

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 62.

OCTOBER, 1893.

PRICE ONE PENNY.

Contents.

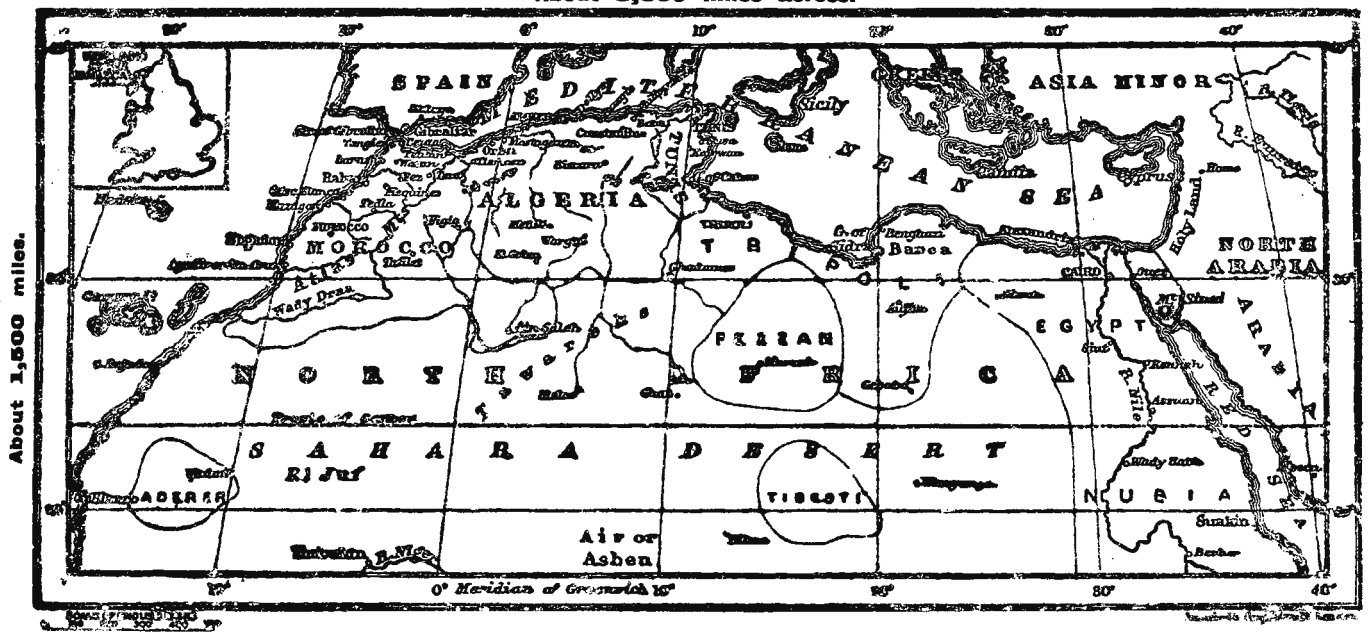
	PAGE
"How shall they Preach, except they be Sent?"... ..	109
Notes and Comments	111
To the Friends of the North Africa Mission	111
Review of Work in the North Africa Mission, Year ending April 30th, 1893. Morocco—Tangier—Fez—Sifroo—Tetuan Casablanca — Algeria — Djemaa Sahridj — Constantine — Akbou—Tlemcen—Cherchell—Mostaganem—Mascara— Algiers—Tunis—Tripoli—Egypt	112 to 123
General Cash Account, North Africa Mission—1892-3	116 and 117
Cash Account, 1892-3, Explanatory Statement	123
Description of Illustration	124
North Africa Mission, Form of Bequest	iii
„ „ „ List of Donations	iii



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

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

About 3,600 miles across:



NORTH AFRICA consists of—

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

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

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

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

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

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1892 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country.

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

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

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

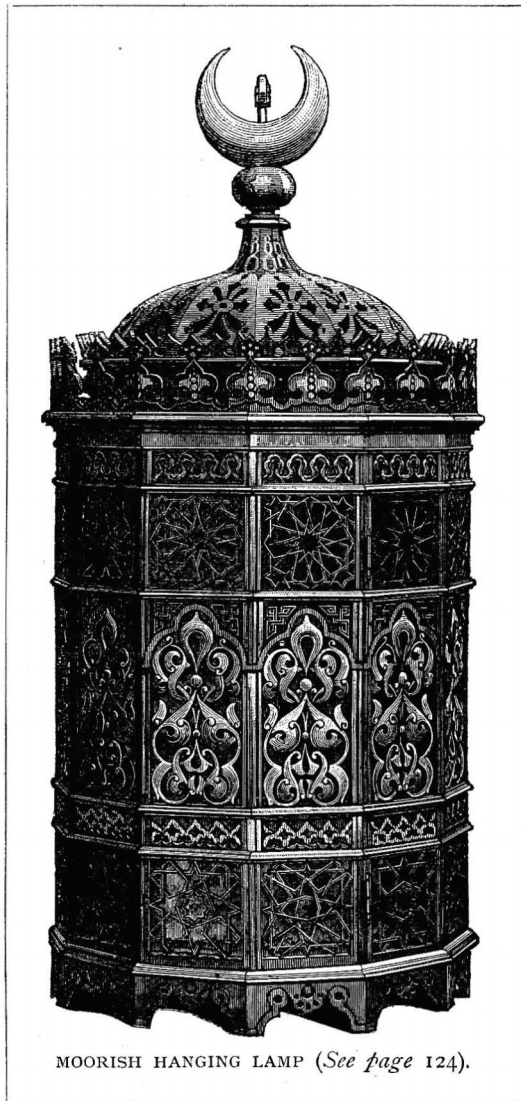
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000 who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel.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

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

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

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

NORTH AFRICA.



MOORISH HANGING LAMP (See page 124).

“How shall they preach, except they be sent?” (ROM. X. 15).

“Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus” (Acts xiii. 1-4).

WE have often endeavoured to impress upon ourselves and our readers the importance of enquiring whether God would have us personally go into the foreign mission field. Some have come to the conclusion that they should go there, and in obedience they have gone, trusting Him who called them to sustain them in spirit, soul, and body. The majority of Christians, however, have not seen that they are called to this sphere of service. In fact, not one in a thousand members of the evangelical Churches has gone to the foreign mission field.

Probably one reason more have not gone has been that most were not fit to go, and in some cases the want of fitness resulted from a want of willingness to yield to God that He might make fit. But there are still a large number who, from a variety of circumstances, are manifestly not called to leave home, though, of course, they are responsible to be witnesses for Christ wherever He may have placed them. What, then, does Scripture teach should

be the relationship of those whom God calls to stay at home to those whom He calls to go abroad? Should it not be the closest identification? Should it not be such a relationship as is set forth in the New Testament as existing between the various parts of one human body? The Apostle, in Rom. x., asks "How shall they preach, except they be sent?" This may mean, "How shall they preach, unless God send them?" But it may also mean, "How shall they go, unless their brethren indwelt with the Holy Spirit send them?" It is true that, in these days of ecclesiastical failure and decay, not a few unable to get the active sympathy of the fellow-believers around them, have felt impelled to go forward in obedience to Christ, notwithstanding this want of co-operation, trusting in the Living God in some way or other to sustain them in this the pathway of obedience. God has honoured these Abraham-like souls, as He always will honour those who honour and obey Him. They shall never be ashamed of having obeyed and trusted Him, though they may often be ashamed that they have failed to do so.

But is this the normal or ordinary way in which God would have His people act? We think not. Is not the incident in Acts xiii. the true model which we should strive to conform to? There we see the Church at Antioch, with its prophets and teachers in the unity of the Spirit, ministering to the Lord and fasting—probably waiting upon God as to the evangelization of Cyprus and of Asia Minor: places which some of them, by birth and residence, were familiar with, and thus, even naturally, concerned about. Then comes the message of the Holy Ghost, "Separate Me Barnabas and Saul for the work whereunto I have called them." How the Holy Spirit made known His will to the Church is not stated; but, examining similar statements, such as Paul's, announced in Acts xx. 23, that the Holy Ghost witnessed in every city that bonds and afflictions awaited him, and comparing it with the exemplification of this testimony of the Holy Ghost as given by Agabus, and recorded in the next chapter (verses 10 and 11), it would seem probable that the Holy Ghost's will was expressed through some one or more of the prophets. As we have the whole canon of Scripture which they had not, and in that canon the testimony of all the prophets we need, we seem to be as well, if not better off than the Christians in Antioch, and may rest assured that the Holy Ghost, by the Word of God brought to bear upon the facts of cases, will as surely and as clearly guide us as He did them.

The Holy Ghost instructed *them* to set apart Barnabas and Saul for the work to which He had called them. Thus the Church at Antioch was brought into fellowship with the Holy Ghost in this most blessed and honourable business of sending these missionaries to Cyprus and Asia Minor. Has the Holy Ghost altered His procedure now? Would He not wish ever that those who tarry at home, whether in Antioch or in Britain, should unite with Him in setting apart those whom He calls to foreign mission work?

This setting apart was done with fasting and prayer; it was a most important act. There was no playing at missionaries; no mere missionary holiday-trip arrangement; but in the presence of God the happy yet solemn setting of these men apart to be the proclaimers of the unsearchable riches of Christ. May God help us even to be as truly in earnest under similar circumstances! Next, they laid hands on them, in this act setting forth the identification of the missionaries with the Church that sent them. It was all one work, whether at home or abroad. These missionaries in the heathen lands were not to feel that they had cut themselves adrift from the Church at Antioch; nay, rather that they were now, though absent in body, more than ever identified with it—identified not only by the fact of a common life in Christ with all its members, but also, in a special sense by this act of laying on of hands, identified with it as being its mouth to the regions beyond. Thus the Antioch Church would realise that in Barnabas and Saul they themselves were speaking to the people of Asia Minor of the great Saviour and His Great Salvation. This identification also implied communion as to means of support. How far the Antioch Christians fulfilled their obligations at this time is not stated, but the words that follow, "They sent them forth," probably show that they made such provision for their voyage and support as, under the circumstances, was necessary and possible. Then the Scripture adds, "So they, being sent forth by the Holy Ghost." What does this mean? In the verse before they were said to be sent forth by the Church at Antioch. Surely it must teach that as when the Holy Ghost witnessed that bonds and afflictions awaited Paul He did so by means of believers whom He indwelt, and as when He testified of Christ He did it through Christ's servants, so when He sent forth missionaries He sent them forth by means of the members of the Church, the body of Christ, which He indwelt. If we have correctly understood this record there rest on *those who cannot go forth as missionaries* grave yet blessed responsibilities.

First, to consider the fields, and pray and fast about the work.

Second, to set apart those whom God the Holy Ghost calls to go forth as missionaries.

Third, to identify themselves with them in a solemn, prayerful, and public manner.

Lastly, to send them forth—that is, so far as lies in their power, to do all that is involved in sending them forth, whether by gifts or sympathy.

Are we whom God may have called to stay at home fairly facing *our* responsibilities to Christ with regard to foreign missionaries generally, and to those with whom we may be associated in particular? There are three lady missionaries desiring to go out to North Africa this autumn, and, so far as we have been able to gather the mind of the Spirit, He has seemed to say, by His Word and providence, "Separate them for this work." One of them, Miss Dennison, will (D.V.) be sent forth and sustained by the Y.W.C.A. Associations of the Co. Armagh. Another we have had an unsolicited promise of support for; the third is at present unprovided for, but, if the Lord desires this sister to go forth, He can and will, in one way or another, enable her to go without in any way lessening the support already given to others.

May we, whether at home or abroad, live in communion with God, and undertake joyfully whatever blessed responsibilities we may be honoured by being entrusted with!

Notes and Comments.

TUNIS.—Dr. and Mrs. Leach have gone for a time to a small sea-side place near Tunis, where they hope to escape some of the intense heat.

The other workers, as we intimated last month, are at Monastir. The fact of seven ladies travelling together was a cause of much speculation among the passengers. Miss Grissell writes:—"We had a calm and lovely voyage here, and some of us really enjoyed it. We were given many opportunities on board of speaking for the Master. On Friday night the captain gave us permission to have singing, etc., with the men. Numbers gathered round, and Miss Case gave an exceedingly nice little address in French. Miss Scott and Miss Turner also added a few words."

A WORKER IN TUNIS thus writes:—"A boy of fifteen was rolling through the streets the other day and acting so strangely that we said, 'He is drunk.' But then 'Arabs don't drink,' so we asked a man who spoke to the lad just then, 'Is he an idiot that he behaves so wildly?'

"'No,' said his friend, 'he is intoxicated.'

"'But why don't his parents prevent such a thing? Where are they?'

"'What can they do?' said the man, shrugging his shoulders. 'He takes the money and gets the drink.'

"A week later there was a murder near our house. A mason, who had been building a wall for some Arab friends of ours, was suddenly stabbed to death as he sat drinking in a tavern. His assailant was a boy of fifteen, who was unfortunately the possessor of a knife and *not* in possession of his senses, for he was, as usual, in a state of intoxication."

TRIPOLI.—Mr. Harding writes encouragingly of the medical work in his hands. During the past three months he has had considerably over 1,000 cases, while the attendance at the service which is held just previously averages about 30. The increase will be seen if we mention that the total attendance of patients for the whole of last year was 2,000, and the average attendance about 18. Prayer is asked for blessing upon the gospel unfolded day by day.

MRS. HARDING visits in the homes of the people two or three times per week, during which opportunities frequently arise for bearing witness to Christ as the Son of God and the Saviour of men. These visits also enable her to leave tracts or Arabic gospels in the hands of those who can read. She lately visited the prison for women, and had conversation with several of the prisoners.

MR. AND MRS. LILEY, in the course of their visits in the town and neighbourhood of Mostaganem, meet with many Arabs who, like the Pharisee, pride themselves upon being outwardly consistent in their conduct and straightforward in their dealings, but who have no sense of sin or of sin's consequences. Frequently the opportunity arises to put the truth before them, and thus to drop a seed which may, by the Holy Spirit's power, germinate in their hearts. Mr. Liley says: "An Arab called me into his shop this afternoon. He had become somewhat muddled in his accounts and promissory notes. After putting things straight for him, I tried to show him how his sins were like those promissory notes, they acknowledged debt and must be paid. Man, if he has the money, could redeem the notes by payment, but it took the blood of Christ to redeem our souls."

WHILE IGNORING THE MESSAGE brought by our brethren, it is pleasing to see the confidence which these people place in them, and how they will consult them about their private affairs, and seek their advice in any difficulty. Surely they must acknowledge that the fruit is good, and yet sin has so blinded their eyes that they will not admit the possibility of those seeds of divine truth producing like fruit in themselves.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

Sept. 21st, 1893.

DEAR FELLOW HELPERS,

This number of NORTH AFRICA is mainly occupied with a report of the work and finances of our mission, which, I trust, you may find time to consider and circulate amongst others. It is much to be desired that the importance of this mission field should not be overlooked, and we can do much to draw attention to it by circulating the annual number of our record. We shall be glad also to arrange for missionary meetings either in drawing rooms or in public, at which the claims of Christ to the thorough control of the lives of His servants may be pressed home and the needs of His work in North Africa set forth.

A new season of work may be said to begin in October. The heat of summer having passed, workers, who have been seeking a measure of rest, recommence their more active labours. We would therefore specially seek your prayers in the renewal of operations. Ask, please, that each missionary may be strong in the Lord and the power of His might, so as to successfully overcome the difficulties he may encounter from whatever quarter they may arise.

You will probably have noticed in the daily newspapers the reports of alarming mortality from cholera among the pilgrims who went to Mecca from Tunis. 4,500 are said to have died out of 9,000. From Algeria also we have sad reports of the same character. In one place where ten men and one woman went on pilgrimage, only the woman returned, the ten men having perished of cholera, and in other villages we have reports of half the pilgrims perishing. Near Constantine, where Miss Grainger and Miss Colville are labouring, cholera is prevalent, and around Miss Gillard in Kabylia we hear that small-pox of a very malignant type is epidemic. These pestilences make us feel more than ever the need of pressing forward with the Gospel quickly. It alone brings salvation for the soul and in its wake come healing for the body and wise sanitary arrangements for the preservation of health.

At the close of August our kind friend, Mr. Lowitz, the agent of the British and Foreign Bible Society for Algeria, Tunis, and Tripoli, was called home to his eternal rest. It is more than forty years since he commenced work among the Jews of Algeria. I remember with thankfulness his kindness to me when I first visited Algeria twelve years ago. We hope to give further particulars as to his work next month. Funds generally have come in very slowly of late, but Jehovah is our Shepherd, we shall not want. If He sends trial in this or any other direction, we desire, like Paul, to learn to say, "*Most gladly* therefore will I rather glory in mine infirmities that the power of Christ may rest upon me. Therefore *I take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong." There are always two ways of looking at things. One to lament and groan over them, the other to discover in them some feature to call forth praise. In all God's providences if we look deep enough we shall find His infinite wisdom and grace.

I remain,

Yours faithfully in the service of Christ,

EDWARD H. GLENNY.

MISS READ AND MISS DAY have been staying during part of August in the house of a French lady residing on the slope of the mountains behind Cherchell, and coming into the town to spend Sunday. They have both derived much benefit from the change. There are several cases of small-pox in Cherchell. They would be glad if friends would kindly remember their need of gifts for the children's annual gatherings.

Year ending April 30th, 1893.

REVIEW OF WORK IN THE NORTH AFRICA MISSION.

EDITED BY MRS. HAIG.

AGAIN we wish to present to our readers a short sketch of the work which has been done at the fifteen stations of the North Africa Mission during the past year. Very slight the sketch must be, and we must ever bear in mind that much of the work which is being done cannot be seen by human eyes. The net is being cast into the sea, and deep under the water the fishes are being enclosed; the seed is being sown in the field, and, covered by the clods, the process of germination must go on until the green blades appear above the soil to rejoice the husbandman.

Such are God's ways in nature, and we find a very close parallel in the ways of Divine grace. Still, in all these things there comes a time of crisis, when the results of patient labour become visible. God has given to His servants to see a few signs of the coming harvest during the past year, but they want the sympathy of Christians at home in the trial of hope deferred, and they beg your prayers for the strengthening of their own faith, and for the coming of the heavenly dew and rain which alone can make their work fruitful. So often is the request, "Pray for us," made, that there is a danger lest the frequency of its repetition should lead to its being neglected. May every one who reads this paper be stirred afresh to diligent and faithful prayer, both for the work and the workers among the Moslems of North Africa, and indeed of every country where they are found!

MOROCCO.

If ever there was a country that needed the blessed Gospel of Jesus Christ, it is Morocco. Fast bound in the chains of a false religion, the people groan under a load of oppression and injustice, and every form of misery which sin produces, and that in every relation of life. Whether we look at the Government, or at social and family life, or at individuals, we see the evil fruits of a false system which puts darkness for light and light for darkness, which calls evil good and good evil, and thus has perverted even the natural conscience. We bless God that at many different points the true light is beginning to shine in Morocco, and we know that eventually it must dispel the darkness. The South Morocco Mission, sent from Scotland, as well as our own Society, is working to this end.

TANGIER

is still the most important centre of our work. The Medical Mission, with its little hospital and two dispensaries, is an untold benefit to the people, and, more than anything else, is likely to break down prejudice and win a hearing for the Gospel. It is grievous to know that not long after resuming the medical work which had been stopped during Ramadan (the strict fast observed makes it impossible to treat patients at that time), it had again to be stopped owing to there not being money enough to keep up the supply of medicines.

During the summer of 1892, Dr. Terry was in England, recovering (by God's goodness) from a very serious attack of typhus fever, caught from a poor patient in Tangier. When well enough to hold meetings, he addressed several in different places. The first was in Manchester, in the house of a relative, and there he got the promise of two sums of £10 each for the

support of two beds in the Tulloch Memorial Hospital. This success was chiefly owing to the effort made by Mrs. Grimké (so well known through her text-cards), who, at the close of the meeting, spoke individually to those present, and got the promise of £10 a year for three years. Again, in Birmingham, a Sunday-school undertook the support of one bed, and a mothers' meeting of another, the dear women keeping to their intention, although rather dissuaded from what seemed a large effort for them. From a London congregation, from Bath, from the employés in Messrs. Crossley Bros.' Works in Manchester, from some Christians employed at Knott Mill, Manchester, from some friends gathered at a meeting in Wimbledon, from Lochrin in Scotland, and from the Y.W.C.A. in Barnet came promises of the welcome help of £10 each for the support of a bed, so that both Dr. and Mrs. Terry were greatly cheered by the success of his efforts in this line, and by the manifest answer to their prayers.

The whole of the twenty-four beds in the hospital have thus been "taken up" by kind friends, and in a work of this nature one hardly needs to point out how great the boon is of steady and regular support, and how much its success depends upon this. But the £10 for each bed does no more than pay for the food, etc., of the successive patients who occupy it during a year, and so it was that this year, the general funds of the Mission being very low at one time, there was nothing to spare for medicines, and consequently the patients had to be sent away, and the dispensaries also closed for a time. Thank God, they are now at work again.

DR. TERRY says: "The number of out-patients and the distances from which they come have been most encouraging. As to in-patients, the great trouble has been the limited number we could take in. Constantly we have had to turn away those who came long journeys because all our beds were full. Several times we have had as many as thirty in-patients in our twenty-four-bed hospital. In the space of about ten days I counted up as many as thirty cases that were all cases that *should* have been taken in. I mean cases that needed indoor treatment and food and attention, who came for staying, and begged and prayed to be allowed to stop, and we had to send them all away. Four days' journeying on foot or on a donkey is a frequent thing with those seeking admission, and we regret greatly having to turn off the poor, tired, hungry, worn-out creatures. They pathetically tell us, 'I come as the guest of God,' and they expect us to find them food at least; but, alas! we cannot do it, even though their ideas of the law of hospitality are outraged by our not doing so. Our principal regret is that opportunities of preaching the Gospel to them are thus lost.

"Our patients come from all parts of the country, and lately we have had many from a wild tribe, the Beni Aros, and from near the sacred city of Sheshouan, and near the shrine of Mulai Abd el Salaam, where the people are more bigoted than perhaps in any part of Morocco.

"The year closes again without my being able to tell of any cases of clear and decided conversion—at least, without any cases of baptism. Several have seemed, while in the hospital, to accept the Gospel, and to accept Christ as their Saviour, but they come no further. Whether it is from fear of man, or from want of assurance, or whether it is that the change has been only a change of mental attitude towards Christianity, and not a heart-turning to Christ and coming to Him for life, it is hard to say. Anyhow, the fact remains that even the most hopeful cases have not come forward for baptism, or made any outward profession or entire change of life. But there has been a steady sowing of the seed. The Gospel has been preached and listened to, the written Word of God has been read, and portions of it put into the hands of the people. One young man with whom Miss Vining had a most

interesting conversation and discussion sent a friend soon afterwards for a Gospel. Another, a young student of the better class, travelling from Algeria to the various schools in the country, has spent several days and nights here from time to time. He read through the Gospel of Luke, and, when he went away, took copies with him, and I believe gave them to his teacher, and came asking for more.

"A few weeks ago, a very intelligent Jew, whose friend had been cured at the hospital whilst in Tangier, came all the way from Morocco city, eight or ten days' journey, and, as we have only Moors as in-patients, made arrangements for lodging in the town, so as to be able to come up to the hospital as an out-patient every men's day. He was interested in the question of Jesus being the Messiah, and took a New Testament in Hebrew to read through. In God's time we feel convinced that these Gospels and New Testaments will produce fruit. Will any who take special interest in the circulation of the Scriptures, pray about the copies scattered up and down the land ?

The number of in-patients in the hospital during the year has been	.. .. .	171
Of out-patients treated at the two dispensaries..	.. .. .	5,552

MISS JENNINGS has had her time greatly taken up with nursing other missionaries in times of illness, and let no one think that this is less direct work for Christ than nursing sick Moors. The Master Himself says that it shall in no wise lose its reward. Part of her time has been given to helping Miss Jay in starting a school for little Moorish boys, and part to visits to villages near Tangier, and at Cape Spartel.

With regard to work in the hospital, we extract only one note from MISS JENNINGS' journal :—

"Sept. 11th, 1892.—Happy funeral service to-day, as we buried the body of our poor little suffering brother Casiano, who had been a patient for long in the hospital, and died in the faith." What a trifling incident it looks on paper ! But let a ray of light from another world fall upon it, and it no longer seems small or trifling. This poor little Spanish boy, whose name is unknown beyond the little circle of Christian workers in Tangier, had his feet guided into the way of peace, was loved and tended during weeks of pain right up to the point when angels took charge of him, and bore away his ransomed soul to mansions of bliss.

MISS VINING'S record is a different one, for her lot has been to pled on patiently at the hospital, with little or no change. Daily she has held one, often two, services in Arabic with the patients, besides continually having conversations and readings with men and women in all stages of darkness and ignorance. With great thankfulness she tells that three men, who at different times were servants in the hospital, and thus were brought to listen to the Gospel for a length of time, gave proof of being deeply interested and aroused, and Miss V. indulges the hope that there was a real work of grace in their hearts. A black slave who was in the hospital some time also gave her great hopes, and some others of the patients appeared to read the Gospels with much interest, asking for more when they had finished one, and some asking for copies for their friends when they left. "But," she adds, "for the great majority of the hundreds brought under our teaching and influence during the year, we can only rest in the promise that His word shall not return unto Him void, and believe to see the glory of God."

MISS ALDRIDGE tells of the pressure of work upon her, sometimes almost beyond strength, and the consequent difficulty she finds in learning Arabic. Being a trained nurse, a great deal of the nursing in the hospital devolves upon her. Nevertheless, she says, "I am really glad to have the work to do and strength to do it, and gradually I find myself becoming

able to understand the patients, and to speak to them to the extent of giving them directions.

"During the summer of 1892, fighting was going on between the Angera tribe and the Sultan's soldiers, sometimes so near that we were able to watch the proceedings from Hope House. There was great excitement in Tangier, refugees hurrying in for protection, their villages having been burnt and goods taken, and terrible reports reached us of cruelties in the country, but we were kept in safety and without fear. This meant additional work for us, as some of the wounded were brought to us to have bullets extracted. The men belonging to these distant tribes are tall and powerful, and wear their hair in long wild locks, standing out from each side of the face.

Our readers may judge from these glimpses of the Medical Mission work of how great importance it is from a spiritual point of view. By means of it people are attracted from distant and inaccessible parts, and are so placed that the Gospel is repeated to them often enough for it to make an impression on their dull understandings and darkened consciences. It comes to them, too, in such a way as to disarm the prejudice and dislike which they naturally feel towards Christians and everything belonging to them. Can Christians in England allow such work as this to be hindered and at times to come to a standstill for want of sufficient money to buy medicines ? The Tangier Mission could be kept supplied with drugs for about £80 to £100 a year, and let it be remembered that, besides all its other advantages, this means relief from grievous sufferings to nearly 6,000 people.

In Morocco we have now three Medical Mission stations, viz., at Tangier, Casablanca, and Fez (besides a good deal of work done in this line by Miss Banks at Tetuan). There is also the Medical Mission newly opened in Tunis; one which has been at work for three years in Tripoli; and soon, it is hoped, there will be a sixth in Egypt. For all these places drugs and appliances alone must cost at least £350 a year. Will not some of God's children *who are ill*, surrounded by every comfort and alleviation that skill and careful nursing can supply, give a thankoffering towards supplying the needs of those who are also ill, but under such very different circumstances ? And may not those also who are mercifully preserved from illness do the same and more ?

We now pass on to notice some of the other work done in Tangier.

MISS LAMBDEN tells of visits paid to some of the burnt villages after the fighting mentioned before. By the help of a few friends in England, she and others of the Mission party were able to give a little relief to those who had lost all their small possessions except the bare walls of their huts, by distributing among them bread and clothes, using the opportunities thus given for telling of the blessed Saviour. But Miss Lambden's principal work lies in the night refuge for men in the town. Here she spends nearly every evening, reading to and conversing with the men who frequent it, and also getting access to many groups of men and women, pilgrims on their way to Mecca, and others, who camp near by. The work is wearying to the body, and Miss Lambden has found it necessary to come to England for a time to recruit health and strength.

MISS JAY, since her return to Tangier in October, 1892, has begun a very interesting attempt to do something for the Moorish children. For this purpose it was necessary to take a separate house, to which she could invite them. Very quickly after getting settled in it a number of little boys began to gather round her, led by a little Hamed whom she had known from his babyhood. Hamed is indeed not much beyond a baby now, having hardly yet attained to five years. From the day the school was opened he began to come regularly, hardly ever missing a day, wet or fine, though the

distance from his home must be over a mile. Very soon he brought with him first one friend, then another. They used to arrive early in the morning, sometimes before 7 o'clock. Hamed, always first, would bound into the house, his face all over smiles. He was making rapid progress in reading and writing, and was the first to answer questions on the Bible lesson. Best of all, he was trying to do right, and if he said what was not true he has come to Miss Jay afterwards and said, "Tabeeba, it was a lie, and I do not want to lie." One day he nestled up to her and said, "Tabeeba, I am going to belong to God."

But not many months had passed when Hamed's father determined to go on pilgrimage to Mecca. A very few days sufficed to sell off such of the family possessions as could not be carried with them, and then the whole family set out on the journey from which so many never return. The first part of it is made on board an English steamer, the pilgrims crowded on the deck, hundreds of them huddled together along with all their packages of food, cooking utensils, and bedding, the sick ones unable to get out of the way of those who are well, and all alike exposed to the sun by day and the cold by night. Yet that is perhaps the easiest part of the journey. Numbers of them, either at Jeddah, where they land, or in Mecca itself, are stricken down by cholera, which comes like a plague among them nearly every year. This year the havoc it made was terrible.

Will the little Hamed ever return in safety to his kind friend and teacher? We know not, but surely Jesus has had His eye on this poor lamb.

The rest of Miss Jay's scholars continue to come to her. So many boys come that she is obliged to refuse girls, though there is abundant opportunity for teaching them too if there were any one to do it.

The work among the Spanish population of Tangier, carried on by MR. PATRICK and his helpers, has been of exceptional interest during the year; but as full particulars, both of the persecution to which the converts have been exposed and also of the blessing vouchsafed to the teaching and preaching of the Gospel, have already been printed in our journal, little more can be said without repetition. NORTH AFRICA for March and also for May of this year contains a full account in Mr. Patrick's own words.

MISS BROWN, who works with Mr. Patrick, writes:—"Since last year's report was written, the Mission has, thank God, been decidedly blessed in its efforts to gain the affections of the Spaniards, and, above all, to win them to Christ. During the winter months our room was well filled every night, and unmistakable signs of real interest were depicted on many countenances. Some have been fully won over to Christ. For these we are holding a special instruction class, and we hope that six of their number will shortly be baptized.

"The house-to-house visitation has been a good deal hindered by priestly opposition, which has made the people afraid to receive me into their houses; also many Gospels and tracts which we had distributed have been destroyed, the priests having gone from house to house demanding that everything belonging to the Protestants should be given up to them. But notwithstanding, I have much cause to be encouraged; my school and other classes are well maintained. The children are most encouraging, amongst them being the families of those men who have been sent to prison for Christ's sake. I have much joy in caring for these little ones. There are many more children wanting to come, but until more help is forthcoming we cannot take more.

"The last few months have been a severe testing-time, both for us and the people. At times we have not known how to act or what to say as case after case of persecution has come before us. The enemies of the Gospel seem to our poor sight

to have had all power; but we know that cannot be, for, whether we realize it or not, the Lord is on our side, and the victory will be His."

We thank God that this assurance is well grounded, and, whether it be the darkness and fanaticism of the religion of Mohammed that we are called to combat, or the superstition and idolatry of a false Christianity, those who are seeking to uplift the Lord Jesus Christ, the Light of the world, are sure of ultimate success. "Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else, and *my people shall never be ashamed.*"

FEZ.

This advanced outpost of the Mission has been considerably strengthened. During the year DR. CHURCHER has removed from Tangier to Fez, and now takes a share of the medical work which Miss Copping has so long and bravely carried on single-handed. This, of course, greatly enlarges its scope. Dr. Churcher writes as follows of his new sphere:—

"Fez differs very much from Tangier, Tetuan, or the coast towns. It is purely Moorish, the Spanish and foreign element being absent. The two thoughts which press upon me day by day in this great city are—first, the people's need of spiritual regeneration. They have plenty of organization, customs, etc., which probably are better suited to them than Western civilisation would be, but, just as people at home without the living Christ have no real life, so it is here, and when the Moors have new hearts then all else will be reformed, but to begin from the outside is only like clothing a corpse.

"The other point is, that if the Church at home only knew it, *now* is the time to push forward the evangelization of the land—now, before the blasting shadow of Romanism; now, before the hampering restrictions of a European interference clog our progress; now, before the arrival of unconverted traders. It must still be a work of faith; immediate, open conversions may not be seen, but the soil may be prepared, the seed be sown, and glorious work be done, though we may not reap a single ear. I could tell you wonderful stories of what people have said to me about our influence and the truth and power of the Gospel; but having had the same things said in times past, and then proved them to be empty lies, I would rather leave results with God, and seek only grace from above to be faithful, though we must ever be unprofitable servants of our blessed Lord and Master.

"I have possession of a small house in the midst of Fez, which I think I can retain; but I need drugs and a few instruments. I shall look up and trust that the Lord may incline the hearts of some of His own people to supply our needs. I hope to stay in Fez during the summer, as there is always much fever and sickness then.

"Last Thursday, among the patients with whom I spoke was one who cheered me. I had, in a few words, put before him what I believed Jesus had done for my soul, when he said, 'Yes, I know about that. We have been reading the Injil (Gospel), and they say there is another book, the Taurat (Old Testament), which is good also; and I had come on purpose to get it when I met with this accident.' (He had been thrown from his mule, and hurt his shoulder.) He seemed so bright and earnest, it was like a drink of cold water to *my* soul to meet with him. On Monday I did not see him, though he came. He said his shoulder was better, and carried away with him the complete Bible to a hill tribe, where, as far as we know, no European has ever gone."

SIFROO.

The most important step in advance has been taking up Sifroo as a permanent station, MISS REED and MISS MELLETT

now being there. Sifroo lies about eighteen miles from Fez, on one of the lower spurs of the Atlas Mountains. The climate is very much better than that of the heated city, and the refreshment of its shady trees and olive gardens and brooks of clear water running among moss and ferns is very great. The workers in the town are sometimes glad to make the weary journey of eighteen miles on mule-back for the sake of a few restful days spent in its shade and coolness. It is a refreshment, too, to come in contact with a different set of people, more simple and trustful, less degraded by the vices of the city.

MISS HERDMAN has continued her valuable labours throughout the year, but she prefers an unwritten record.

TETUAN.

The work here has been from the beginning beset with many difficulties. Yet, through them all, the Lord's gracious help has been given, and His servants can praise Him. The missionaries located here are Miss Banks, Miss Eolton, Miss Hubbard, and Mr. and Mrs. Mensink.

MISS BOLTON writes:—

"This has been a good year for us, and rich in blessings. We praise the Lord for the additional work put into our charge—the two classes for Moorish children, the Spanish school, mothers' meeting, Sunday meeting, and the large number of patients who come five times a week for treatment. We praise God for health, for liberty in our work and in our life here, and for the many tokens of His presence with us; also for having so faithfully supplied our every temporal need. Always as the rent-day comes round we have had the money, and sufficient for our drugs, too. He daily loadeth us with benefits.

"Each of us has had some most direct and encouraging answers to prayer. About Christmas we greatly felt our need of more house-room. We asked the Lord for it, and in a week the key of the next house was put into our hands, with permission from both landlords to put in connecting doors. Again, early in the year, I asked the Lord for a small organ, if it would be good for me to have one, and if the money would not be taken from some other fund. In a week or two, without any idea of my wish, personal friends wrote to say they had a certain sum they wished to spend in sending me whatever I wanted from England, without specifying the amount. It was £10, which sum entirely paid for a beautiful organ. Then Miss Banks asked for £5 to fit up the new downstairs rooms with flooring, shelves, etc., for the medical work, and very shortly the Newport friends sent her £6 5s. 6d., most unexpectedly and for this very purpose. Miss Hubbard, too, prayed for a girls' class, and now twice a week has a good class of poor girls who sew and learn texts, etc.

"We also prayed often for an increase to our class of Moorish boys, but this God has seen fit to deny us hitherto, for instead of new boys coming, our old boys suddenly left us without any word of explanation, and would not even greet us in the street. We were some weeks without any at all. Now some are beginning to come again; but as new ones come every time, we find it most difficult to teach them.

"Some time ago we began a meeting on Sunday evening for Spaniards, at the beginning having only Pepe and his wife, converts of Mr. Patrick's. One evening, after they had left the town, five men and two women presented themselves, and asked us to have a meeting for them. We were delighted, and gladly brought them in. Since then only women come, but we are glad to have them. At first we could read to them and teach them hymns, but our slight knowledge of Spanish forbade our doing more. We now have a meeting for them on Wednesdays also, to which five or six women come regularly.

I spend two hours in reading the Gospel and an evangelical story to them."

MISS HUBBARD rejoices that, after months spent in study, at last she is able to speak in Arabic. "And very good it is," she says, "after all these silent months, to be able to give the message I was sent to deliver." She tried a meeting for upper-class Moorish girls, as well as one for the poorer ones; but after a short time the former stopped coming. The poor girls, however, come very regularly, ten or twelve of them. Miss Hubbard also spends four mornings in the week in talking with the patients, while Miss Banks attends to their bodily ailments.

During the year MR. and MRS. MENSINK have visited fifteen Moorish villages, besides the Spanish town of Ceuta. In each they have distributed copies of the Word of God and spoken with those they met about the Gospel. Mr. Mensink writes:—"We could have done a good deal more visiting of villages if we had not been in want of money. In Tetuan my wife makes it her work to visit Moorish families in their houses. I am glad to say she has access to several. She has also a sewing class for Moorish women and girls. During several weeks I had two classes a day, of Jews, to teach them. At mid-day I had about a dozen boys, and the same number of men in the evening. Both left off coming at the same time. I understand they were forbidden to come."

This may give our friends some idea of the difficulties attending work in Tetuan, where the ground seems specially hard, and prayer is all the more needed to help those who are labouring there.

CASABLANCA.

This is the only other station in Morocco occupied by the North Africa Mission at present. DR. and MRS. GRIEVE have been at work there for more than a year. Their house is a little out of the town, but apparently quite as many patients come to them as they can well attend to. Nothing of interest has been recorded there as yet, but we would none the less commit the work to the great Lord of the harvest, praying Him to make it fruitful.

We now pass on to

ALGERIA.

The work in this country has been throughout the year shadowed by uncertainty as to the intentions of the French Government, no one knowing whether the threat of expulsion would really be carried out or not. But the missionaries have been kept in peace under the shelter of the Almighty, and they have been able to work on quietly, without hindrance. In April of this year Mr. Glenny went to Algeria in order to obtain an interview with the Governor-General on the subject, and, in God's good providence, Mons. Reveillaud, a well-known French Protestant, was a passenger with him in the same steamer, also wishing to see the Governor upon a different matter. Mons. Reveillaud kindly pleaded the cause of the English Mission, and was able to contradict some false reports which had reached the Governor's ears, and this doubtless led to the friendly reception which Mr. Glenny met with. For the present the difficulty is tided over, but the newspapers continue to incite public opinion against the English missionaries, and it is felt that our hope must be only in the Lord. The work of spreading the Gospel of the Kingdom is undertaken in obedience to Him, and so long as He has need of His servants in any country He will certainly keep the door open.

DJEMAA SAHRIDJ.

In this, the first of all our Mission stations, there has been great cause for praise and thanksgiving, though trials have not

Dr.

GENERAL CASH ACCOUNT FROM

TO BALANCES in Hand, May 1st, 1892.

	£	s.	d.	£	s.	d.	£	s.	d.
AT HOME.									
General Fund		9	15	9					
Additions to premises at Djemaa Sahridj	50	11	0						
Egypt Mission	77	2	3						
Specially-supported Missionaries	159	0	8						
Outfits and Passages	3	3	5						
Sundry special objects	2	18	5						
							302	11	6
ABROAD, at various Stations							125	13	3
									428 4 9
TO DONATIONS.									
General Fund		4,489	17	1					
Specially-supported Missionaries		678	4	4					
Hospital at Tangier		215	18	5					
Investment for Hospital (legacy)		500	0	0					
Outfits and Passages		44	7	6					
Egypt Mission		141	18	9					
Sundry special objects		321	5	2					
To Sundry Receipts and Refunds		30	14	2					
„ Sale of Gifts in Kind		4	2	9					
									6,426 8 2
„ Sale of "NORTH AFRICA" and other Publications									61 17 6
„ Profit on EXCHANGE and Interest									126 0 7

£7,042 11 0

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

We have examined the above Account with the Books and Vouch

Mission.

AY, 1892, TO 30TH APRIL, 1893.

Cr.

FOREIGN EXPENDITURE.

MISSIONARIES' ALLOWANCES.		£	s.	d.	£	s.	d.	£	s.	d.
By Payments from General and Special Funds	.. .. .	2,443	13	2						
" Payments for Education and Maintenance of Missionaries' Children	.. .. .	95	8	7						
					2,539	1	9			
CONTINGENT EXPENSES.										
By Rent, Taxes, and other House Expenses	.. .. .	724	9	11						
" Furniture	.. .. .	180	11	0						
" Teachers of Languages, Books, etc.	.. .. .	163	7	2						
" Salaries and Wages to "Missionaries' Helpers," etc.	.. .. .	120	10	3						
" Travelling Expenses	.. .. .	475	3	3						
" Outfits and Passages	.. .. .	72	15	1						
" Freight and Carriage	.. .. .	115	2	0						
" Postages, Stationery, and loss on Exchange	.. .. .	23	8	5						
" "Refuge" Expenses and Relief for Poor	.. .. .	58	8	11						
" Sundries	.. .. .	12	0	2						
					1,945	16				
WORKING EXPENSES OF MEDICAL MISSIONS.										
By Repairs, Furniture, etc., for Hospital	.. .. .	36	9	8						
" Food, etc., for Patients at Hospital	.. .. .	101	13	10						
" Wages to Native Servants at Hospital	.. .. .	25	16	9						
" Sundry Expenses at Hospital	.. .. .	4	11	2						
" Drugs and Instruments for Tangier Hospital and other stations	.. .. .	204	1	8						
					372	13	1			
TOTAL FOREIGN EXPENDITURE FOR MISSIONARIES AND THEIR WORK								4,857	11	0

HOME EXPENDITURE.

PUBLICATIONS.										
By Printing and Binding NORTH AFRICA	.. .. .	198	7	7						
" Electros for	.. .. .	32	15	0						
" Postage and Carriage of NORTH AFRICA	.. .. .	79	4	3						
" Share of Clerks' Salaries for NORTH AFRICA	.. .. .	49	0	0						
" Printing other Missionary Publications	.. .. .	17	0	3						
					376	7	1			
OFFICE.										
By Rent, Taxes, etc.	.. .. .	49	2	5						
" Salaries and Wages	.. .. .	285	6	0						
" Stationery and Printing	.. .. .	55	9	7						
" Postages, Telegrams, and Bank Charges	.. .. .	57	3	8						
" Furniture	.. .. .	58	7	6						
" Travelling, Carriage, and Sundries	.. .. .	12	3	9						
					517	12	11			
MISSIONARY MEETINGS.										
By Travelling, Postages, etc.	.. .. .				39	10	3			
TOTAL HOME EXPENDITURE								933	10	3

EXPENDITURE FOR CANDIDATES.

By Board, etc. (part specially provided)	.. .. .	96	4	6						
" Rent and Taxes	.. .. .	24	0	0						
" Tuition and Books	.. .. .	13	11	9						
					133	16	3			

INVESTMENTS.

By Amount of Legacy for Tangier Hospital on deposit at Bank, waiting investment							500	0	0
---	---------	--	--	--	--	--	--	------------	----------	----------

BALANCES.

By Balance in Hand at Home, for General Purposes	.. .. .	6	16	0						
" " " " Specially-supported Missionaries	.. .. .	93	16	9						
" " " " Outfits and Passages	.. .. .	0	17	5						
" " " " other Special Objects	.. .. .	112	7	9						
					213	17	11			
By Balance in Hand Abroad, for Spanish Mission, Tangier	.. .. .	211	2	5						
" " " " at various Stations	.. .. .	192	13	2						
					403	15	7			

617 13 6

£7,042 11 0

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

ARTHUR J. HILL, VELLACOTT & CO.,

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

September 11th, 1893.

been wanting. During the summer of 1892 MISS SHELBORNE was obliged, through ill-health, to return to England, and to resign her connection with the Mission. MISS J. COX and MISS K. and MISS E. SMITH have been the only workers remaining, and at the present time Miss Cox also is in England. The following account is sent by Miss Cox and Miss Smith:—

“The past year has been full of work—a year of trial and suspense, but crowned with the loving kindness of our God. In May, 1892, we received the first notice of the French Government’s proposal to forbid all mission work among Moslems, under pain of expulsion from Algeria. This was known to both French and Kabyles, and it was a time of great trial to us all. The grief among the Kabyles was very real, and we were beset with questions difficult indeed to answer. At the same time we lost our little Kabyle girl, Jouhera, through the treachery of her uncle. Our leaving Djemaa was delayed by all this trouble, and, coming as it did after a very full winter’s work, we felt it very trying.

“In the midst of such dark clouds God gave us a ray of glorious light. Amara, a lad of sixteen, confessed his faith in Christ, and a few weeks later two others, Si Ali and Ali, did the same (another lad, Si Cherif, had done so some time before). The account of these young converts has been published before in NORTH AFRICA, and need not be now repeated.

“The two happy months which we spent at El Biar, near Algiers, were shadowed by the fear of our not being allowed to return to Kabylia. Just one week before we knew that we were to return we heard that our little Jouhera had been taken in by the R.C. sisters who live near us, and since then we have never seen the child, not being allowed even to enter their grounds.

“The joy was great among the people at our return, and we were at once plunged into work, although some things had to be relinquished, owing to adverse influences brought to bear upon many who had been accustomed to come to us. Thus the night school for lads was given up, and the women and girls refused to come near our house. Little by little, however, things settled down, our classes increased, the converts grew in grace, and all seemed going on smoothly, in spite of the never-ceasing undercurrent of opposition, when suddenly came the report of an apparently final order to quit Algeria. One good thing came out of this fresh alarm: we were led to undertake a journey longer than usual among mountain villages, in order to distribute copies of the Gospels to those who could read, that thus God’s Word might remain if we had to leave the country.

“Our days for attending to the sick are very busy, and a marked attention is paid to the preaching of the Gospel. The boys’ Sunday class, though smaller in numbers than last year, shows a great improvement in regular attendance, most of the boys coming every Sunday; the girls’ class, for sewing, numbers only ten, but these are mostly new children, and we are well satisfied with the way they learn and repeat verses of Scripture. The women’s class is most difficult. We can only say that, amid opposition of all sorts, we have kept a few together, and these few have some of God’s Word in their hearts. The visiting of outlying villages has been well carried on, thanks to those kind friends whose gifts enabled us to undertake the expense; and in the village of Djemaa, doors are still open on every side, much visiting has been done, and one dear girl will, we hope, soon be led to see Jesus. Our evenings have been taken up with reading lessons to our own lad, Si Cherif, and Ali.

“Many of our friends have prayed for the converts during Ramadan, and it will be a joy to them to know that the three elder ones have eaten all through the great fast. Amara, the youngest, fasted only by compulsion from his elder brother and guardian. Ali was the only one in Djemaa during the

fast time. He stood bravely, even going to the men’s meeting-place on the great feast day that follows the fast, to refuse his share of the meat always provided at these times. He has entirely cut himself off from all the religious observances of his people, and it is only one year from his first confession of Christ. He is now in Algiers, where he has begun his studies, and is to learn a trade as soon as M. Cuendet can arrange matters for him.”

CONSTANTINE.

In this city MISS COLVILLE and MISS GRANGER have worked diligently for another year, the sixth that they have spent there, seeing much to encourage them in the way of earnest and interested listeners, though as yet they cannot tell of souls won for Christ. Miss Granger thus describes their joint work:—

“The work given us to do here continually increases—such a number of fresh houses have been opened to us during the past year. Often this is by means of the medicines we give. We only kept an account of the number of our patients during one month, but it may be taken as a specimen of others. In February, 1893, we attended to fifty-two in our own house, and visited ninety-eight others in their homes. Of course, all these have given us many opportunities of telling them the Good News.

“The number of our children who attend the classes has kept up very well. Both our Arab boys and girls are the children of better-class people, and from the ages of six to fifteen. We do think it wonderful that the parents are so pleased to let their children come to us and are so friendly with us. Some of the girls have been in our class since we first commenced it six years ago. The children always like us to know their parents, and sometimes bring them, or else the parents send them to fetch us. One boy who brought his father some time ago walked in the other day so proudly, saying, ‘I have brought my mother.’ This boy never misses coming to the class, and it is cheering to hear the accuracy with which he repeats Scripture and the clearness of his answers. We thank God for the great privilege of sowing the seed in the hearts of these dear little ones before they are hardened in sin and fanaticism.

“The French boys’ class has also been very encouraging till lately, but now we fear the priests are keeping them away. Several are members of the Children’s Scripture Union, and read their Bibles regularly. Some of them read it aloud to their mothers in the evening.

“We have been encouraged by the number of men and women who have come in during the past year, many of the men from the neighbouring villages. Some of the husbands bring their wives and leave them with us. One man whose wife hardly ever goes outside the door came one morning to tell us he was going to bring her and his two unmarried daughters to spend the afternoon with us. They arrived early, bringing another young girl out of the same house, and spent a long afternoon with us.

“We are always glad of such opportunities to get the women away from the influences of others in their houses, and some of them are so interested in the Gospel. Sometimes a little boy or girl, the child of wealthy parents, is brought by a servant, who leaves them with us for a few hours. We are very pleased to have the little things, and it shows us that the parents trust us. We cannot speak of any decided conversions, but many listen with interest to the story of the Cross.

MR. LOCKHEAD has also spent six months in Constantine, but as he was still occupied in learning Arabic, and unable to attempt direct work beyond visiting a little in the cafés and distributing tracts, he has not yet much to record.

AKBOU.

MR. LAMB sends a short abstract of work done during the year:—

"Kabyles received at the house requesting medicine or books have numbered nearly 800. Occasional visits have been made to villages, where medicine has been given and the Gospel made known. A Sunday afternoon service has been held in our sitting-room, attended by several French people. Distribution of papers and tracts amongst the Colonists has also been carried on."

TLEMENEN.

During the summer of 1892 the work at Tlemcen rather flagged, owing to illness and the excessive heat of that summer. It was hindered, too, by the untrue reports about the Mission and violent articles printed in the newspapers. MISS HODGES and MISS GRAY, who had been holding on in spite of discouragements, were reinforced by Miss A. GILL's return and the arrival of MISS BROWN.

From the autumn of 1892 things seemed more hopeful, and throughout the winter their various classes were well attended. On Sundays they have several classes, both for Arab and French children, and during the week there is a sewing class for Arab girls and also one for Jewish children. The Arab girls are much better behaved than formerly, and many of them know well the fundamental truths of their own lost condition and God's way of salvation, but, as Miss Gray says, "They do not yet seem to realize the one or feel their need of the other; thus we are thrown back upon our God, whose quickening Spirit alone can awaken them."

"The Jews are visited on Saturdays. They are very ignorant, and know almost nothing of God's dealings with their fathers; but they are always ready to listen, and quite large numbers gather round. Miss Gill's class for Jewish children is certainly much needed, and will, we trust, be a means of blessing."

"Miss Hodges' class for Arab women in Sidi-el-Haloui is considerably bettered, as formerly it was held in a cave; but this winter a woman has placed her room at Miss Hodges' disposal each Friday afternoon, and she and the other women of the court generally join the class, which has kept up well throughout the winter. Just of late there is a slight falling off in all the Arab classes owing to the locusts, which are here now for the third year in succession."

"We earnestly ask continued prayer, both for the people and ourselves."

CHERCHELL.

MISS READ writes:—"As each year closes we pray and hope that the one we enter upon will be one to speak of with joy, as the year when some precious souls were born again; but day after day goes by, and a feeling of despair sometimes creeps over us as we preach the Word to heedless ears and hardened hearts. This last year, too, owing to the difficulties with the Government, the work has seemed paralysed. We are afraid of commencing new methods or doing anything that might excite suspicion; but we have sought to glorify God by bearing these troubles cheerfully for His Name's sake, and to say with trustful peace, 'I know Whom I have believed;' 'If God be for us, who can be against us?' We feel, also, the danger of getting used to seeing these poor Arabs far away from Christ. We want more love to Jesus, and more love to the perishing souls around, that even their repulsive habits and lives may lead us to shower on them that pitying love of the Saviour which made Him weep over Jerusalem."

"Sickness tried us the first six months of the year, but the Lord graciously answered prayer, and we have been kept

wonderfully well since, though, for the last two months, we have had the extra strain of distributing bread to the Kabyles. There has also been among them scarlatina, whooping cough, and other diseases.

"Of the shortness of funds we do not care to speak, except to say, 'God has provided for us, and will provide,' and if He, in His far-seeing wisdom, withholds from us what we should be inclined to think necessities, then we will seek His strength, not only to resign ourselves to His will, but further, to *will* His will in all things."

"The work goes on steadily, the classes being the most encouraging part of it. Arab girls' Sunday-school from 2.30 to 4 p.m., with attendance of about seventy; Arab boys', Thursday, at the same hour, attendance about fifty; French children, Thursday morning from 9 to 10, attendance only about twelve, through the opposition of the curé; young ladies' evening class, Mondays and Thursdays, attendance about eight, as some have just married."

"In visiting in the homes we have no difficulty, but are welcomed everywhere, and begged to read and sing, but apparently no heart results. We visit regularly, too, all the Protestant families; give one afternoon a month to teaching them the hymns for the services; and help in the Sunday-school."

"Among these Protestants the Lord has graciously permitted us to lead one soul to Him, and we have hopes of others."

MOSTAGANEM.

Here MR. and MRS. LILEY have laboured on steadily throughout the year. Mrs. Liley had a great sorrow in the very suffering illness, ending in death, of her friend and helper Miss Engall; but, in spite of the strain of nursing, both Mr. and Mrs. Liley have been kept in health.

It is still sowing-time with them, as with so many others, but the increased friendliness of the people, the number of visits they receive from Arabs from distant places, and the interest shown by many both in reading and hearing the Word of God are tokens that their labour is not in vain in the Lord. A few specimens of the work carried on may be given from Mr. Liley's journals:—

"With MR. POPE I have been able to visit a distant district and its market. We set out early in the morning for Bouguirat, taking native paths so as to come in contact with the Arabs."

"The Kaid of this district had invited me several times to visit him, so we took the opportunity of calling at his settlement. Unfortunately, he was away, but his brother received us, called a servant to take charge of our horses, and led us into a room reserved for visitors. Two or three other Arabs came with him, and entered into a very interesting conversation with us."

"After reading to them from the Gospel, the Kaid's brother told us that, many years ago, when his father was on a visit to Oran, he there obtained a Bible, which he read and valued much. Since his death the Bible has passed into the hands of a talib. As I spoke of God's love and of the judgment to come, one of the Arabs said, 'You know so much about God and His book, you must be an Arab.' I have met with this expression many times lately, so I suppose the Arabs think no one knows anything of God but the followers of Mohammed. One young fellow became so interested that I promised to send him a Bible, for which he expressed many thanks."

"After having stayed nearly three hours at the Kaid's place and received of his hospitality, we continued our journey through the fields of ripe grain. Sometimes we stopped and spoke to the reapers of God's gift to the world in Jesus Christ His Son."

As I explained the Gospel, many were the exclamations of surprise that an 'infidel' should tell them of the life to come. In the early part of the evening we arrived at Bouguirat. We were kindly received by an Arab, whom I have known for long, and who has on many occasions shown us no little kindness, though, as he says, unable to accept our message. He had other visitors, who had come for the market, and they had to be content with rugs spread on the ground as their sleeping-place, while two beds were reserved for Mr. Pope and myself. We felt how good the Lord had been to us, going before, guiding us each step of the way, and making such provision for our comfort.

"The next morning we visited the market, and many Arabs were met whom I had not seen for two or three years. The joy they manifested on seeing me again was most encouraging. All the books we had brought were distributed, but probably we shall not see the results of this journey until the great Harvest Home.

"Since returning from Bouguirat, a large market held some twelve miles from here has been visited. Little direct work can be done in the markets except to chat with the Arabs in the cafés and make the acquaintance of others who, when they know I have medicines, invite me to their camps. This day, however, I was able to have some very direct dealing with several souls and to distribute a few Gospels. The best opportunities for our work are found in going and returning from the markets. The Arabs generally travel in companies of four or five, so that, while riding along, one is able to speak to them. On the way home to-day I overtook an Arab known to me for some time, but he had frankly said he did not care to have anything to do with Europeans, fearing he might be corrupted by them. However, he kindly invited me to his tent, where I spent some three hours, and eat *cous-cous* with him. Three days after he came to me in great distress; his horse had received a bad cut in its neck, and he wanted me to go and sew it up. I went, and the operation was successfully performed. The poor man was exceedingly grateful, and by this little act of kindness his friendship was gained, and he, with all the people of the camp, came together to hear the Gospel."

MASCARA.

MR. CHEESEMAN writes:—"The year just ended has been one of great anxiety from without; but, to counterbalance it, the Lord has given us more blessing and more peace in our souls than ever we have had since our stay in North Africa. We have again moved into the Arab quarter, and find it better, though we have to put up with much that is both unhealthy and inconvenient. We have been able to reach the hearts of many fresh people, both men, women, and children. Many women visit us, and one man sent for us to sit with his dying wife. We have also been cheered by the sympathy of many of the French, both Catholics and Protestants.

"Want of funds has made it impossible to travel much this year, but Mascara itself has been very full of natives from every quarter. They come chiefly to work in the vineyards surrounding the town, which are constantly increasing and attract men even from some parts of Morocco, so that they are brought to my doors, as it were, for me to speak to.

"There has been much sickness this year, especially typhoid fever, among the Jews; also a great deal of distress among the poor people owing to the injury done to crops last year by the locusts. We have been able to help a little by giving food to a few. The French Government has helped the most destitute natives very generously, and I think the strain is almost past."

Mr. Cheeseman notes that, to his knowledge, many Arabs have ceased to keep the fast of Ramadan. No doubt the amount of religious liberty secured to them by the French

Government is taken advantage of by some who feel the yoke of Moslem observances a galling one. In countries where the law of the Koran prevails the fast is still strictly enforced. Dr. Terry saw this year, in Tangier, a man dragged off to prison with a rope round his neck, for the offence of eating during the day in Ramadan, though the man had taken pains to disguise himself as a European before doing so.

Mr. Liley also mentions complaints which are made to him by many Arabs of the degeneracy of their race. He asked one man whether those who stole were Mohammedans. "Of course they are," was the reply, "and the greater the thief, the more he prays." Thus many disintegrating forces are at work to break up the great system of falsehood which has deceived men so long, and we may thank God and take courage, while we earnestly pray that the tremendous difficulties which still exist to hinder a Moslem from confessing Christ may soon be removed.

ALGIERS.

The Mission here ought perhaps to have had the first place in an account of work in Algeria, but as in point of time it is one of the latest places taken up, and the work attempted is also more desultory than that at other stations, the circumstances of the case fully account for this. MONS. and MADAME CUENDET have been stationed in Algiers for two years past, but Mons. Cuendet's time and strength are chiefly given to the most valuable and necessary work of translating the Scriptures into Kabyle. Mr. Lamb has given him much help in this, also Mons. Hocart, of the French Methodist Church.

In connection with this work it is interesting to know that Riffs from the mountains of Morocco, who occasionally visit Algiers, are able to understand Mons. Cuendet speaking in Kabyle, showing how slight is the difference between the two languages.

The other missionaries of this Society in Algiers are those newly-arrived, who require to give their whole time to the study of languages, first French and then Arabic. Still, they are able to use their French so as to do a little direct work for the Master. Miss E. TURNER, now in Tunis, gives some pleasant glimpses of the time spent in Algiers during her year of study there. She tells of conversations with a Spanish gardener, a Christian, whose oft-repeated exhortation to the young missionaries was to "speak strongly against Rome;" of Bible-teachings to the servants of the house, which resulted in one—a Spanish woman—definitely accepting Jesus Christ as her only Saviour; and of a Bible-reading in connection with the Young People's Scripture Union, which Miss Gill started for French girls of the upper class belonging to the Protestant community, and which, since Miss Gill left, has been carried on by others. Miss Trotter and her companions in work have also been most kind to the young missionaries, allowing them to visit with them in French and Arab houses, as well as to attend their meetings.

Most earnestly do we commend the whole of the work in Algeria to the consideration of the Lord's people, asking them to pray that misapprehensions and prejudices on the part of the French may be removed, and that the open doors may be kept open until numbers of souls have been won for the kingdom of our Lord and Saviour Jesus Christ.

TUNIS.

An important step has been taken this year in the opening of a dispensary in the city of Tunis, of which Dr. LEACH is in charge. He writes:—"God has gladdened our hearts by permitting us to open the Medical Mission in this city, and we feel it a special privilege to give a helping hand to the sick and weary. Though they come only with the experience of physical pain and sickness, we are able to tell them that an

insidious but fatal disease has taken possession of their spiritual nature, and to point them to the Great Physician, who alone is able to give them healing for body and soul. Already many have heard the Word, and some with apparent interest, a few asking to be told more. May God direct His servants to these special seekers after the truth, and may the light shine into their hearts!"

MR. MICHELL writes:—"The little I have been able to do during the year has been mostly literary. I have been commenting on and refuting two Moslem books written against Christianity; also making extracts from Christian works on the subject of Mohammedanism Al Kindy and Mizan el Haqq; also collecting notes from the *Journal Asiatique*, Reports of Palestine Exploration, and other sources of information about ancient manuscripts, Scripture sites, etc., the whole forming a study of Christian Apologetics.

"Another part of my work has been a translation into Arabic of Anselm's "Ecce Deus Homo," of which I have done about eight chapters. Feeling the great need of tracts, considerable time has been spent in preparing three, almost entirely in the words of Scripture. Much delay and difficulty arose in getting them lithographed, so that the first had to be abandoned altogether; the next two were more successful, and are now in use. I am now engaged on another—a short one, in the form of a letter, urging the immediate acceptance of Christ.

"Being much impressed with the condition of the negroes in Tunis, I made an attempt to draw them to our house, and invited them to spend Tuesday evenings with me. At first fifteen or twenty came, but after two or three occasions they fell off and quite ceased to come. I went after them at the cafés and at their work, but could not get them in. Perhaps pressure was put on them by the Arabs, but probably the principal reason was the one they gave me, viz., that their heavy work—stone-breaking road-mending, etc.—made them too tired to come out at night. Poor fellows! one's heart feels very strongly for them.

"On account of the opposition experienced in the shop in the Halfaouine, which we opened two years during Ramadan for sale of books and discussion, this year we did not attempt it, but we hope soon to have a Gospel hall which will be open all the year.

"I have tried to be of some help to fellow-workers, more especially new-comers, in the study of Arabic, and several of us meet on Thursday evenings for the rendering of the Scriptures into the Tunisian dialect. We are going through the Acts. I have also been much interested in the Jews, and have cultivated the acquaintance of such as I meet with. For some time I attended a synagogue regularly on Saturdays, and still go when I can. I find conversations on spiritual subjects with intelligent Jews helpful and refreshing after constant contact with Mohammedans.

"The total result of the year's work is small, but distinctly encouraging, and I can testify that God's grace has been sufficient—indeed, rich and abundant—and His faithfulness great and perfectly reliable, while His hope is both sure and steadfast, and His service sweet."

MRS. MICHELL has had better health during the last year than before, and she has been able to carry on regularly her interesting meetings for Arab women and negroes. Since writing the foregoing account of his work, Mr. Michell has had a long and very serious illness, which has obliged him and Mrs. Michell to come to England for a time.

MISS GRISSSELL and MISS HARDING have carried on their part of the Tunisian work as usual, though both were absent during part of the year—Miss Grissell in England; Miss Harding in Tripoli.

Miss Grissell says:—"The usual house-to-house visitation has greatly increased on our hands—so much so that it is most

difficult to know whom to visit, when it is impossible to go to all who would welcome us; as a rule, it is the sick and those who like best to hear our message who get most of our attention. I long to be able to report good things of some whom we have been teaching for a long time, but I dare not say more than that there are many who, knowing about Jesus the Saviour, appear to have lost faith in their own prophet, and we hope that in a very simple way they lift up their hearts to Sidna Aisa with faith in His death for sinners. We thank God for the many doors open to us and for the welcome we receive.

"We have made many excursions by donkey or carriage, or, if within reach, by walking, to Arab encampments in the neighbourhood of Tunis, and many happy days have been spent in tents and huts. These dear people give us the warmest of welcomes, and gather round us in one tent, listening with interest. We find them more childlike and ready to receive our words than the townspeople, for their minds are not so choked with bigotry. We have had parties of from three to twenty listeners at such times, and have found by subsequent conversations that they had gained a real knowledge of the way of salvation. The little villages at hand, too, have not been forgotten, and we have tried to help them with medicine both for soul and body."

Three visits to distant places have been made by Miss Grissell and Miss Harding, viz., to Taboursouk, to El Kef, and more recently to Kairouan, and from two to four weeks spent in each place. These opportunities of giving the Gospel message in places where it had never been heard before are deeply interesting and important, and God's hand has been very manifest in opening the way for our sisters in these places, giving them a kind reception by the people, and in some cases it seemed that there were prepared hearts ready to accept the truth.

Miss Grissell mentions two individuals about whom she is very hopeful. One is a little Arab girl who has come to her regularly for a year past, and now knows many texts, and has a good head knowledge of the plan of salvation; from being very bigoted at first, she has become teachable, and Miss Grissell asks prayer for her that she may be truly converted. The other is a young Jewess named A—, who shows signs of being really a believer in the Lord Jesus. Of her Miss Grissell says:—"She has gained much in knowledge, and her perception seems awakened to a quick understanding. She is the only one I go to with whom I can speak of the higher truths of the Christian life and find myself understood."

MISS CASE, who successfully passed her examination in Arabic last summer, resides at the dispensary, and has taken a very active part in the difficult work of finding a suitable house in which to carry it on. She is always on the spot, and takes the lead in all that relates to this work, except in such things as belong to Dr. Leach's department. She also visits in the houses, helps Mrs. Michell in her work, and assists the younger workers. She is much interested in the Italians, who are numerous here.

MISS ROBERTS and MISS SCOTT are now getting into active work, having passed through the first difficulties of the language. Visiting in the houses and helping in the dispensary and at Mrs. Michell's mothers' meetings occupy them chiefly. Miss Roberts mentions some nice girls belonging to the family of a Mullah to whom she devotes two afternoons a week, teaching them French and reading the Bible with them. They enjoy and take a real interest in their Bible lesson.

MISS K. JOHNSTON and MISS ETHEL TURNER spent some months in Algiers to learn French. This is a most necessary preliminary to the study of Arabic in the French College in Tunis, and it enables the missionaries to take advantage of the very thorough instruction given there. Miss Turner

says—"The professor who teaches the Arabic 'Cours' takes a good deal of interest in our progress, and one evening a week he gives us in turn French phrases to translate into Arabic vocally, and Arabic phrases to translate into French." They are already getting into work among the women at the dispensary.

There are numberless places in Tunis where the inhabitants seem to echo the cry addressed to Paul long ago: "Come over and help us." Not that they are conscious of their need any more than were the people of Macedonia, but we know what darkness and misery their false belief causes, and we know that the Gospel of Jesus Christ is the only thing that can bring pardon and peace to the sinful and rest to the weary soul. Even in the city of Tunis itself, our missionaries feel deeply how few they are among so many, and throughout the country there are towns and villages *waiting*—waiting for some to go to them with the glad tidings of great joy which was sent so long ago to all people.

TRIPOLI.

The work here is still chiefly in the hands of Mr. HARDING, who has been longest on the spot. He writes:—"The Medical Mission is the centre of what is being done in this place, and, as regards that, one can confidently report that the year has been one of steady progress. The average attendance at the daily service has increased by quite fifty per cent. This of itself is much to be thankful for, but, with the increase of numbers, there is more than an equal increase of attention and even interest in the Word. When one remembers what it was like a few years ago—the faces set in stolid indifference or scowling opposition; the hearers, some asleep, some ostentatiously counting their beads, some listening, perhaps, but with evident unwillingness; and when one contrasts that with the scene each morning now—always several interested faces, little sleepy indifference, scarcely ever a word of opposition—one does feel that the Gospel is making its way.

"This being so, it is natural that I should have to record with thankfulness that I have had more joy in this service during the past year than ever before. Although one draws all one's strength from the Lord, it does make a great deal of difference when one's audience is quiet and attentive. I cannot doubt that the Lord is working. Again and again I have noticed men drinking in the message of salvation with the utmost eagerness, while the questions they asked showed that they were anxious to understand. True, there is no talk among them of changing their religion, and I never think of urging such a thing. I hammer away at the one truth of free salvation through the death of Christ, believing that the doctrine of the Cross includes all other doctrines, and the Truth once received, will make them free.

I much regret that we are still unable to follow up this work by more personal conversation with those who seem to be interested. This will come in time as our helpers become more conversant with the language, but at present I have little opportunity for that. The length of time patients have to wait is already a serious hindrance to their coming, so I am constrained to attend to them, once the service is over, as speedily as possible."

Mr. Harding has the satisfaction of knowing that at least in *one* heart the good seed has apparently taken root. This hopeful case is that of a poor and hard-working man, living at some little distance from the town, so that Mr. Harding cannot see as much of him as he would like; but the man's evident enjoyment of reading the Word of God and prayer, whenever they are able to meet for that purpose, is very encouraging.

Mr. Harding is obliged to give a good deal of time to helping his fellow-missionaries with the language, both giving them lessons and preparing suitable vocabularies, etc., for their

assistance. The lack of native teachers is to be regretted, but, at the same time, Mr. Harding feels that he has himself been helped to a much better acquaintance with the Arabic, both colloquial and classical, by this means.

MR. VENABLES kindly helps to a great extent in the dispensary—indeed, does the dispensing almost entirely. Mrs. Venables writes:—"Mr. Harding is giving us one lesson a week in literary Arabic. It is deeply interesting, and he has taken much trouble to make it very simple; he has helped us much. As often as possible I sit at the far end of the room, among the women (of whom we have a few) at the service in the dispensary, partly to keep them quiet, but principally that I may hear Mr. Harding speak. Before long I want to have the women by themselves, and speak to them, as, poor things, they need very simple teaching and much patience. As a rule, the women we have here have far less intelligence than little children. 'Ye have need of patience' is especially true with us, but Phil. iv. 19 still stands good. What more can we want than such a promise?"

MR. REID is still busy with the language, but hopes soon to get into active work. The Mission in Tripoli was begun with many fears, but hitherto it has been kept in the hollow of the Lord's hand. May He still continue to guard and keep it till His work there is accomplished.

EGYPT.

Sickness and the various disappointments and difficulties which so commonly attend the commencement of any work which is an attack on Satan's kingdom have hindered and delayed the missionaries here; still, there is abundant cause for thanksgiving as we look back upon the months that have elapsed since they entered the land of Egypt.

MR. SUMMERS writes:—"When we landed in Alexandria in April, 1892, we were overwhelmed with a sense of utter helplessness. The great city with its crowded streets and bazaars, the money-loving, pleasure-seeking multitude thronging them, so oppressed and burdened the spirit that the only relief we could find was to fall down before the Great Master who had sent us here, and cry out, 'Who is sufficient for these things?' That is our cry still, for the multitude is greater than before, and their need of the Gospel of God's grace more apparent than ever."

One of the first difficulties encountered was to obtain a house suitable for Mission premises. It is most difficult in Alexandria to find a house which is at once healthily situated, close to the Arab population, and at a moderate rent. One combining these three requisites was found and thankfully entered, but as soon as direct Mission work was begun by inviting some children in to be taught, the Mohammedan landlord interfered, and insisted that nothing of the sort was to be done in *his* house. Our friends, while waiting upon God for help in this matter, have meanwhile been obliged to defer much that they would have liked to attempt. Their time and strength have thus been almost exclusively given to the study of the language.

MISS WATSON and MISS VAN DER MOLEN, the two ladies of the party, spent some time at Calioub, a village some little distance from Cairo, where a Dutch missionary, Mr. Spille-naar, and his wife have been labouring for eighteen years. They found intercourse with these kind friends and with the native Christians very helpful to them.

Mr. Summers says:—"In our desire to find the position most suitable for the evangelization of Lower Egypt, we thought of stationing ourselves in some of the larger towns of the Delta itself, and, in order to collect information which would help us to a decision, I visited several of the larger towns. As I went through those crowded centres of population my spirit again became oppressed because of the state of the

people—living and dying as sheep with a false shepherd. As a result of the enquiries made and information collected, we were led to retain Alexandria as a centre of work, hoping to occupy the interior as the Lord increases our number of workers. But oh! the condition of the people as we saw them there. What darkness enveloped them, how sin had brutalized them!"

Of Alexandria itself, Mr. Summers says:—"The attitude of the people towards us has changed from looks of hostility and distrust into greetings of pleasure and respect, and in some we believe there is a desire to know the truth. Only the other day, an old gentleman I had not spoken to before stopped me in the street, and asked for a copy of the New Testament in order to know what its teachings are.

"Thus the year has been spent in foundation work, and as a foundation is covered up and not seen, it has to be done all the more carefully, as I trust the Lord has enabled us by His grace to do. The promises to Egypt (Isaiah xix. 21) encourage us to hope, and it is in God's strength that we desire to pray and labour for the fulfilment of the words, 'The Egyptians shall know the Lord.'"

Mr. Summers and others had some happy services on board two of the gunboats lying in Alexandrian waters, from which fruit appeared afterwards, when they had moved to another station.

MR. HOGG has distributed a number of tracts in Alexandria, in English, Greek, and Italian, and wishes that he had large quantities of them, for they are gladly received. If any friends feel inclined to help him in this, they can obtain very good tracts both in Greek and Italian from the Religious Tract Society of London, though, in ordering them, it is well to ask that only Gospel tracts, and not controversial ones, may be sent, as there are some not suitable for general distribution.

In writing this review of the year's work we have purposely abstained from dwelling on the trials to individual workers, as well as the hindrances to the development of the work in various places, arising from great shortness of funds. The need is known to our Father in heaven, and with gratitude and praise every worker acknowledges that His Fatherly care has been manifest in the midst of trial. Yet we cannot but feel that Christians at home have need to consider their responsibilities in the matter. A story is told in one of the C.M.S. publications of a working man who, being an abstainer and non-smoker, is able to put aside 1s. a week for God's work, and thus gives 52s. a year. This he has done for twenty years, so that he has already given £52 towards the spread of the blessed kingdom. If all Christians gave according to their ability, there would be no such straitness in Mission funds. But, enough on this subject.

Surely many Christian hearts will join us in praise and thanksgiving for these fifteen centres of light scattered along the northern coast of the Dark Continent, and in prayer that they may shine yet more brightly.

[N.B.—Part of the report has been unavoidably held over till next month]

CASH ACCOUNT, 1892-93.

EXPLANATORY STATEMENT.

THE total receipts for the financial year under consideration, exclusive of the balances in hand at the commencement, were £6,614 6s. 3d. This is nearly £1,200 more than in the previous year, or an increase of about 22 per cent.

The receipts of the last seven years are as under, omitting odd shillings and pence:—

Year ending April 30th, 1887	.. ..	£2,997
" " 1888	.. ..	3,673
" " 1889	.. ..	4,035
" " 1890	.. ..	4,651
" " 1891	.. ..	5,442
" " 1892	.. ..	5,424
" " 1893	.. ..	6,614

This shows that not only was last year's income larger than any previous year's, but the increase of income was more considerable than in any previous statement. Beside this, there are some workers who are now privately sustained and whose allowances do not as formerly help to augment our receipts. The increase of income is therefore even larger than it appears. This is a cause for great praise to God, and we ask that thanksgiving may be given to Him for it. Yet, notwithstanding this increase, the year has been one of almost constant financial burden. This may seem strange, and therefore needs explaining. First, of the extra £1,200, £500 was a legacy for investment, and over £200 more is an increased balance in a special fund for the Spanish Mission in Tangier. This leaves only an increase of £500 available for general use. Of this, about £277 went to Missionaries' allowances, £100 to rent, and £100 to furniture. These amounts were thus a little larger than last year, but as the previous year was one of considerable pressure, the increase was hardly perceptible. We are, however, most thankful for this improvement, and trust that in the year on which we have now entered the increase may, by God's goodness, be still greater, so that the workers and the work may go forward without embarrassment.

As to the detail of receipts, the general funds received £4,489, as against £3,833 last year, an increase of £656. The fund for specially supported missionaries, £678 as against £715, a decrease of £37. This slight decrease is more than accounted for by help now sent to a worker direct. The receipts for all purposes for the Tulloch Memorial Hospital are considerably more than last year, £215 against £83, an increase of £132, and the beds are now about provided for; but the cost of drugs and other expenses for in and out-patients still calls for further special support if this branch of service is to be carried on without using the general funds of the mission. The support of the hospital staff is not drawn from this source, but from the ordinary funds.

The legacy for investment for the hospital was given by one always much interested in the work, and who helped considerably in the purchase of Hope House, the building of the hospital, and in its support. It will be a pleasant memorial to have a bed still supported by the legacy of our departed friend and helper. For outfits and passages the receipts have been small, but as the number of new workers has been few, and some of them have been specially provided for, the amount required has not been very great.

For the Egypt branch of the Mission £141 was received. We were disappointed not to receive more for this work, as it seems to have such very special claims upon British Christians. We trust that during the present year God may lay it on the hearts of some of His servants to take a special interest in this land. So many see it as they pass through the Suez Canal, so many visit it for health and pleasure, so many are interested in its commerce and its loans, so many read and talk about its antiquarian, historical, religious, political, and prophetic interests, that we seem justified in expecting many to take a deep and practical interest in its evangelization.

The receipts for sundry special objects were £321. Of this amount £100 was for Fez work, £64 for Tunis Medical

Mission, £50 for Algerian work, £48 for Miss Jay's children's work, £25 for Candidates and the balance for sundry other purposes.

The sale of gifts in kind amounted only to a very small sum. Most of our friends have, we suppose, parted with any jewelry, superfluous plate, pictures, etc., that they may have been possessed of, but if there should be any who still have some such things which they desire to dispose of for the furtherance of the Gospel, we know of Christian jewellers and others who will give a fair value for them.

The sale of publications brought in £61. This is rather less than last year, as fewer books and papers were sold at meetings; we are glad, however, to notice a small increase in the sales of our monthly record. Some friends are taking an extra copy and asking a local bookseller to keep it and endeavour to induce others to take it in.

The profit on exchange is £126 this year; the increase in this item is mainly caused by the low value of silver in Morocco, but as prices have risen to a more than corresponding extent, we are not really thereby helped.

The expenses of the year, it will be seen, are grouped under three main headings beside investments and balances, namely, Foreign, Home, and Candidates, the totals of which are shown in the third column.

The total expenses of the Mission for the year, of which, of course, investment and balances in hand do not form a part, are £5,924 17s. 6d. as compared with £5,394 2s. 11d. last year, an increase of £530 14s. 7d. For the last seven years the total expenses of the Mission have been as under, omitting shillings and pence:—

Year ending April 30th, 1887	.. ..	£2,836
" " 1888	.. ..	3,322
" " 1889	.. ..	3,927
" " 1890	.. ..	4,489
" " 1891	.. ..	5,297
" " 1892	.. ..	5,394
" " 1893	.. ..	5,924

Comparing the expenditure under the three main heads, foreign expenditure is £437 more, home expenses £20 more, and candidates £73 more than last year. The increased expenditure on candidates is caused by the Council's wise desire to test workers and do as much as possible in the way of teaching them French and Arabic in England, where they can be efficiently overseen. In some cases the expense of the support of candidates during this period has been borne by their friends, whose help is accounted for under receipts.

Coming to the details of the foreign expenditure, we have noticed that the allowances are £277 more than last year, amounting to a total of £2,443.

The average number of Missionaries who were members of the Mission during the year was seventy-five, of whom seventeen were privately supported, independently of our funds, leaving fifty-eight. Of these, fourteen were specially provided for by friends through the Mission, leaving forty-four to be helped through the general fund, or any other channel the Lord might see fit to use. We believe that the amounts received by the missionaries from other sources were but small. We thank God for the grace, patience, and faith given to our brethren and sisters during this trying period, and pray that this year we may be intrusted with £1,000 more to distribute in allowances.

We would here call attention to two facts: firstly, that the foreign expenses for rent and other matters are about equal to the allowances. Hence, when any one gives, say, £50 or £100 for support of a missionary, it is necessary that about as much more should be provided from some source to pay the contingent expenses for rent and work. As evidence of this, it may be noted that while allowances come to £2,443, contin-

gent expenses come to £2,318, thus nearly equalling allowances. Secondly, that while with economy a missionary in North Africa may live upon a very modest income, yet the cost is considerably more than in inland China, or the country districts of India.

The home expenditure is divided under three heads, and is about the same as last year.

The expenses for candidates we have already referred to. They do not call for any particular explanation.

We have endeavoured to administer the funds entrusted to us in the fear of God, and for His glory. It has often been very difficult with the limited means at our disposal to know how best to use them. This has cast us upon God. The perplexity of administering when one knows of pressing need in so many directions is almost greater than that of the need itself, but we are glad to have this perplexity for Christ's sake, and for His people's sake if He sees it best. We are confident that this work is God's, and that His purposes of blessing will be carried out, and neither the wrath of man, nor the lethargy of the Church, nor the poverty of the mission shall hinder it. Through Him that loved us and loves us still, we shall be more than conquerors.

Description of Illustration.

MOORISH HANGING LAMP.

THIS is not the ordinary lamp in use by the Arabs in their dwellings; these are oftentimes ornamented in a variety of ways, but nothing so elaborate is met with in common use. But occasionally in mosques, or especially on fête days, when illuminations take place, lamps and lanterns of a superior manufacture are used.

The one seen in our illustration would be made of gilded tin, glazed with small pieces of glass in various colours, and when alight must have a very pretty effect. Either oil or candles may be used, as convenient.

DEPARTURES.—Miss Banks left England by the P. and O. steamer *Peninsular* on Friday, September 22nd, on her return to Tetuan, Morocco.

Miss J. Cox left London on Monday, September 25th, for Djemâa Sahridj, via Paris and Marseilles.

By the time this is in the hands of our readers, Miss Herdman will also have left for her field of labour in Fez. She purposes (D.V.) sailing in the P. and O. steamer *Bengal* on the 29th inst.

AN INTERESTING ITEM.—In answer to prayer God has given to this Mission, from its commencement in 1881 to the end of April, 1893, the sum of £40,307 11s. 8d.

HONOUR OF A MISSIONARY.

I should not like you, if you were meant by the gifts of God for a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drivel down into a king. What are all your kings, all your nobles, all your stars, all your diadems, and your tiaras, when you put them together, compared with the dignity of winning souls for Christ, with the special honour of building for Christ, not on another man's foundation, but preaching Christ's Gospel in regions far beyond? I reckon him to be a man honoured of men who can do a foreign work for Christ; but he who shall go farthest in self-annihilation and in the furtherance of the glory of Christ shall be a king among men, though he wear a crown no carnal eyes can see.—*Spurgeon*.

THE NORTH AFRICA MISSION.

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

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

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

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

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

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

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

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

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, 1893.

SPECIAL AND GENERAL FUNDS.

1893.		General.		1893.		No. of		General.		1893.		No. of		General.		TOTALS.						
Receipt.		£	s.	Receipt.		£	s.	Receipt.		£	s.	Receipt.		£	s.	Receipt.						
Aug. 1...	8164	0	5	0	Brought forward	39	1	3	Brought forward	139	1	7	Aug. 2...	8.68	0	8	0	General ...	£1386	3	6	
1...	8165	0	10	0	14...	8183	10	0	25...	8202	0	2	0	8...	8176	4	3	4	Special ...	396	6	8
1...	8166	1	1	0	14...	8184	2	3	6	25...	8203	0	2	0	8...	8178	10	0				
2...	8167	1	0	0	14...	8185	0	2	6	25...	8204	4	4	0	12...	8182	2	10	0			
2...	8169	5	0	0	15...	8189	0	6	6	25...	8205	1	0	0	15...	8186	5	0	0			
3...	8170	0	5	0	15...	8190	5	0	0	29...	8206	10	0	0	15...	8187	2	10	0			
4...	8171	4	17	3	15...	8191	40	0	0	29...	8207	0	18	0	15...	8188	5	0	0			
5...	8172	5	0	0	16...	8192	0	7	6	29...	8208	0	5	0	17...	8194	2	0	0			
8...	Z	2	2	0	17...	8193	1	1	0	30...	"F."	2	0	0	17...	8195	10	0	0			
8...	8174	7	7	0	21...	8196	20	0	0	30...	8210	0	15	0								
8...	8175	0	10	0	21...	8197	0	2	0	30...	8211	0	6	6								
8...	8177	0	10	0	22...	8198	1	0	0	31...	8212	1	10	0								
9...	8179	5	0	0	23...	8199	0	2	6													
9...	8180	5	0	0	24...	8200	10	4	10	Total, Aug...	£151	4	1	Total, Aug. ...	£41	11	4					
9...	8181	0	14	0	24...	8201	0	10	0	" May to	1234	19	5	" July, '93. }	354	15	4					
					Carried forward	£130	1	7		July, '93. }	1234	19	5	Total ...	£396	6	8					
										Total ...	£1386	3	6									

DUBLIN AUXILIARY

Statement of remittances to Barking to end of July 1893

1893. No. of Receipt.	£	s.	d.
May 13... 7915			
to 7926	14	5	0
July 19... 8137	15	0	0
	29	5	0
Balance in Dub- lin at end of July	6	14	0
Total...	£35	19	0

GIFTS IN KIND: Aug. 1st (135), box containing garments, bandages, and parcels for Missionaries. 12th (136), clothing, bottles, bandages, and old linen. 16th (137), two boxes of fancy articles. 29th (138), a diamond ring. 30th (139), parcel of garments.

Council.

J. H. BRIDGFORD, Tunbridge Wells.
ALGERNON C. P. COOTE, Powis Square, W.
W. SOLTAU ECCLES, Upper Norwood, S.E.

EDWARD H. GLENNY, Barking.
GENERAL AND MRS. F. T. HAIG, Red Hill, Surrey.
R. C. MORGAN, 12, Paternoster Buildings, E.C.

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

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

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

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

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

Assistant Secretary, WILLIAM T. FLOAT.

Accountant, MILTON H. MARSHALL.

Bankers, LONDON AND COUNTY BANKING COMPANY, 22, Lombard Street, E.C.

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

Referees.

REV. WILLIAM ARTHUR, Clapham Common, S.W.
SIR ARTHUR BLACKWOOD, K.C.B., Ware.
MR. AND MRS. H. GRATTAN GUINNESS, Bow, E.
DONALD MATHESON, Esq., 120, Queen's Gate, S.W.
J. E. MATHIESON, Esq., 47, Phillimore Gardens, Kensington.

GEO. PEARSE, Esq., Marseilles.
REV. MARK GUY PEARSE, 11, Bedford Street, London W.C.
LORD POLWARTH, St. Boswell's, N.B.
W. HIND-SMITH, Esq., Exeter Hall, Strand, W.C.
PASTOR C. H. SPURGEON (The late).

Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Miss M. COPPING .. June, 1887	Miss I. L. REED .. May, 1888	*Mrs. LOCHHEAD, <i>née</i> BROWN .. Mar., 1892		Miss E. TURNER .. Jan., 1892	Miss B. ROBERTS .. Mar., 1892
Miss J. JAY .. Nov., 1885	Miss B. VINING .. Apr., 1886	Mr. J. J. EDWARDS .. Oct., 1888	Mrs. EDWARDS, <i>née</i> BONHAM .. Mar., 1892			Miss M. SCOTT .. " "	
Miss S. JENNINGS .. Mar., 1887	*Miss M. C. LAMBDEN .. May, 1888	Miss M. MELLETT .. Mar., 1892		Algiers.		DEPENDENCY OF TRIPOLI.	
Mrs. H. BOULTON .. Nov., 1888	Dr. C. L. TERRY .. Nov., 1890			*Miss L. K. LOCHHEAD .. Mar., 1892		Tripoli.	
Mrs. TERRY .. " "	Miss K. ALDRIDGE .. Dec., 1891	ALGERIA.		Miss A. COX .. Oct., 1892		Mr. H. G. HARDING .. Feb., 1889	Mrs. HARDING, <i>née</i> WATCHAM .. May, 1892
Spanish Work—		Tlemcen.		Miss J. TAIT .. Dec., 1892		Mr. W. H. VENABLES .. Mar., 1891	Mrs. VENABLES .. " "
Mr. N. H. PATRICK .. Jan., 1889	Mrs. PATRICK .. Sep., 1889	Miss R. HODGES .. Feb., 1889	*Miss A. GILL .. Oct., 1889	Kabyle Work.		Mr. W. REID .. Dec., 1892	
Mrs. F. R. BROWN .. Oct., 1889		Miss L. GRAY .. Feb., 1891		Mr. E. CUENDET .. Sep., 1884		EGYPT & NORTH ARABIA.	
Casablanca.		Mascara.		Mrs. CUENDET .. " 1885		Alexandria.	
Dr. G. M. GRIEVE .. Oct., 1890	Mrs. GRIEVE .. " "	Mr. F. CHEESEMAN .. Jan., 1886		Miss A. WELCH .. Dec., 1892		Mr. W. SUMMERS .. Apr., 1887	Mrs. W. SUMMERS, <i>née</i> FLETCHER .. May, 1890
Tetuan.		Mostaganem.		Miss E. SMITH .. Feb., 1891		Mr. J. W. HOGG .. Mar., 1891	Mrs. Hogg .. " "
Miss F. M. BANKS .. May, 1888	*Mr. C. MENSINK .. Oct., 1888	Mr. A. V. LILEY .. July, 1885	Mrs. LILEY .. Apr., 1886	REGENCY OF TUNIS.		Miss A. WATSON .. Apr., 1892	Miss VAN DER MOLEN .. " "
*Mrs. MENSINK .. May, 1890	Miss A. BOLTON .. Apr., 1889	*Mr. W. G. POPE .. Feb., 1891		Tunis.		Provisionally assisting in England.	
Miss A. G. HUBBARD .. Oct., 1891		Cherchel.		*Mr. G. B. MICHELL .. June, 1887		Miss R. JOHNSON .. Oct., 1889	
Fez.		Constantine.		*Mrs. MICHELL .. Oct., 1888			
Miss E. HERDMAN .. Jan., 1885	Dr. T. G. CHURCHER .. Oct., 1885	Miss L. COLVILLE .. Apr., 1886	Miss H. D. DAY .. " "	Miss GRISSELL .. Oct., 1888			
Mrs. CHURCHER .. Oct., 1889		Miss H. GRANGER .. Oct., 1886	*Mr. J. L. LOCHHEAD .. Mar., 1892	Miss A. A. HARDING .. Feb., 1890			
				Dr. C. S. LEACH .. June, 1891			
				Mrs. LEACH .. " "			
				Miss K. JOHNSTON .. Jan., 1892			

* At present in England.

Mission Publications.

DAYBREAK IN NORTH AFRICA.

By MRS. F. T. HAIG.

Numerous Engravings. Paper covers, 1s.; paper boards, 1s. 6d., post free.

Press Notices.

"A story full of true missionary life. The author—the wife of General Haig—has thrown heart and soul into this worthy ministry."—*Christian*.

"A very encouraging and hopeful account of work for Christ in Morocco, Algeria, Tunis, and Tripoli, by the North Africa Mission. Mrs. Haig tells the story of this development and progress with the interest of one whose sympathies are in the work, and we sincerely trust that this volume may have a wide circulation."—*Reaper*.

"This is a most refreshing little book. Its perusal cannot fail to impress the reader, by both pencil and pen, with the state of things over there."—*Illustrated Missionary News*.

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, and Tripoli, and also the Branch Mission in Northern Arabia.

Illustrated by Woodcuts and Photo-prints. Price 1d. per month, or 1s. 6d. per annum, post free.

Title page and Index for binding will be sent free on application.

The Annual Volume for 1892.

Strongly bound in paper boards, with large Coloured Map of North Africa. Price 1s. 6d.; cloth, 2s. 6d., post free.

The Large Coloured Map of North Africa, 11 ins. by 27 ins., can be had separately, shows the Stations of the N. A. Mission marked in Red. Price 6d., post free.

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.

"On the Road to Dimnat."

A Missionary Journey into the interior of Morocco. By Mr. J. J. EDWARD. Two-pence each.

North Africa Mission Leaflets.

Price 1s. per 100.

No. 1.—THE ROCK OF HIS SONSHIP.

No. 2.—DARK NORTH AFRICA.