or at least, no cases of *manifest* conversion. One or two cheering little facts have come to light, which should encourage us to go on hoping, praying, and trusting.

"A woman who went to the Women's Hospital asked to be taught the 'religion,' as a man who had been an in-patient in the T. M. Hospital was so changed after he went home, having been before a very bad man, that she, too, wanted to hear what he had heard that she might be similarly changed.

"Several patients testified to having seen and read the books given to others who had been to the Hospital and there received Gospels.

"When out tenting, one of the missionaries found amongst the villagers that there was a kindlier feeling, and greater readiness to listen to the preaching, and more intelligent understanding of the Gospel manifested by those who had been in or out-patients than by others.

"One or two missionaries, travelling in more distant parts of the country, have come upon old patients, and have met with real help and kindness from them, and the questions asked about the Hospital servants and workers showed plainly that the kindness had reached their hearts.

"So we conclude that gradually the people of Morocco are being influenced, one from one part, and another from another, and that opposition is being broken down, prejudice removed, and a practical object lesson of Christianity is being shown to them, and the rest we must leave to the Holy Spirit, who alone can apply the word preached, and who alone, knowing all hearts, knows also what that word is accomplishing, or is going to accomplish, in God's time."

Miss E. K. Aldridge :—"When I returned in the autumn it seemed advisable to see the people who were coming to the Hospital and treat them as far as one could, and so we opened the doors every day to out-patients, and at the same time saw to the cleaning, white-washing, scrubbing, etc., ready for the admission of in-patients as soon as the doctor should arrive.

"When the doctor came there were many patients waiting and eager to be taken in for treatment, and in a very short time the Hospital was filled with patients and has remained so ever since; the coming and going of these has, of necessity, kept the workers busy all the time. Out-patients have been seen three mornings in the week as before.

"We did not close for the month of Ramadan, and we found no difference in the number who came to us; there was not very much trouble either about managing for them, though it is certainly not a favourable time to treat sickness. With the exception of a few who were *very* ill, and who felt obliged to eat and take medicine during the day, for a part of Ramadan, they practically began their day at sunset and took their meals, medicines, remedies, etc., between that time and the early morning dawn. Of course, it naturally upsets arrangements to some extent to allow for thus turning night into day, and to settle marketing accounts, counting of loaves, giving out stores, etc., with reference to night only.

"The people are also more fanatical at that time and a little less forbearing with each other, quarrels much more easily arise, and they are far more careful about their devotions, ablutions, etc., that is, those who attend to these things at all.

"Amongst the sad cases of the year was the death of a young Riff lad who had been with us some time; he was very bright and intelligent, but, as with many from the Riff country, he had only sufficient Arabic for trading, travelling, etc., which made it very difficult for us to talk with him and explain the Gospel; he used to listen very attentively and tried to understand, but one could not tell how much he had taken in.

"Services with the out-patients (and to which those amongst the in-patients who are able to move about, attend) and ward services at night have gone on as usual. At these services all who can read are provided with Bibles or Testaments, and many portions are taken away with them when they return to their homes."

Mr. C. Mensink :—"The services held in the Hospital, both for in-patients and out-patients, have been taken, as in previous years, generally three times in the week.

"The attention has been, on the whole, excellent. The spirit of opposition has decreased, and the desire 'to see if these things be so' has increased.

"The villages around Tangier have been visited, and portions of the Word have been readily accepted. At Tetuan, El Kasr, Larache, and Arzilla I have had the privilege of speaking of the way of salvation to many souls. Many times during discussions elderly men have endorsed statements made by me, and I have been led to believe many are searching for truth.

"The Gospel meetings for beggars, which have been held for the last four months, have become intensely interesting. The attendance is fifty to sixty weekly, men and women beside children. The message of salvation is delivered by Mr. Mackintosh and myself, after which bread, and occasionally soup and clothes, have been given to them. We are believing for great things from these meetings. The attention and interest manifested by some of the men is encouraging.

"It has been a great privilege again this year to help another brother missionary of the American W.G.U. in the study of the Arabic language.

"Each Sunday morning a few young men and lads come to my house for the reading of the Word and discussion. At the close of the morning we take a cup of tea and cake together.

"The attendance at the sewing classes for native women and girls, which my wife held at our house twice a week during the early part of the year, was good. We are hoping to begin again in the autumn."

Miss S. Jennings :—"The first few days of May, 1896, found me in Fez, which I left for El Kasr on the 13th of that month, joining Mr. Nathan and his party, and assisting them in their medical mission work among the Moors, and in visiting the Moorish and Jewish homes a little in that city. I had some good talks on the women's days, and found them more attentive than our Tangier women.

"Most of June was spent in, or in journeying to and from, the fanatical city of Wazzan, where I thankfully embraced the God-sent opportunities of delivering the Gospel message; the last occasion being at 5 a.m. on the morning we left Wazzan, in the crowded market-place.

"On this return journey I had charge of a sick companion, whom, on reaching Tangier, I was glad to put into Dr. Rocha's skilful hands. A second invalid, in the person of one of our missionary helpers, was then entrusted to my care, and I nursed her a short time under Dr. Breeze. I afterwards nursed Mrs. Barnard with her new baby, until I left for Casablanca to aid, under similar circumstances, Mrs. Edwards, our esteemed fellow missionary. During the six weeks I remained there I had several opportunities of speaking to village people.

"I left Casablanca the middle of September, and on my way to Tangier, stayed a few weeks in Rabat, believing it was in God's plan for me to meet a felt need for help on the part of His long-trying servants, Dr. and Mrs. Kerr.

"These seasons of home ministry to God's saints are, I trust, as acceptable to Him when called for, as direct Gospel work.

"After a few days spent in village evangelisation, I accompanied Miss Copping as far as Mequinez on her way to Fez, at the same time accepting the warm invitation of our American

fellow missionaries to attend a ten days' Conference in Mequinez, convened by Mr. Geo. S. Fisher of the Gospel Union. They were days of blessing, and I was grateful for opportunities given of mission work, and for the privilege of being the first English woman to carry the Gospel into two or three of the walled-in villages around that city.

"Early in the new year I started a sewing class for the poor Riff women living in the Mesullah village just below my new abode in the Fez Road, and have carried it on regularly every Friday since. The poverty was greater than I have ever known it to be, so that I was led to take in relays of these destitute women for instruction in Gospel truth and in sewing."

Dr. G. R. S. Breeze :—"Women's Hospital.—The work of the year just concluded is in some ways not typical, as owing to Dr. Terry's absence, I could not refuse some of the men who came several days' journey to be treated, and who were suffering either from acute inflammation of the eyes or from some other disorder which could be treated in the street or on the stairs. It finally ended in my seeing men on Thursday mornings either on the stairs or in the passage of my own house; Miss Lambden kindly coming down to preach the Gospel to them.

"We have out-patient attendances three times a week; once for villagers only, and twice for all who come.

"The total number of attendances from May 1st, 1896, to May 1st, 1897, were 3,400. Some of these have necessarily been many times, so the number of individuals treated is slightly less. Each patient has often to take away a supply of two or three kinds of medicine, such as mixture, ointment, and gargle, so a very large quantity of medicine has been used. During ten months of the year we had 641 *new* patients, *i.e.*, those who have never attended any branch of the Mission work before. Some of these were infants, but at least from 400 to 500 people, capable of understanding, heard for the *first time* the Gospel message.

"Some of these people are very dense, and we find it most difficult to get them to give their attention to anything beyond their bodily needs; some are, however, much brighter, and each visit paid will make them feel less strange, and able to understand us and our message better.

"The in-patients department was, for various reasons, very difficult to get started. The attendance upon and provision for these in-patients involved a great expenditure of time, strength, and patience. The in-patients have a Gospel address every day, and sometimes hymns. Also, when time permits and it seems likely to be a success, efforts are made to enlighten and cultivate their minds by talking of social life in other countries, or showing them pictures. One girl has learnt to sew very well. Once I showed them the bones of the human body, and after the first shock they were very interested. I would much like to extend this if I had time. Pictures, models, etc., and materials to sew or work handkerchiefs would be very acceptable.

"A good many have to be visited in their homes because either they are too grand to come amongst other people, or are secluded and cannot go anywhere, or they are saints and may not enter a Nazarene's house, and some are too ill to go out.

"I made an arrangement to see any Spaniards who, being regular attendants at the Mission services, could not be seen at the Spanish Hospital without some persecution. I think I have seen about 150 in the year. Proportionately the visiting of those who were ill in their homes has been much greater, about eighty visits having been made, and often late at night.

"The Gospel has been preached to all comers—out-patients and in-patients—and as much has been done in the houses as time and strength permitted. Our greatest hope of reaching the hearts of the people and bringing Christ home to them is

North Afri

Dr.

GENERAL CASH ACCOUNT FROM

TO BALANCES in Hand, May 1st, 1896.

AT HOME.	£	s.	d.	£	s.	d.	£	s.	d.
Specially supported Missionaries	157	17	1						
Sundry Special Objects	75	4	2				233	1	3
ABROAD.									
At Various Stations							153	7	3
									386 8 6

TO RECEIPTS.

GENERAL PURPOSES—

Donations	3,146	9	1						
Publications	66	0	6						
Sundry Receipts	212	1	11						
Profit on Exchange	2	15	7						
Sale of Gifts in Kind	4	0	0						
TOTAL RECEIPTS FOR GENERAL PURPOSES							3,431	7	1

DESIGNATED OR SPECIAL PURPOSES—

Specially Supported Missionaries									
Donations	1,658	5	9						
Hospital at Tangier									
Donations and Profit on Exchange	449	13	6						
Various Designated Objects									
Donations and Profit on Exchange	1,892	1	5						
TOTAL RECEIPTS FOR DESIGNATED PURPOSES							4,000	0	8

TOTAL RECEIPTS FOR ALL PURPOSES **7431 7 9**

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

£7,817 16 3

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.

MAY, 1896, TO 30TH APRIL, 1897.

Cr

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

	£	s.	d.	£	s.	d.	£	s.	d.
Missionaries' Allowances, General and Special	2,905	17	6						
Salaries and Wages of Missionaries' Helpers	212	8	8						
				3,178	6	2			

CONTINGENT EXPENSES.

By Rent, Taxes, and other House Expenses	1,099	0	7						
Furniture	106	6	6						
Teachers of Languages and Books	201	7	5						
Travelling Outfits and Freight	558	11	11						
Relief of Poor and Food	124	16	9						
Sundries, including Postages and Stationery	76	4	5						
				2,166	7	7			

WORKING EXPENSES OF MEDICAL MISSIONS.

By Rent, Repairs and Furniture	206	17	9						
Wages of Native Servants	65	1	10						
Drugs and Instruments	253	1	0						
Food, Firing, and Relief	105	18	11						
Sundries, including Travelling, Freight, Postages, etc.	44	11	0						
				675	10	6			

TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK

... .. **6,020 4 3**

OTHER EXPENDITURE.

PUBLICATIONS.

By Printing and Binding NORTH AFRICA, and Electros	260	6	3						
Postage and Carriage (Reduced by Sales, as per contra, by Stock in hand, and Electros)	89	14	3						
Share of Office Salaries	98	10	0						
Printing and other Missionary Publications and Sundries	50	10	5						
				499	0	11			

MEETINGS AND CONFERENCES.

By Travelling	40	12	11						
Printing and Postages	22	6	7						
Sundries, including Share of Office Salaries, etc.	27	7	9						
				90	7	3			

OFFICE.

By Rent, Taxes, and House Expenses	32	15	8						
Salaries and Wages	382	16	0						
Stationery and Printing	26	2	9						
Postages and Telegrams	61	2	1						
Sundries, including Travelling, Carriage, etc.	8	13	2						
				511	9	8			

TOTAL OTHER EXPENDITURE

.. .. **1,100 17 10**

TOTAL EXPENDITURE FOR YEAR

.. .. **7,121 2 1**

BALANCES IN HAND, APRIL 30th, 1897.

At Home, General Purposes	17	12	3						
" " Special or Designated Purposes	346	13	10						
				364	6	1			
Abroad at Various Stations				332	8	1			
							696	14	2
							£7,817	16	3

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

ARTHUR J. HILL, VELLACOTT & CO.,

Chartered Accountants, 1, Finsbury Circus, E.C.
September 14th, 1897.

by the in-patients. We are thankful to have had several bright young girls in who can understand better than the women. Some have definitely rejected the Gospel, and after hearing of the Lord's love to them, have just cast it from them. We have felt much encouraged, however, by two of our inmates, though we should not like to call them converts.

"Rahemo was with us eight months. Owing to her father being imprisoned, he could not take her home. When first she came she was too frightened to hear anything; but as she became more accustomed to us her heart seemed to gradually unfold to the love of Christ, and we hope she is truly recognising His Divinity, and trusting Him only for salvation. We are afraid she will not be a very bold soldier, being a timid girl of about seventeen.

"Fatimah is about twenty-five, and has just left us. She knew nothing of Christ when she came, except that a male hospital patient had lived a different life on his return to her village, owing to what he had heard. She seemed to receive the truth so eagerly, and to be so quick to apprehend the spiritual significance of what we told her. She said she could never again care for the feasts—they meant nothing to her. 'Jesus was in her heart, He gave her peace.' As she left us she asked to be told all the main points again, so as to tell all her people correctly, and also begged for a Gospel, that the Fokee (the village schoolmaster) might read it to her people.

"Stories of murder, cruelty, revenge, are common. For instance, a little girl was brought to us by a woman. The child's mother wishing to marry again, the child was sent out to act as servant. She was about seven years old, and for a childish fault her mistress sat her down in the midst of a brazier of live charcoal, and the poor child was horribly burnt.

"We thank the friends who have kindly helped with money for beds and drugs, or have sent us bottles and clothes.

"We want to provide for more beds, and a house is standing empty until funds come in. I have to buy bottles here as the demand is greater than the supply. The people also frequently come to us as in-patients in dirty rags, and after these have been well washed they are often unfit to be put on again; so besides lending clothes while they are here, I have often to give them some to go away in. If friends cannot make them, they might send the cheapest calico or flannelette, and the people would make them up.

"However, 'Ebenezer' is our cry, for as it has been in the past so we believe it will be in the future."

Miss J. Jay:—"The work in connection with the Girls' School during the past year has, on the whole, been encouraging, although there has been more than the usual amount of sickness among the children, and the number of scholars has, from this cause, rather diminished. All through the winter there has been a serious outbreak of smallpox in the town, and the children attending the school have suffered greatly. Five of my little pupils died of it, and many others had it in their families, so that we were compelled to exclude them from the school. Again and again the children came with smallpox, and seemed unable to understand why we did not admit them, and they often cried bitterly at being sent away. For many weeks the numbers attending fell from over thirty to less than twenty. The children that died were unvaccinated, but many of the parents allowed me to vaccinate their children. A kind friend and doctor in England twice sent me gifts of calf lymph, and I was able altogether this spring to successfully vaccinate fifty-five children, some of whom were Spanish.

"As regards education, the children are making real progress; they are far cleaner and better behaved than formerly, and have wonderful memories. With the exception of the new girls lately admitted to the school, the elder children all know the following Scriptures, etc., by heart: The Lord's Prayer,

two hymns, the Ten Commandments, the twenty-third Psalm, Mark x. 13 to 16, John x. 7 to 11, the hundredth Psalm, and fifteen selected texts. We endeavour to teach them important truths by these texts, as we find they repeat everything to their parents.

"The children all learn sewing and a little arithmetic; some who could not hold the needle when they came to us can now sew neatly. Twice a week we have singing and hymns.

"I still have Mrs. Ferah's valued help in the school. She is untiring in her efforts to improve the children in every way, and her deep interest in them and in the work are a great assistance to me.

"The children enjoy coming to school, but the attendance of the elder ones is irregular, as their mothers often keep them at home to help in the house-work. But several of the parents seem pleased with the improvement in their children; and two of the *fathers* have called to thank me for what we are doing for them.

"The Mothers' Meeting still continues to be held regularly every Friday afternoon, and the room is almost always full. The women are very grateful for the garments they make, and many of them seem interested in the truths we teach them. Many are very poor, and needed much help during the winter months. Owing to the kind help of friends at home, we were again able to give treats at Christmas, both to the women and children, which they much enjoyed.

"Some visiting has been done among our many Moorish friends and in the homes of the children, but not nearly so much as we could wish, owing to lack of time and strength.

"We desire to send our warmest thanks to the many friends at home and in Tangier who have so kindly sent help to the School. The expenses necessarily increase as the work extends, and without their kind help it could neither have been commenced nor carried on. There are many difficulties in this work in such a land as Morocco, but yet each year I thank God more and more that He has called me to tell the children 'of Jesus and His love.'"

Mr. N. Hardingham Patrick:—"During the past year we feel that solid progress has been made in the Spanish work in Tangier.

"Early in the year we purchased a small iron church (second hand), and re-erected it on our building site. We thatched over the iron roof, in order to gain warmth in winter and coolness in the summer.

"The Spanish meetings have been much smaller than in some of the past years; but a season of reaping has been granted to us, and the converts have been so steadfast and bright that we are greatly encouraged. Some of the men have built a baptistery, I paying for the materials and they giving their work night by night.

"The day-school work has prospered in the hands of Miss Vecchio. The average attendance has increased from forty to sixty. The children pay a small sum for the instruction received, and we are pleased with the work they have done.

"Miss Brown has laboured hard in house-to-house visiting, mothers' meetings, Sunday-school, etc., etc. We are very grateful for kind help received from Dr. (Miss) Breeze and Dr. Terry in attending the sick.

"After much prayerful consideration we felt it right last autumn to inform the Council that we hoped it would not be necessary for us to receive any more money for the carrying on of our work from the GENERAL FUND of the Society, as we trusted a sufficient amount would be sent in SPECIAL DONATIONS FOR OUR WORK, either directly or through the Mission. On taking this step we felt it was essential to dispense with the services of our faithful and loved helpers, Mr. and Mrs. Barnard. We thank God that up to the present time our needs have been supplied."

CASABLANCA.

Casablanca has been strengthened during the past year by the arrival of several new workers—Mr. Nott, Mr. Jones, Miss Dunbar, Miss Sexton, and Miss Watson—who are mainly occupied at present in the study of the language. The reports from the older workers appear below:—

Mr. J. J. Edwards:—“Daralbaida—the Arabic for Casablanca—is commercially considered to be the most important coast-town of Morocco. It commands the trade of the most extensive districts where agriculture thrives, and numerous Europeans of all nations, as well as Jews and thrifty Moors, compete with one another for the trade of both imports and exports of Central Morocco. The population, all told, will probably be not less than 16,000 souls.

“The Arab element, living in huts and tents, forms the bulk of the population; the Jews will probably number some 2,000. Inland, towards the south-east, and distant about a hundred miles, is the large Tadla Plain, very rich and productive in cereals, wool, and cattle. The tribes inhabiting this country are brave and warlike, and are semi-independent, governed by a notable Shereef, friendly to the present Sultan and his dynasty. The tribes lying between the coast and Tadla are strong and rich, and seem less fanatical than the tribes farther north. Since my last report I have been able to distribute a large number of Gospels among these tribes and those of Tadla, and the way has been prepared, I trust, to make a forward movement inland to evangelize the people during the coming mission year. This has been made possible by the coming of strong reinforcements to Casablanca (which were sorely needed) during these last few months.

“When not prevented by sickness or other causes, the medical dispensary has been open six mornings a week, and God’s remedy has been proclaimed morning by morning, either in word or deed, to the sin-sick souls attending. In this way thousands of souls are reached, and the Gospel of the Grace of God is declared unto them. We cannot report souls born again as the direct result of medical mission work, but there can be no doubt that healing the sick is a necessary handmaid to mission work among the adults of this country, and helps immensely to level prejudice and cool fanaticism.

“The sewing class for children held at Eschol has been conducted by my wife, and an average attendance of thirty-five has been recorded. This is a most hopeful branch of work. The children very quickly learn the passages of Scripture taught them, and their minds are being stored with precious truths which must powerfully affect their lives in the future, if not directly. They are also taught to sing ‘hymns and spiritual songs.’

“The Refuge Compound is a walled-in space, with huts, tents, and substantially-built stone rooms inside its walls, where many poor families live rent free and enjoy a certain protection from the prevailing oppression. We have held services here from time to time, and had personal dealing with individuals. The children living here attend the children’s classes at Eschol regularly. The poor people were delighted with the magic lantern services last winter, and are looking forward to others as soon as the necessary slides arrive.

“The Industrial Orphanage is another important branch of work carried on at Eschol. This new department is growing gradually. Several more helpers have been raised up to pray and labour for the boys under instruction. Many friends from Ireland and England have contributed to the comfort of the lads by sending hand-sewn native garments, patterns for which can always be sent to those desiring to help in this way.

“All monies received on the station for this work have been acknowledged and entered on the account sheets of the station, and forwarded to our central office, Barking, London. We are praying for a further increase of our funds in order to enlarge this useful work and allow of our receiving more boys.

We need land and premises for this purpose—which shall be mission property—and we hope to be able to instruct the boys in carpentering and other useful occupations suitable to the country.

“It is the only orphanage in Morocco and should command wider interest in our prayers and support. How many times have we been told that the hope of a country is in its young? We do most heartily thank all our kind friends and sympathisers for their encouragement and help in this labour of love and faith. They will rejoice to know that two of the lads give evidence of love to Christ, whilst El Yazeed, our servant, and formerly in the orphanage, is a most consistent follower of the Lord, and helps us in every way possible. He visits the prisoners in the town from time to time. Bread and Gospels have been distributed by him whenever our means have admitted of his so doing. This has stirred up others to imitate the good work.

“For the past six months a class of Jewish lads have been coming regularly for instruction in English. Several of them can now read fluently the Gospel narratives, and the lads often ask questions on the text, and reverently listen to the story of redeeming love.

“Lastly, during April, Mr. Nott and myself were able to crowd in twenty-five days itinerating work amongst the villages, during which time about 150 Gospels were distributed among reading men, and several open-air services held in the towns and villages through which we passed. Blessing attended our steps throughout the journey, which calls for much praise and gratitude. We hope this year to do more of this very needful work, and would ask to be sustained by the prayers of all readers against many implacable foes, and that wide open doors may speedily be entered by the servants of the Lord.”

Dr. G. M. Grieve:—“The year gone by, so far as record of work is concerned, has been a very broken and interrupted one, as will be observed.

“In previous years our dispensary with its work was carried on outside the town; but the last mission year commenced in new quarters, in a house rented for the purpose in town. This move was not so convenient for us personally, as it necessitated our going into and out of town every day. This, however, we did not mind so long as we found it was better for the work, and we soon found the move into town justified by the increased attendance. This increase came mostly from the Jewish quarters, but the Jews need the gospel just as much as Moors and have been always in the majority throughout the whole year.

“I have had considerable help from Mr. Mirshak of the British and Foreign Bible Society in preaching to and dealing with both Moors and Jews while waiting. In addition to this I had dealings with individuals in my consulting room over spiritual things as well as physical. These private talks have confirmed me in a belief that there is a gradual coming round of the Moslem mind to give some consideration to the claims of the Gospel. I do not say this is extensive, but the little there is we are thankful for, and take courage. We have not witnessed so much of the characteristic fanaticism roused by our words as in previous years, and there is not even so much opposition.

“Our work continued thus almost every forenoon for six months, the numbers increasing until we had an average of thirty per day (some days we approached fifty), when my dispenser left and I had to close the dispensary. During this interval, however, we removed the dispensary again into other

and more suitable premises—nearer both the market and Jewish quarters. Upon re-opening, Mrs. Grieve took up the post of dispenser. For the first seven months of last mission year she carried on her women's sewing class once a week as usual, but this had to be given up on our removal into town.

"Besides my dispensary forenoon work—by visiting in the afternoon now and again any case that could not come to the dispensary—I have secured some good talks with little groups in their homes. Altogether there is sufficient reason to feel encouraged from what has been manifest during the year's work. To God be all the glory."

TETUAN.

In the absence of a regular doctor, Miss Banks, who has had some years of experience in England as a hospital nurse, and further experience in our hospital at Tangier, carries on a most useful dispensary, where large numbers of patients are treated and brought under the sound of the Gospel. The work in this city has been very difficult. Many of the upper classes living here are retired merchants or officials. There are also a considerable number of Jews and Spaniards. Amongst these various communities classes are held and work is attempted, but their religious leaders constantly aim at frightening the people from attending. This station has been strengthened this year by the arrival of Miss De la Camp. The following report from the pen of Miss Banks will give some idea of what the Lord's servants are doing:—

Miss F. M. Banks:—"In June, 1896, Miss Hubbard returned to England on furlough, leaving Miss Bolton and myself to carry on the work here. The attendance, three times a week, at the morning dispensary, continued very good; so many came we hardly knew where to seat them all. The women always largely outnumber the men, and many children suffering from various forms of disease accompany them. The need for a doctor here is great; one lad, who declined all our persuasions to go to the Tangier Hospital and undergo an operation for his foot, terribly injured from a gunshot wound, sawed off a piece of bone himself in his anxiety to recover. Many of these villagers from the surrounding mountains will come to us in their own town, but a journey to Tangier, to live amongst strangers, is more than they dare undertake. We found the family of this young man particularly friendly and willing to read with us, but they grew tired with the slow progress the smashed foot made, and left us altogether for native treatment again. Still, we had many opportunities of preaching the Word to them. As a rule the people listen attentively, and generally hear several addresses during the time they are attending the Medical Mission.

"The classes are very encouraging; the women listen now so intelligently and quietly. One who has been in the women's sewing class for about a year and a half came to the house the morning following the class, about five months ago, saying, 'You were talking yesterday about a lame man who lay in the temple gate, and the disciples of the Messiah said to him, "Walk in Christ's name." I went home and thought about it, and when the afternoon prayer-time came I said, "Oh! Messiah, give me a clean heart and take my sins away, and you know how poor I am. I have nothing for my children to eat to-night, please send me something."' Then the woman said she went out to see if her neighbours had any sewing for her to do, and walking along, found a little silver coin on the ground. She looked radiant as she told me all, ending with 'And I do love Him, and I know He heard my prayer and sent me that money.' Her friends heard her praying in the Messiah's name, and were furiously angry with her, threatening

her with imprisonment and the removal of all her children. She left their house soon after, and now lives alone. She continues to listen most attentively, and often tells me of various answered prayers; but, unhappily, like nearly all the women here, she cannot read at all for herself.

"Last autumn much fighting took place amongst the mountaineers surrounding the town. They burnt each other's standing crops, damaged trees, destroyed villages, and did as much harm as possible to each other, though I do not think that actual deaths were many. Locusts had also ravaged the country up to the sea all the summer, and when the winter began food was very dear and wheat double the ordinary price. Soon the poor were suffering sadly, and since then each day has brought some *one* (or many) needing help, food, clothes, medicine, or something. They have had a struggle to find bread. We began giving flour to a few very poor women on Saturdays after a Bible reading with them. Poor things, they were very grateful. We commenced with four, and soon increased to 27.

"We have come very little in contact with men this year, for Miss Hubbard being away, there has been less time for conversation with them on dispensary mornings or visiting the houses, but a good many Gospels have been taken away by them.

"We have given many free meals, letting a particularly needy one come to us for a week or fortnight for breakfast or dinner, and last month had four big gatherings for food, from 50 to 60 each time. We gave them bread and stewed meat, rice, etc. Giving away food seems a great virtue in the Moors' eyes. We are constantly told how good we are, and that the Lord is going to allow us to enter Paradise; this gives us the opportunity of pointing out the need of a clean heart before God, and the only way to obtain it, through Christ.

"The general work here this year has gone on very steadily. We all feel that there are several in each class who are believing in Christ, though none have gone so far as the woman I wrote of, but they are afraid of open confession. Still we are waiting on God, and have much to praise Him for this past year."

FEZ.

As already mentioned, it is not thought well to give details of the work here. This station has been strengthened by Miss Denison moving up from Tangier, the return of Miss Mellett from England, and by Miss Copping, who had been absent for some time in India, resuming her medical work. Miss Reed, who was labouring there, is still detained in England through the sickness of a relative. Large numbers come under the influence of the Gospel through the Medical Mission, and many portions of God's Word are scattered far and wide.

Regency of Tunis.

Two Stations, twenty-one Missionaries.

TUNIS.—*Occupied 1887.*

Mr. & Mrs. Michell.	Mr. Liley.	Miss Grissell.
Miss Case.	Mrs. Liley.	„ Lambert.
„ K. Johnston.	Miss E. Turner.	„ A. Hammon.

SOUSA.—*Occupied 1895.*

Dr. & Mrs. T. Churcher.	Mr. W. Pope.	Mr. & Mrs. J. Cooksey.
Mr. H. Webb.	Mrs. Pope.	Miss N. Bagster.
Miss M. Scott.	Miss L. Gray.	„ A. Cox.

At the beginning of the year we had a third station at Sfax, in Tunisia, and this we pray may ere long be re-opened, and the work which the sad murder of Dr. and Mrs. Leach and their children interrupted be recommenced. In the meanwhile Sousa has been considerably strengthened; and Tunis, which had been weakened, has also received an accession of workers. Some who were labouring in Algeria thought that they might have more freedom here under a French Protectorate than in the neighbouring French colony. Six workers, therefore, have been drafted from Algeria, and three who had formerly laboured in connection with the Central Soudan Mission have joined us, and have returned to the same country (though not to the same station) in which they previously laboured.

TUNIS.

Furloughs, sickness, etc., a good deal interfered with work in the city of Tunis at the early part of the year, but good work has nevertheless been done, as recorded in Mr. Michell's report, which follows:—

Mr. G. B. Michell writes:—"My report of the past year's work must again take a partly dismal tone, though, thank God, we have much more cause to praise God's grace than to complain.

"The Gospel Hall and Bible Dépôt has been carried on regularly and satisfactorily all the time. The Bible Society kindly granted us a reduction of fifty per cent. on the cost of books, and our dépôt is the supply for all missionaries in Tunisia. Our sales have been very largely to these, but some have also been made to outsiders—Jews, Arabs, and Europeans. I have spent Wednesday and Saturday afternoons and Thursday mornings there regularly, and also have attended every Thursday and Sunday evening, to receive any who wished to read or discuss the Scriptures in Arabic.

"At the same times Miss Case and her helpers have carried on meetings in Italian in the large Hall, in which I have also occasionally helped. I have, sometimes, spent my evenings there alone, but more often, and also on most Saturday afternoons, I have had visits from Jews and Moslems. One young Jew, the son of the most intelligent and popular rabbi in Tunis, has been most assiduous. He is very intelligent, a thorough Hebrew scholar, and much more conversant with his Hebrew Old Testament than most Christians with the Bible in their own tongue. One might almost say he carries a Hebrew Concordance in his head! I can scarcely call this lad an 'enquirer,' because at present he is 'choke full' of objections, and his admiration for the Talmud knows no bounds, besides that I see no signs of a sense of sin or need of salvation. But he seems to be drawn by some secret attraction which will not let him pass our door. So I have hopes for him (which are hardly shared by others), and I must say he and I have read over and studied together so much of God's Word that it has revealed much to me in a wonderful new light, and I am deeply thankful.

"Two other young Jews who have been still more constant in their visits are of a very different type and much more encouraging. They are both a pleasing contrast to most Tunisian Jews—well dressed, well bred, absolutely disinterested from a worldly point of view, so open and honest in their expression of their views that it is a pleasure to talk with them. I do not think they knew each other before they began to come to me, at least they did not come together, though now they are great

friends. They are a contrast, too—one, Zwili, only speaks Arabic, but is thoroughly at home in Hebrew, and, though a young man, is a typical old-fashioned, pious, respectable Jew. The other, I think, is so familiar with French, which is all he can read, that his language is a most comical jargon of French and Arabic inextricably mixed up. He has imbibed a good deal of French scepticism, and wants to have everything explained satisfactorily to his intellect. He refuses, however, to study the New Testament, which makes other workers distrust his sincerity. I think, however, his position is this:—He accepts the Old Testament as undoubtedly God's Covenant with him as a Jew, and he is afraid of being seduced by the teachings and characters of Jesus and His disciples into losing his part in that. So he argues that the *Old Testament* must be the basis of all he has to learn for his soul's salvation, and everything must be shown to him from that. Zwili, on the other hand, has read a good deal of the New Testament in Arabic, and whenever a Mohammedan comes in he takes our part most cordially. But he has been going to different Missionaries for some two or three years; last year he spent most of nearly every Saturday afternoon with Mr. Flad—and he brings up much the same difficulties to each—so that he also is regarded by other workers with some distrust. In his case, however, I think he is perfectly sincere. He is so deliberate and conscientious that, before declaring himself a Christian, he is anxious, first, to carefully examine every difficulty the Jews could bring up and get satisfactory answers to them; and, secondly, to get such answers as all Christians agree in, and which are consistent with themselves and all other revealed truth. I fear this desire, though laudable, is unfortunately rather chimerical in the present state of Christ's Church, and rather likely to keep him a very long time in suspense. But once 'over the line' I believe both of them would be, by God's grace, firm and consistent followers of the Lord Jesus Christ.

"I am also rejoiced to be able to record God's loving kindness in giving us good hope of a young Mohammedan and his wife. They are of Turkish descent, she being the daughter and niece of 'Cadis.' He is an interpreter of French, and thoroughly well educated. He was formerly interpreter at Bizerta for some time, and there he frequented the company of the Swedish Missionaries and heard the Truth. He came to

Tunis some months ago, and had the curiosity to enquire about Si Ahmed, who was then in Alexandria. He came to me shortly after we came to this house with another young Arab, both of them full of objections. S. Baji, however, was of a very fair, open mind, and willingly read and examined what was laid before him; the other, Beddai, being fanatical and wild, though very friendly. He soon discontinued coming to my house, though I still meet him sometimes. But Baji came more and more frequently, and became deeply interested in the 'Beacon of Truth,' 'Al Kindy,' etc., and bought a large Arabic Reference Bible to search for himself. His difficulties were cleared away one by one, and he came regularly every Sunday afternoon—the only time he is free from his office—to read, sing, and pray with us. He is very clear and hearty in his declarations of faith in Christ as his Divine Redeemer, and his renunciation of Mohammedanism, and in his prayers is simple and warm. We did not know he was married, but he soon asked my wife to go and see his wife, and begged us to pray for her conversion. He took my wife to his house,

Miss Case has of late devoted her attention more especially to the Italians, of whom there are a considerable number in the city and the country. Her labours amongst them have not been without encouragement. She has been assisted by Miss Gitsham, who, beside giving help in domestic affairs, helps her in this work.

Miss A. M. Case:—"Looking back, we praise God with grateful hearts for the work He has given us to do during the year, May, 1896, to May, 1897. We left the dear old Medical Mission House June 1st, 1896. Early in the same month we opened our new Hall and Depot, and began holding meetings for Italians twice a week. Attendances varied very much, and do still. Sometimes the number is most encouraging; often it is quite small, and we have to recollect how valuable *one* soul is, and how much more important to get a single person saved than to have large audiences. Remembering this, we can speak with liberty, even if only a few are present.

"A meeting begun in January of this year for those who would read the Bible regularly every day, and come together once a week to have any difficulties met with explained, has been much blessed. The Lord then began to work more evidently than before, and up to this date we have been gladdened from time to time by seeing one and another dear Italian cross the line, and hearing them confess Christ as their own and only Saviour.

"Bye and by it became necessary to meet the converts by themselves, as it was not possible to give them just the needed help when unconverted people were present. This we do on Sundays at 5 p.m. before the evening service, and it is the most important and to us the most interesting hour in all the week. It is an understood thing that this little meeting is to be in the hands of the converts themselves, each contributing what he can for the benefit of all. Sometimes a little Bible reading shows time and thought given to the Word of God; sometimes a testimony will gladden or a confession of failure will sadden our hearts, but even if the tears do come into our eyes now and then as we hear of the enemy occasionally getting the victory, we can see signs of the new birth, in the very struggle to 'live the new life' as the converts are fond of putting it, and we confess the sins together on our knees, then rise with new hope to 'walk in the light' during the coming week.

"This work is the most delightful to which we have ever put our hands. To be spreading the Gospel news among those

and she has been going regularly once or twice a week to teach her to read, and to read and pray with her. She is a nice gentle, lady-like girl, and seems truly converted also. Lately they have moved, and she has been ill, and he too busy to come and tell us their new address while we were away for a month at Kram. On our return, however, last week, we met him, and my wife has been twice to see her. They are both bright and unhesitating. Of course, our great wish and prayer is that through the grace of our Lord Jesus Christ in them, they may be shown and led to seek for baptism. But we are anxious not to press them unduly, that their growth and progress may be the work of the Holy Spirit in their own hearts.

"Another very happy occurrence for me is the completion and approaching publication of our Arabic version of Anselm's 'Cur Deus Homo?' The Religious Tract Society have kindly undertaken the cost of printing, and it is being put under the press at once. May God deign to abundantly bless it to many Mohammedan seekers after Him!"

who had never seen a Bible before is far more satisfying to one's conscience and heart than even the work of our old spheres at home.

"The sale and distribution of Scriptures and Gospel books at our depot has, so far, not been interfered with by the Government. We have given away a large number, and have sold during the year, in various languages, more than—

1,068 Portions of the Bible.
167 Tracts and Almanacs.
132 New Testaments.
65 Bibles.
44 Illuminated Texts.
27 Gospel Books.

"This list includes our sales to Missionaries; but does not give the full number of books sold, as one of our converts disposed of a number and brought us the money without details, which would fall under the above heads. The usefulness of our depot does not exist merely in the business done there, but we hope for blessing also on the reading of texts and Scriptures exposed in the window, and the reading-room very often gives opportunity for conversation with Arabs, Jews, or Italians who stroll in to have a look round. Our converts are sometimes out of work for weeks and months at a time. Instead of spending a great part of the day in cafés, they are able to come to the depot and read their Bibles in the quiet which none of their homes afford.

"At the end of August I was obliged to give up my class of Arab boys, and my changes of residence during the last year have delayed the recommencement of that work. However, the lads themselves are very eager to come again, and with Miss Turner's and Miss Johnston's help I hope to reopen the class in the new house to which I am going in a few days. Please notice that my address and Miss Gitsham's for the future will be:—

"Rue de la Municipalité 9 (1er. Etage),
"Prés de la Kasba,
"Tunis, North Africa."

We should be very thankful if God would supply us with a qualified doctor who could re-open the medical work here. May there not be someone whom God is calling to this work?

SOUSA.

Here Dr. Churcher has continued medical and Gospel work, and has been joined by Mr. and Mrs. Pope, Mr. and Mrs. Cooksey, Mr. Webb, and Miss Gray, but this gain was lessened by the temporary return of Miss A. Cox to attend her father, and later Miss Scott's return through illness. Very useful itinerating, medical, and gospel work has been accomplished, notwithstanding the fact that the French authorities have forbidden the distribution or sales of Bibles or tracts in public places, etc., though not in shops.

Dr. T. G. Churcher :—" Copying another writer, I may say that 'Praying and Praising and Pegging away' make up the last year's history. The dry figures are—3,471 visits from Moselm patients, 2,176 of whom came for the first time. But how have they heard God's good news? Some with glad surprise have seemed to trust it, but most armed with hard indifference, have thrust it from them; none have openly professed their faith, for profession here means suffering, and martyrs do not grow quickly, like mushrooms.

"Martyrs we have had, however, but they were missionaries, the threefold murder at Sfax stained the new year with blood. After seeing our poor friend Dr. Leach, his wife and child placed in their grave (a grave, alas! still unmarked and a sphere still unoccupied), I returned to Sousse, soon to be laid aside myself for a month or two by an attack of jaundice. Then came the opening of a new baraka or cottage, within whose walls the sick are welcomed free for Jesus' sake, and needy ones by the generous donor's gift are also fed. Nightly they meet for a gospel service, a hymn is sung to call them in, then reading of the Word follows, and an exhortation, simple and direct, to come to Jesus, and flee from the wrath to come, is ended by a prayer which tries to lead them up to God, or leastwise point the way. I like to think that many hearts may here have secretly come to Jesus by night and found salvation, although outward fruit cannot be counted. Three thousand lodgings have been given and many thanks received. Since the arrival of new workers here I have more frequently visited neighbouring towns and villages. Seventeen such visits have been made. These have been most profitable times, and, if the Lord will, I hope to resume them when the hot weather is passed. Our medical expenses are heavy, and any special donations towards meeting them are most gratefully welcomed.

"The past year has also brought its *difficulties*, and the liberty to sell God's word or give away tracts in the streets has been taken from us, while rumour whispers, that we may further be hindered.

"I should leave out 'the better half' if I omitted what my wife does. She is always ready to fill any gap in the work, and, moreover, has formed classes for Arab women and girls, which, notwithstanding serious opposition, continue to flourish."

Miss N. Bagster :—"The last twelve months have been spent in work at Sousse, and very happy months they have been. Much time has been occupied in helping in the work of the Medical Mission. My special corner has been in the dispensary, where Miss Scott and I, and latterly Miss Gray, have been kept busy on Medical Mission days, making up the prescriptions and doing our best to explain to the often *very* stupid patient; how the various mixtures are to be taken or used. This latter work is by no means as easy as it sounds—men and women come persuaded it is a most difficult thing to understand how to take their doses, and we often think they must have made up their minds *not* to understand. Other workers are meantime in the waiting-room, preaching, or explaining to the people the way of salvation. When the dispensary is not too full, we sometimes get an opportunity of speaking a few words to one and another, and one feels (especially with the women, who are so ignorant) that indivi-

dual dealing is very important and necessary. Then, too when syringing ears, or dressing wounds, one can often speak to the patient, and he is all the more ready to hear, or at any rate to listen, while receiving help and kindness.

"But although the medical work takes up a good deal of time (for besides dispensing on Medical Mission days, there are 'stock medicines' to be made up, and often special cases to visit either in the baraka or in the patients' homes), there is plenty of time for other work. But before passing on to that, I should like to tell of one or two special cases of interest.

"Last year, towards the end of October, a woman named 'Fatouma' stayed for some weeks in the baraka. From the first she listened with great attention, her big bright eyes fixed on the one speaking, and unlike most of the women she seemed to understand and take in what was said. She learned a short prayer, 'Oh, God, give me a new heart, and forgive all my sins because Jesus died instead of me,' and some little verses. At last the time came for her to leave, but we followed her with our prayers, asking that if it were the Lord's will she might be brought back again to hear more. One day in the spring the doctor was asked to go out to a village to see an old patient; he went, and found it was Fatouma. She was very anxious to come and stay at the baraka again, and the doctor was very glad to have her; so again she came, and heard once more the 'old, old story.' She was just as interested as ever, and had remembered much of what she had heard before. Of course we cannot see into hearts, but it did seem to us that that dear woman had in a very simple way accepted the truth.

"Another interesting case is that of a young girl. On her first visit she did not care to hear, but on her second stay in the baraka it was good to see her interest growing, until she never missed an opportunity of hearing, and if one of us came into the baraka for anything she would come along and say: 'Oh! do sit down and tell us more of Jesus.' Cases like these so encourage us, where there is so much of indifference and carelessness to discourage.

"On Tuesdays I have for some time been visiting a house where there are six little girls. They form a little class, and I am trying to teach them. The work is uphill, the children being so utterly without training, and so unaccustomed to obey or speak the truth; but the dear little things have wound themselves round my heart, notwithstanding their disobedience and naughtiness.

"Then on Friday morning Mrs. Churcher and I have lately started a class for the little tent Arabs living round about us. Wild, dirty little things they are, boys and girls, but we have quickly learned to love them, and so far they have been far less trouble than we anticipated. They do not sew, but come simply to learn hymns and texts and have a Bible lesson. The little baby-organ is a great attraction and help, and hymns sung accompanied by the 'musika' are greatly appreciated. We sometimes go through the Arabic alphabet with them as a little change, and some of the brighter children are beginning to know one letter from another. Each child receives a sweet on leaving, but that is the only inducement there is for them to come.

"On Friday afternoons Mrs. Churcher has a class for women, and our household take it in turn to go over and help. The women sew, and while the work is going on we teach them texts and hymns, and sing. After about one and a half

hours all work is folded and put away, and a short Bible lesson is given, with a few words of prayer at the close.

"Then there is the visiting, and we are so glad to have several houses open to us, and our spare mornings or afternoons are spent in visiting in the homes of the people. We are praying and believing for ears and hearts opened to hear

and receive the blessed message we take. We do thank God for the welcome we get in most houses, but more than all for the few women who seem really to care to listen with something like heart interest. Now and then a day is spent in one of the many villages round about Sousse, telling out as we have opportunity the truths which are so precious to us."

Tripoli.

One Station, seven Missionaries.

CITY OF TRIPOLI.—Occupied 1888.

Mr. and Mrs. Venables

Mr. and Mrs. Reid.

Mr. Cooper.

Miss North.

Miss Addinsell.

We here enter the dominions of the Sultan of Turkey. When I first visited this land, in November, 1887, there were no Protestant missionaries or ministers, either to Europeans, natives, or Jews, and even now it is difficult to get outside the oasis in which the city is built. The Central Soudan Mission, which also had a station here, has now given it up, and Mr. and Mrs. Harris are working in Gabes, in the south of Tunis. The principal agencies employed are a Medical Mission, carried on mainly by Mr. and Mrs. Venables; visitation of the shops, etc., by Mr. Reid and Mr. Cooper; and visitation of women by the lady missionaries. The Moslem who professed faith some time since still maintains his profession, and seems to make some progress, but has not yet been baptised. Another young man has given hope, but he, too, is afraid. The seed is being sown, and we expect God to cause it to grow before long.

Mr. W. H. Venables writes:—"The medical work has been carried on here on the same lines as before. The Dispensary has been open three days in each week for men and women, and one day for women only; with the exception of the time that I was away at Tunis during part of the months of August and September.

"On the 141 days the Dispensary was open, there was an average attendance of twenty men and six women with sundry children. The numbers are less than last year, but I think better work is done amongst them on account of the better accommodation we now have. The women are in a room by themselves, and the men's room is large enough, that after the address the worker can get two or three around him, apart from the general company. The people are more ready to ask questions when they know their neighbours cannot hear.

"The people are still very fearful of the authorities. The Lord only knows if they all *really* come only for medicine, or whether it is not sometimes a cover in order to hear more of the Gospel which they have heard on a previous visit. Few of our visitors are from the town, most of them are villagers.

"In February last we commenced a lantern exhibition on Tuesday evenings, showing pictures from the Old Testament and some illustrating the parables of our Lord. These formed subjects on which to preach the Gospel. These last three months we have had twelve exhibitions, at which we had an average of thirty. We also showed some views and photos of animals, as being instructive. These have practically stopped for the present, as both the Moslems and the Jews have been warned by their superiors not to attend such exhibitions where the Gospel is preached.

"The visiting among the women in their homes has gone on in a limited way on account of our small staff.

"The class for girls has been very encouraging, though that suffers also from the fear of the people to let their children come to our house.

"The small shop for the sale of books has been another means of getting in contact with the people. Not much, of course, can be expected in the way of sales, as the great majority of the people cannot read, but they call to ask questions, and this frequently leads to a conversation.

"While we have so little to report, we do thank God for the tolerance we so far enjoy, and that the war has made no difference to the manner of the authorities towards us."

Mr D. J. Cooper:—"The greater proportion of my work during the past year has been the study of the language, and I feel exceedingly thankful for invaluable assistance received from Mr. Reid, whose time is already well occupied. I have not been like my fellow-countryman of whom it is said, 'He would not go into the water until he had learned to swim,' for I have launched out into the deep and let down my net on almost every available opportunity, only succeeding at times in drawing upon my weak effort a sarcastically sympathetic smile or an unsavoury compliment. Still I would not be without the difficulty of learning a new tongue, for the patient toil and constant reliance upon God are useful ingredients in the discipline of early missionary life.

"Not feeling that my personal share in the work in this city has as yet been significant, I shall only give a brief outline of my doings. I spend three mornings every week in the waiting room with the patients, where I find varied opportunities of speaking to them. The work among the patients has its ludicrous side as well as its sad side. One woman's constitution was so run down through lack of proper food, that the doctor decided to give her special nourishment in the way of Bovril. You can imagine the amusement it caused when she pulled a face at the terrible ordeal and asked for a piece of sugar to take away the bad taste.

"Their needs are legion, for sin will out. It would astonish some Christian workers at home to hear a man whose very face speaks sin, declare that he is not a sinner. One of the common words for sin in use here resembles our English word 'naughty' in its *mildest* form. We have found it necessary to introduce a much stronger word, and to impress upon them their relation to it in its fullest meaning. What we want to see is a deep sense of sin, and not a mere shibboleth. Our task is a difficult one, yet in spite of the most contrary appearances we are encouraged to hope in God and His

exceeding precious promises. May we not stagger at the promises of God through unbelief; but be strong in faith, giving glory to God, and being fully persuaded that what He has promised He is able also to perform.

"I also visit shops and cafés, where I find increased opportunities of touching the leprosy of Mohammedanism. One cannot help observing the completeness of the sway exercised over Mohammedans by their religion. Alas, they too, have

fallen victims of outward pharisaical signs, such as dust marked forehead, muttering lips and rosary in hand. These are by no means outward and visible signs of an inward and spiritual grace.

"In looking back over the work as a whole, I feel my utter helplessness apart from the mighty power of God's Spirit. I know, however, that whom *He* calls He qualifies, giving the requisite equipment, and grace sufficient for every time of need."

Egypt.

One Station, nine Missionaries.

ALEXANDRIA.—Occupied 1892.

Mr. and Mrs. Summers.

Mr. Dickins.

Miss Van der Molen.

Miss A. Watson.

Dr. H. Smith.

Mrs. Dickins.

Mr. C. Hooper.

Miss M. A. Prior.

Egypt presents a most interesting field of labour. We can hardly think of it without remembering God's wonders of old, and it is He who is working still, whether through the American Presbyterians, the Church Missionary Society, the Bible Society, or the North Africa Mission. The census published not long since reveals the fact that the population is over two millions more than in 1882, and the reconquest of the Soudan is making Egypt both large and more populous, and opening doors that have been closed to Gospel effort. The past year has been one of some trials, but there have also been remarkable encouragements in the large numbers of Moslems gathered together to listen to the truth and converse as to eternal realities.

Mr. W. Summers writes:—"My year's service may be said to naturally divide itself into two distinct periods, the first extending from May 1st till about the middle of August, when I accompanied Dr. Smith to England; the second period from the beginning of November till the end of April.

"The year opened for us in Alexandria with not a little brightness and promise, for only a few days before we had the joy of publicly baptising Ayoub, who for over a year previously had professed to accept Christ as his Saviour. Soon after his baptism there came a time of testing of his faith in Christ and his courage in the Holy Ghost, the helping of him in which was the first most important duty I had to engage this year. A very clever sheikh from Al-Azhar College, Cairo, who had just written a violent and lengthy polemic against Evangelical Christianity, came, in company with Ayoub's brother, for the purpose of persuading our young brother to abandon his faith in Christ, and re-embrace Islam. They stayed in Alexandria about five days, but this brief period was a time of close conflict. I met these men twice each day for three days in succession, and on each occasion we engaged in warm discussion concerning Christianity and the authority and reliability of the Holy Scripture. My visitors had brought with them a number of their friends and acquaintances to listen to what was said, so that these disputations assumed a semi-public character. Each meeting lasted from two to three hours, and the last time we met was in the Muftie's home, which was an opportunity I gratefully embraced for declaring saving truth amongst those who stand highest in religious circles.

"For some time after the other Sheiks continued to visit me, frequently bringing others with them to engage me in argument concerning the well worn points on which we are at issue. These were precious opportunities for making known the unsearchable riches of Christ, and many of them went away feeling as they never felt before that the Lord Jesus Christ had indeed great claims on their love and obedience.

"The Medical Mission services did not continue long this year, owing to the regretted break-down in Dr. Smith's health, which happened in the month of June. In this department of

work we had four services each week (two for men and two for women), in which the addresses were listened to with marked attention. The sisters dealt with the women personally after the services, and it was my office to deal with the men in a similar way. For the rest of the year, that is, the last ten months, the medical work has been closed owing to Dr. Smith's continued absence. We trust that in the near future this important agency will be re-established, for it is most necessary to the work in general, especially in reaching the women in their homes.

"It has been my pleasure during the year to give assistance to my brethren and sisters in the study of the Arabic language. For this purpose we had almost daily classes, in which the study of the tongue both classically and colloquially was enthusiastically prosecuted.

"Another branch of service which devolved on me from the month of May onwards was the Acting Chaplaincy to some of the Nonconformist troops in the Army of Occupation. For these fellow countrymen of ours two services were conducted each Sunday, and these seasons came as a refreshing change after the week's toil in Arabic.

"During this period cholera was rampant in our midst, and many of the natives as well as the Europeans were carried off. It was most depressing during that terrible time, while passing through the native quarter in which we live, to hear, coming from various directions, the wailing of the women over the victims of that dread scourge. Two Christian brethren in Alexandria—not connected with our Mission—were cut off in the midst of their usefulness.

"In the beginning of the summer sickness in another form visited our Mission band. Five of our number were ill at the same time. Two of these sick ones, Mrs. Dickins and Dr. Smith, were taken to the German Hospital, where they were skillfully and successfully nursed by the deaconess there. The others recovered after a change of surroundings.

"The second period of the year's service began, as I have already said, with the opening days of November when I returned to Egypt after an absence of over two and a half months. One of the first duties which fell to me was to resume

the Arabic classes. These were held four days a week, when good progress was made in Arabic, Scripture, Catechism, general reading, and the colloquial.

"But the most interesting, and as far as we can judge, successful endeavour of this period was the weekly Lantern Service which was held in the central hall of the Mission House. On each occasion between thirty and forty slides were exhibited, half of which were educational and half scriptural. The men came in large numbers, and the average attendance for the six months during which these services were held was 130—all Moslems. One or two of these meetings were rather noisy, and the crowd sometimes stoned the house and mobbed the gate. Still the most of the meetings were quieter and more orderly than we could have expected. By means of this simple agency hundreds of Moslems have heard the Gospel and seen it illustrated who would not otherwise have come near us. All classes of the community were represented at the services—Beys, Sheikhs, Merchants, Government employees, and working men. The better classes wished us to exclude the poorer dressed men, which, of course, we would not hear of. It is only fitting that we record here our gratitude to the Rev. Mr. Lawrence, of the Sailors' and Soldiers' Institute, and to the Rev. William Cowan, of St. Andrew's Presbyterian Church, for the generous way in which they have placed their slides at our disposal.

"All that remains for me now to review is another development of our work during the latter six months of the year. Evangelistic meetings have been held four nights every week in the 'Mandarah' or visitors' room of the Mission House. These services were well attended, sometimes between sixty and eighty were present, and the lowest attendance was about ten. The teaching given was purely of a Gospel character, and each night Christ as the Divine Saviour was pressed home upon their acceptance. They were quiet and orderly, and we gratefully noted the interest shown in what was said. At the close of each meeting opportunity was given for enquiry, and this led to many interesting and lengthy discussions on Scripture truth. Several of the men have thanked me for help given

them in their thoughts about God and His dealings with mankind. Eternity alone will show to what extent the Lord has been pleased to bless this effort to the Moslems of Alexandria."

Miss A. Watson continues:—"Owing to cholera around us, and much sickness among ourselves, also Miss Van der Molen being away on furlough, I was compelled to close our class from the latter part of May to the end of August.

"Nearly every day women or children came to visit us, so a little was still being done. The daily attendance of girls has varied much. For instance, one day we had forty-eight, another day eighteen only. Taking the whole year the average daily attendance has been thirty-six. As many of the girls have not the least inclination to learn; they come very irregularly, which tends to make our efforts most difficult and discouraging.

"Frequently new girls come in, remain a few days or a week, and then leave us, while others come and again fill up the vacant places. This almost daily changing is most trying, and prevents as much progress being made as we should wish. But still it is not all dark; we rejoice that at least six of our girls are making good progress in the Arabic reading book, and four others who read most correctly, are reading the Gospel of St. Luke with me daily. During the recent war, between the Turks and Greeks, the children were greatly upset, and we were besieged with questions. Again, when the census was being taken, there was much interest among them all. Nageeka (one of our elder girls) comes to me every Tuesday morning to study Grammar. She is making progress, though rather slowly.

"We have paid many visits to the native houses and had many in return.

"We have had a few Lantern Services for the women, but they failed to attract!

"For want of funds we have not been able at present to start a Sewing Class for the women as we find it is as much as we can manage to keep our Girls' Class supplied with the materials necessary, but we look forward to brighter days."

Mr. Dickins has had rather more than a year in the field. His wife is arranging to undertake visiting the women with the aid of a Syrian Bible-woman.

Mr. W. Dickins says:—"As I review my first year's service as a missionary of our Lord and Saviour Jesus Christ to the Moslems, although conscious of much weakness, I am reminded of the Apostle's words, 'Fight the good fight of faith.' This aspect of service for the King as a fight has been brought into special prominence by my experience. As a messenger of Christ I have found myself occupying an attitude that is *against* almost every part of the common way of life here.

"And the advance against Satan's stronghold is not apparent yet to outward observation. I am not able to record the preaching of sermons in Arabic, or the visitation of the people systematically in their homes, or of baptisms, or of members received into communion around the Lord's table. These things are before us, I believe, in the near future. Nevertheless, by the Grace of God, I have gone through an extensive course of reading in Arabic, all of which is out of sight—the preparing of the armour by which the fight is to be waged

against the unfruitful works of darkness. In aggressive effort, I have been a prayerful helper of Mr. William Summers in meeting the men who have gathered in our halls, night by night, and in meeting others by myself who can speak some English.

"Without in any case seeking I have occasionally conducted English services, as in the course of God's providence the call has come to me both among soldiers and others. As a member of the Conference I have also had the joy of sharing in common service with my sisters and brethren here in the presence of the Lord, who by His Spirit has deepened my conviction that His will is that the Gospel should now be preached in all its fulness and power to the Moslems. May it please Him to call out other servants to fight the good fight of faith here in Egypt, that the battle may be pressed to the gate and the enemies of God brought into loving submission to His holy will."

Mr. Hooper is also still working hard at the language, but he has moved among the natives, and has also been much blessed among the English-speaking people. His testimony follows:—

Mr. C. T. Hooper:—"Being my first year in the field, most of my time has been spent in the study of the language. The importance of mastering this difficult tongue cannot be too

highly estimated, for the people soon tire of talking with one whose vocabulary is broken and limited; on the other hand, they never tire of listening to one who has freedom in speaking,

so that every new word or phrase learnt brings with it much encouragement.

"For about eight months I have had the joy of preaching the Gospel on Sunday evenings in the Sailors' and Soldiers' Institute. The Lord has graciously blessed both message and messenger, as the story of redeeming love has been told out.

"I have also taken two or three short trips into the country, scattering Gospels in the towns and villages of the Delta. I found some who had seen portions of the Gospel before, but many who had never seen it. Some of these bought copies, and began to read at once and to ask questions.

"The most encouraging work has been that at the station here in Alexandria among Moslems. The last six months we have had a weekly gathering—averaging about a hundred and twenty—to a Lantern Service, where we have sought to gain an

entrance for the words of life through the eye as well as the ear. In addition, we have had Gospel Services four evenings in the week, where we have had as many as eighty present, but more often the numbers have been less. The meeting would be commenced, amid perfect silence, by the singing of a hymn in Arabic; a portion of Scripture was then read, followed with an earnest, pointed address by our brother, Mr. Summers, which usually lasted over half an hour, and to which the people listened eagerly. Then the meeting would be closed with prayer, after which questions were asked and dealt with. We are praying and expecting that the good seed sown may bring forth much fruit to His glory even from this hard soil. He who delivered His people from the thralldom of Pharaoh can deliver these people from the darkness and sin of Mohammedanism."

Barking.

Mr. Milton Marshall, *Arabic Tutor, etc.*

Mr. W. Fairman.

Mr. W. Kumm.

Miss B. Bill.

Miss Craggs.

Barking can hardly be said to be geographically in North Africa, but the Training Home here is a sort of North Africa Mission station, for we have Arabic studies constantly going on. A converted Tunisian Moslem is helping in the house, and North Africa is a constant subject of conversation, thought, and prayer.

The number of those studying Arabic last year has been rather less than previously, but is now again increasing. It is our aim that every missionary shall get a good grounding in Arabic grammar and correct pronunciation before starting, as well as a fair knowledge of Mohammedanism and the truth specially needed to meet it. This, we believe, is satisfactorily accomplished under Mr. Milton Marshall's careful teaching, and is manifest by the examinations which must be passed before going further. Those who stay here also get a more practical knowledge of the Mission, its principles and methods, than would be possible if they missed staying their year here.

While here the students are able to engage in Christian work, and it is our aim and desire that no one shall go away without leaving behind some new convert or converts gathered in this outskirts of London. To not a few this joy has been granted.

Please join us in prayer that the Mission may be kept true to God, and may earnestly and energetically press forward in obedience and faith.

"AFRICA WAITING"

Is the title of a handbook on African Missions. It has been prepared by Mr. D. M. Thornton, the Educational Secretary of the "Student Volunteer Missionary Union," and can be obtained from their office, 93, Aldersgate Street, London, E.C. We are very grateful to Mr. Thornton for having compiled this volume, as it enables one to grasp the condition of missionary affairs in Africa in a way which would be otherwise impossible.

Of course, those who wish to follow up the history or details of any special field or mission will require to procure the publications dealing with that field, which it would be impossible to condense into a small handbook. Three thousand American students are, we hear, to take the book up next fall.

Mr. Thornton is giving himself to work amongst Mohammedans, which proves his practical interest in the subject. We heartily recommend the book to any who may wish to be up to date with regard to African Missions.

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.

**LIST OF DONATIONS FROM AUGUST 1st TO 31st, 1897.
GENERAL AND SPECIAL FUNDS.**

GENERAL FUNDS.			GENERAL.			SPECIAL FUNDS.			SPECIAL.		
1897. No. of Aug. Receipt.	General. £ s. d.	No. of Receipt. Aug. Brt. forwd.	£ s. d.	1897. No. of Aug. Receipt.	General. £ s. d.	1897. No. of Aug. Receipt.	Special. £ s. d.	No. of Aug. Brt. forwd.	£ s. d.	Special. £ s. d.	
3 ...2150	0 2 6	12 ...2162	10 0 0	26 ...2176	1 0 0	4 ...1368	0 5 0	19 Miss'y. Band	7 0 0	19 ...1382	10 0 0
4 ...2151	0 10 0	16 ...2163	0 10 6	27 ...2177	25 0 0	5 ...1359	2 0 0	21 Miss'y. Band	7 0 0	21 ...1384	1 0 0
4 ...2152	5 0 0	16 ...2164	0 10 0	27 ...2178	10 0 0	5 ...1370	3 0 0	21 ...1385	0 1 0	21 ...1385	0 1 0
4 ...2153	1 0 0	16 ...2165	1 0 0	30 ...2179	0 1 0	6 Readers of <i>The Christian</i>	1 5 1	Total, Aug. ...	£78 11 5	Total, May to July ...	556 6 5
4 ...Talbot Tab.	6 0 0	16 ...2166	10 0 0	30 ...2180	1 3 0	7 ...1372	4 3 4	Total ...	£634 17 10	TOTALS FOR 4 MONTHS.	
6 ...2155	5 0 0	16 ...2167	1 0 0	30 ...2181	10 0 0	9 ...1373	4 0 0	General ...	£1488 15 1	Special ...	
6 ...2156	5 0 0	18 ...2168	0 10 0	30 ...2182	10 0 0	7 ...1374	2 0 0	Special ...	634 17 10	Total ...	
6 ...2157	1 1 0	18 ...2169	1 0 0	Total, Aug. ...	£129 5 9	9 ...Liverpool	1 2 0	Total ...	£2123 12 11		
6 Readers of <i>The Christian</i>	14 13 8	18 ...2170	1 0 0	Total, May to July ...	1359 9 4	9 ...1376	2 0 0				
7 ...2159	0 11 6	23 ...2171	2 0 0	Total ...	£1488 15 1	9 ...1377	20 0 0				
9 ...2160	0 2 6	25 ...2172	1 0 0	Carried forwd.	£43 1 2	10 ...Leicester	0 10 0				
11 St. George's Cross Tab.	3 0 0	25 ...2173	0 5 0	Carried forwd.	£72 1 9	10 ...1379	0 5 0				
		25 ...2174	0 7 1			14 ...1380	13 0 0				
		25 ...2175	0 15 6								

Carried forwd. £43 1 2 Carried forwd. £72 1 9 GIFTS IN KIND: Aug. 31st, (301) a wooden stretcher.

ANNUAL FAREWELL MEETINGS

WILL (D.V.) BE HELD AS FOLLOWS—

DISTRICT.	DATE.	PLACE.	HOUR.	CHAIRMAN.	NEAREST STATION.
East London ..	Oct. 2nd	Stratford Conference Hall, West Ham Lane	7.30	C. BOARDMAN, Esq.	Stratford Market (G.E.R.).
West London..	Oct. 6th	Trinity Presbyterian Church, Notting Hill	8.0	Rev. GEO. H. C. MACGREGOR, M.A.	Notting Hill Gate (Metro. Ry.).
South London	Oct. 11th	Lansdowne Hall, West Norwood	7.30	Pastor W. FULLER GOOCH.	West Norwood or Tulse Hill.
North London	Oct. 13th	Highgate Road Chapel	7.30	Pastor J. STEPHENS, M.A.	Gospel Oak (N L.R.). Highgate Rd. (Midland Ry.).

The following Meetings have also been arranged—

DATE.	PLACE.	HOUR.	CHAIRMAN.	NEAREST STATION.
Oct. 4th	Metropolitan Tabernacle Prayer Meeting ..	7.30	Pastor THOMAS SPURGEON	{ Elephant & Castle (Electric). " " (L.C.&D.)
Oct. 12th	Winchester Conference ..	3.0	.. ..	{ Shepherd's Bush (District). Shepherd's Bush Road (L. & S.W. Ry.).
Oct. 14th	Avenue Road Chapel, Shepherd's Bush ..	7.30	Mr. W. BLAIR NEATBY	
Oct. 16th	Drawing-Room Meeting ..	..	.. ..
Oct. 17th	Trinity Congregational Chapel, Church Rd., Brixton	6.30	(Evening Service) ..	Brixton (L. C. & D.).
Oct. 18th	Y.M.C.A. "The Wilfrid Lawson," Woodford Green	8.0	J. G. WATSON, Esq.	Woodford (G. E. R.).
Oct. 21st	Talbot Tabernacle, Powis Square ..	7.30	Pastor FRANK WHITE	Westbourne Park (District).
Oct. 22nd	Presbyterian Church, Richmond ..	7.30	Rev. JOHN MAUCHLEN	Richmond.
Oct. 28th	Brunswick Mission Hall, New Southgate ..	7.30	Mr. F. L. WOOD	New Southgate (G. N. Ry.).

Mission Publications.

NORTH AFRICA:
The Monthly Record of the North Africa Mission.
 Contains frequent Articles bearing upon the Spiritual Condition of the Mohammedan Races and Tribes, and the best means of furthering Christian work amongst them. Also interesting extracts from the Missionaries' Diaries and Letters, showing the Progress of the Lord's work in Morocco, Algeria, Tunis, Tripoli, and Egypt.
 Illustrated by Woodcuts and Photo-engravings. Price 1d. per Month, or 1s. 6d. per annum, post free.

The Annual Volume for 1896.
 Strongly bound in paper boards, Price 1s. 6d.; cloth, 2s. 6d., post free, with large Coloured Map of North Africa, 9 by 15 1/2, shewing the Northern half of the Continent, with the Mission stations marked in red. Price 6d., post free.
 The same Map, mounted on stiff cardboard and varnished, with eyelets, price 1s.

BOOKLETS.
"North Africa Mission."—A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.
"Open Doors for the Gospel in Egypt."—By Mrs. F. T. Haig Price 6d. per doz.
"Come and Deliver Me."—Price 6d. per doz.
"Our King's Command: 'Go ye.'"—By C. H. Spurgeon. Price 1d. each.
"Progress of the North Africa Mission."—By Major Mackinlay.

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