

NORTH AFRICA

Containing Annual Report for 1906.

"Then said Jesus, . . . as my Father hath sent Me, even so send I you."—JOHN xx. 21.



Photo by]

A Street Scene in Tunis.

[Mr. A. V. Liley.

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Cheques and money orders should be made payable to the Secretary, Dr. C. L. Terry, 4, Highbury Crescent, London, N.; Gifts for the Ladies' Committee to the Secretary, Miss R. I. Lepper.



Stations of N.A.M., Seventeen. In **Algeria**; Djemaa Sahridj, Constantine, Cherchell, Algiers. In **Morocco**; Tangier, Fez, Tetuan, Casablanca, Larash. In **Regency of Tunis**; Tunis, Susa, Kairouan, Bizerta, Sfax. In **Tripoli**; Tripoli. In **Egypt**; Alexandria, Shebin-el-Kom.

FORM OF LEGACY OR BEQUEST.

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B. Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

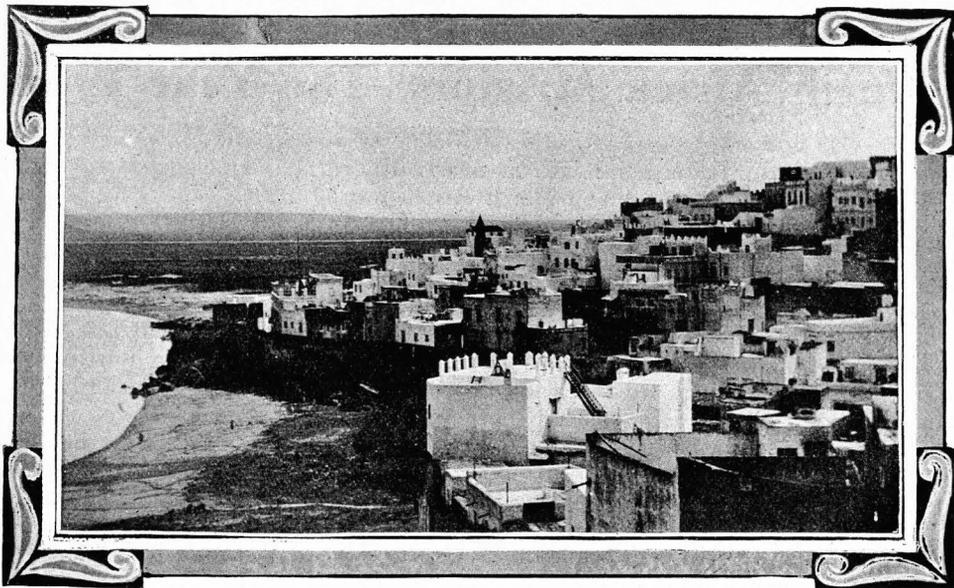


Photo by]

View from the Mission House, Laraish.

[Mr. H. Nott.

“The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”—TITUS ii. 11, 12, 13, 14.

HORA NOVISSIMA.

Far down the ages now,
Her journey well-nigh done,
The pilgrim Church pursues her way,
In haste to reach the crown.

The story of the past
Comes up before her view;
How well it seems to suit her still,
Old, and yet ever new.

'Tis the same story still
Of sin and weariness,
Of grace and love still flowing down
To pardon and to bless.

No sweeter is the cup,
Nor less our lot of ill;
'Twas tribulation ages since,
'Tis tribulation still.

No slacker grows the fight,
No feebler is the foe;
Nor less the need of armour tried,
Of shield and spear and bow.

Nor less we feel the blank
Of earth's still absent King,
Whose Presence is of all our bliss
The everlasting spring.

Thus onward still we press
Through evil and through good,
Through pain and poverty and want,
Through peril and through blood.

Still faithful to our God,
And to our Captain true,
We follow where He leads the way,
The Kingdom in our view.

HORATIUS BONAR, D.D.

North Africa Mission.—The Year 1906.

“**G**OD is working His purpose out—as year succeeds to year.” We thank Him that His hand can be clearly traced, and His purposes of grace to many souls seen in North Africa during 1906.

The Barbary States are, pre-eminently, lands of slow changes. But changes are going on. According to the history of all evangelistic work done among Moslems, it would seem that such work must proceed slowly indeed in countries so entirely Moslem as those of North Africa.

Politically, the year 1906 has not been marked by any great changes. There has been a marked increase of Moslem zeal in Egypt, perhaps partly as an outcome of educational advance. In Morocco there has been seemingly much unrest, but in all likelihood little notice would have been taken of it, were European interests not immediately concerned in promoting it. There has been little evidence in North Africa of the much-talked of Pan-Islamic movement, and, according to latest news, it would seem that the Sennussia brotherhood is largely a spent force. The Sennussi is dead, and has accomplished nothing great.

It is, however, with spiritual things that the Mission is exclusively concerned—with preaching Christ crucified, as the Saviour, to individual souls. Moral improvement and amelioration follow, but are not the main object.

From the spiritual point of view, 1906 has been a record year. Whilst there is manifestly an increasing care on the part of the workers not to tell of converts unless there is ample proof that there is a real change, shown in the life and tested by time, the reports tell of some two dozen conversions during the year and some half dozen baptisms. All who know the conditions of work amongst Moslems will know that for every conversion known, there is good reason for reckoning that there are several secret believers.

Then, further, from almost every station the reports contain this year a note of encouragement which marks a distinct step forward. During the twenty-six years the Mission's work has been going on, there never was a time when the workers were able to tell of prejudice removed, and the preaching of the Gospel listened to and understood to such an extent as at present.

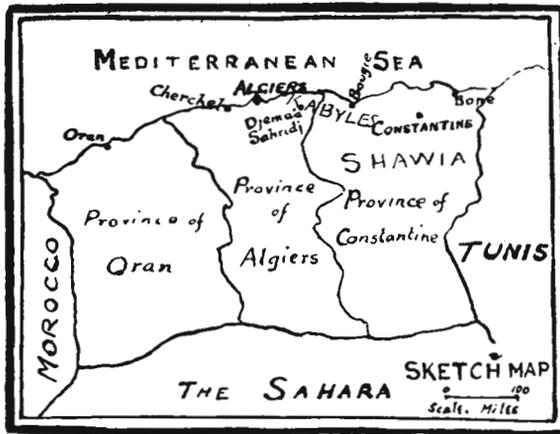
Hardly a report comes home which does not contain an earnest request for prayer. There seems in North Africa, as in other parts of the missionary world, to be an ever-deepening sense of the need there is that Christians at home should work with the missionaries by prayer.

The 20,000,000 Moslems of North Africa cannot be adequately reached by the missionaries at present working in these lands, including the eighty-five workers of this Mission and those of other societies. Very large reinforcements are needed, and we are safe in obeying Christ's injunction, “Pray ye the Lord of the Harvest, that He will send forth labourers into His harvest.” Just now there are five candidates, whom the Council consider well fitted for the work, but are unable to send out owing to the funds being insufficient to warrant their doing so. This is a matter which they feel friends of the Mission should know, that they may join them in waiting on God in prayer about it. Are there not some friends who will take up a “substitute” and provide his support?

Whilst asking for prayer, we would also ask for praise and thanksgiving to God for the gracious way He has led on, for safety and health and strength vouchsafed to the workers, for souls saved and public professions, for innumerable answers to prayer, for evident progress and successful work accomplished throughout the year.

THE ANNUAL REPORT.

Algeria.



Algeria.

A province of France, with a French Governor General.

Population, 4,500,000.

Number of N.A.M. missionaries, 21.

Number of N.A.M. stations, 4.

Number of missionaries of other societies, 22.

The only change in the location of workers in Algeria during 1906 was the transferring of Miss Johnston and Miss Turner to Cherchell, where they settled in the month of November. Miss Read and Miss Day had for long been anxious to have reinforcements in their constantly growing work.

The need of more workers for Algeria, mentioned a year ago, is still pressing. Are there not some young Christians with independent means, or with friends able to support them, who will offer for this most needy field—so near to Christian light and yet so dark?

The work at the four Algerian stations has gone on steadily during 1906, and several have professed conversion. One young Kabyle was baptised in Algiers, and some are waiting for baptism at Djemaa Sahridj. The progress of the native Christians at Djemaa in the spiritual life has been marked, and some are willing and fitted to be helpers in the work. The missionaries are most anxious to obtain the necessary support for these.

Among the Kabyles there is a wonderful readiness to receive and read the Word of God—frequently the missionaries itinerating are unable to cope with the demand for Gospels. It is felt by many of those best acquainted with the work there that a harvesting of souls may be near. It is known that many are studying the Scriptures, and those LIVING truths must in due time bring life to those who read.

If there is good hope of a plentiful harvest, alas, "the labourers are few"! "Pray . . . that He will thrust forth labourers."

DJEMAA SAHRIDJ Mr. and Mrs.

D. G. Ross.

Miss K. Smith.

Miss J. Cox.

(opened 1882).

Miss K. Smith and Miss J. Cox write of the work during 1906: "Numerically the meetings and classes are about the same as last year. In our young men's meetings new members are coming forward and giving themselves to God.

"Several of the Christians need the earnest prayers of friends at home in reference to the subject of marriage.

"The work, too, among young girls is very blessed just now; indeed, as a station, with all our young people we have never had such harmony and happiness as at the present time."

During each week, as reported last year, Miss Cox and Miss Smith hold three classes for women, five classes for girls, and two classes for boys, and at these some two hundred persons attend regularly. The work has been under their care for nearly twenty years, and thus a very large number have received instruction, and prejudice has been greatly removed. The sowing done at Djemaa Sahridj has often resulted in reaping in Algiers. Quite a number of the Kabyle men whom Mr. Cuendet and Mr. Shorey meet with in Algiers city, have as lads passed through the classes at Djemaa.

It is a matter for rejoicing that at this, the oldest station of the Mission, there has been, in past years, perhaps more blessing and ingathering of souls than at any other station.

Mr. and Mrs. Ross came home at the end of the summer of 1906 in order that Mr. Ross might take the year's course in medical and surgical work at Livingstone College. He writes: "The months from January to the middle of August were very busy ones . . . the Lord gave us both health and strength to continue the work almost uninterruptedly.

"During the year the usual classes were held for men and boys, as well as for the poor and blind. Besides these, there have been meetings for prayer, reading, singing, and for the instruction of the converts.

"The **ordinary Gospel service** was held each morning, Sundays excepted, for those coming for medicines. The above, in addition to many impromptu meetings in the hall, together with itinerating and visiting, kept us fully and happily occupied.

"The following are the figures of the various meetings. The classes are kept distinctly separate, so that those belonging to one class are not encouraged to attend another, except on recognising that their names cannot be entered on two rolls; according to this arrangement the number present is invariably higher than that given.

"On Tuesday we have a **class for young men**, the number on the roll being forty-one, with an average attendance of twenty-two until the end of April; from that time onward it is only fifteen.

"On Thursday the **shepherd boys meet**; there are forty-seven names on the book, with an average of thirty.

"The **poor and infirm** come on Wednesday. We had fifteen names on the roll, the average attendance was eight. One died during the year.

"At all these meetings texts and hymns are learned and repeated from memory. Apart from the memorising of verses, the meetings are ordinary evangelistic ones.

"From February to August my wife gave the two or three **blind men their reading lessons** twice a week, and was rewarded by seeing them make fairly good progress.

"On Sundays we have **service for the converts**, at which the average attendance is twelve, and occasionally as many as twenty are present. These Sunday morning meetings were very encouraging. There seemed to be more desire to attend regularly, and to give deeper interest to the preached Word. One is glad to see that the privilege and duty of observing the Lord's day is growing amongst them. The clean faces and white robes indicate that they make a distinction between it and other days.

"At the Sunday meetings especially we notice how the summer congregation differs from the winter one. In the summer time we have the converts who during the winter have been working in the city, and some of

the teachers and students home for their vacation. During this time those who are with us in the winter go to work in the vineyards, there to earn the money which will enable them to pay their heavy taxes and set them up for the coming months.

"On Sunday evenings the attendance is not so large as I long to see it, the average only being about thirty. It is true there are no rewards offered for attendance, but it is a meeting open to all. Perhaps, with the introduction of a harmonium, we shall be able to make it more attractive when we return.

"Besides those mentioned, there are many other meetings held for **prayer, singing, and reading**. These give splendid opportunities for getting into closer contact with the young people.

"We had the privilege during the year of visits from several of God's other workers. On these occasions special meetings were held. Amongst those who favoured us were Mr. Glenny, Rev. C. Inwood, and M. Cuendet. These took part in pressing home the old truths, and we believe that their words tended to enlighten dark minds, and in the case of some to bring to a saving knowledge of the Truth.

"The spiritual results of the work of the station were encouraging. God gave us the joy of seeing one and another giving themselves to Him, and they give evidence to-day of saving faith.

"It was very touching to see how some of the converts, in addition to the usual weekly contribution, gave larger amounts to help in one way or another others of their less favoured brethren. This showed real self-sacrifice on their part.

"As in the previous year we had frequent **visits from students** in the various Arabic colleges within a radius of seven or eight hours' mule-ride. They stayed for hours at a time, conversing upon the Scriptures, and manifested great interest and delight on hearing so many beautiful passages read from them. They watched how the poor, sick, and blind were dealt with, and often remarked how much superior our religion was to theirs in this respect. None showed greater sorrow on our departing for such a long absence than these "budding" *sheikhs*. They gladly received different portions of the Scriptures in Arabic. We are looking to the Great Enlightener to illumine their dark eyes.

"From January to July twenty to thirty **villages were visited** each month. Forty-nine of these were new to me. Several were visited two or three times, and one twice regularly every week.

"One could give one's whole time to the work of evangelising the villages, but the continued plodding on at the station is even more important, for it is there that the

converts are fed and prepared to take up the duty themselves of preaching in the surrounding villages. Some of the older converts accompanied me on these tours, and occasionally younger lads came to give their help by sympathy if not by speech.

"My wife visited villages with me from time to time, and whilst I talked to the men she went to the women. Besides helping in the medical work, she frequently addressed the groups of women who came for medicine."

CONSTANTINE

(opened 1886).

Mr. and Mrs. J. L. Lochhead.
Mr. and Mrs. P. Smith.
Miss Lochhead.
Miss Harnden.
Mdlle. Guillermet.

The workers at Constantine feel that an important step in advance was taken in opening the new Hall for meetings in March, 1906. Below this is a room which takes the place of the book dépôt. Most of the classes and meetings are held in the hall, and it is in constant use.

Mr. Smith writes of the work in which he and Mr. Lochhead are engaged: "The greater part of our time is, of course, spent in the Arab work—visiting each day. We have only one fixed meeting, that of Tuesday evening, feeling that it is preferable to keep other evenings free for conversation with those we meet with in our visiting. There is a kind of *amour propre* which prevents reading men especially from being frank and speaking freely what is in their minds when they are in the presence of a number. One will come along, or two intimate friends, and we can have a serious talk, whereas when there are several they either with one accord combine to defend their religion or keep absolute silence.

"With regard to Jewish work, almost all we have done has been by conversation in shops. This individual dealing seems the only way to remove false ideas and get into real contact with the people."

French Meetings are also held for Europeans on Sundays and Thursdays. The numbers attending have varied from ten to twenty-five. Several of these are true Christians.

Mr. Smith was engaged for eight months of 1906 on colloquial translations of Luke and John. The former is now completed.

Mrs. and Miss Lochhead both write of a distinct change in the attitude of the women during the closing months of the year. Mrs. Lochhead writes: "Quite a number of houses of better-class families are open to us, but we have often found in past years that

our message is not so acceptable to them as to some of the poorer ones, and oftentimes more difficult to deliver, their minds being taken up with the things of this life. We have seen lately, however, a real desire on the part of some to listen, even seeing them lay aside what they were doing to give us all their attention. We felt that God had prepared their hearts and guided our steps to them.

"One longs to see a deeper work and we pray for this, but we take courage in seeing the willingness to listen.

"As to the class, about thirty girls attend regularly. In some I see a certain response to the Gospel message, whilst others are outwardly indifferent. One never knows when the seed may take root in their hearts.

"Another door which opened to us at the beginning of this year was an entrance to the Government hospital for Arab women. Recently we arranged to have a young woman from the country admitted, and we were allowed to visit her daily. Her stay in the hospital has given us a precious opportunity of explaining to her further the truth of the Gospel. . . . During our visits to the hospital we had other patients as listeners, and not the least interested was the Arab woman who acts as nurse. She has invited us to come back at any time we like."

Mr. and Mrs. Lochhead and Miss Lochhead were at home on furlough during six months of the year. On their return in October they found much sickness in Constantine. Miss Lochhead writes: "I paid very frequent visits to a Jewish family, three of the children (members of my Sabbath class) having typhoid fever. The eldest of the three—a bright girl of sixteen—I felt much interested in. She had been in my class for eight or nine years, scarcely ever absent, but latterly I thought she was rather afraid of me, knowing, as she did, that I was praying for her conversion. During her illness she seemed much softened . . . but with returning strength the impressions seemed to pass away. I feel hopeful, however, that the Lord may yet bring her to Himself. . . ."

"In my Arab women's class several changes have taken place during the year. One woman died in September after a few days' illness, just before our return. . . . Two women of good class show a certain interest, one especially who has been for many years under Christian teaching. A still holds on, but I long to see a deeper work of grace in her heart."

Miss Harnden has two classes for Arab girls, one on Thursday—a sewing class—with an average attendance of eighteen, and one on Sunday, with attendances varying from three to sixteen. On Wednesdays she holds a small class for Arab women.

Miss Harnden writes: "The girls are very

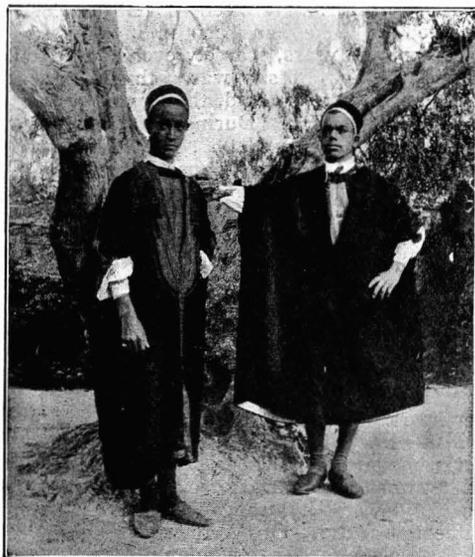
difficult to control, but it is something to praise God for that this year (1906) some have been willing to attend the Sunday class. I have had times when these poor children have seemed to be touched and impelled to listen; but as a rule have found them very hard to silence."

Several women have attended very regularly, and in some houses there has been attentive listening. It would, however, seem that Constantine is still a hard station. Miss Harnden closes her report by pleading for earnest, persevering prayer, and points out that thus those at home can work with those in the forefront of the battle.

Mdlle. Guillermet has continued her class for French Protestant children, and has been able to touch about twenty women (chiefly Roman Catholics) by her women's class. In November she started a Sunday class for Roman Catholic children. At this the attendance has been small so far.

Of visiting in the homes Mdlle. Guillermet writes: "Visiting is a great help toward breaking down the prejudice against us, and giving us a helpful insight into the minds of the people, quite impossible otherwise. A woman visited lately for the first time, exclaimed: 'Mais, le Protestantisme, c'est de l'évangélisme!' Alas! I had to tell her that it *ought* to be so, and *would* be, were every Protestant 'born from above.'

"Prayer is sorely needed on behalf of Constantine; may I ask friends of this work to make it an *urgent petition* before God that signs of true repentance and faith may be seen among us."



Boys under Christian teaching at Susa.

CHERCHELL

(opened 1890).

Miss Read.
Miss Day.
Miss Johnston.
Miss Turner.

During a good part of 1906 Miss Day was obliged to be absent from her station owing to ill-health. She was, however, able to return in the autumn, and then also Miss Turner and Miss Johnston took up work at ChercHELL, where additional help was much needed.

The carpet school, opened in 1903, has gone on steadily during the year, there being a pretty good sale for the rugs made. The usefulness of this industry would be greatly increased if the rugs and carpets had a wider clientèle of purchasers.

Miss Read reports as follows of the general work: "The attendance at the classes seems much the same as during the previous year:—

	Average
Arab Girls' Class	88
Arab Boys' Class	48
Protestant Children's Class	15
Arab Mothers' Meeting (in Arab house)	14
Total	165

Number of women and girls working at the Carpet School	18
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"During the absence of Miss Day in the summer I was obliged to have the children all together, the classes taking the form of a children's service. They learnt several new hymns and many verses.

"We had not many lantern lectures among the lads after Easter.

"Medical help was much in demand for the women and children; this is not given on any special day now, for they come up most days.

"In house to house visiting I reached about eighteen homes each week.

"The carpet industrial branch still gives encouragement, and in the summer, when I went in and out more than my habit had been when Miss Day was here, doing what I could to replace her, especially in the spiritual teaching, I felt so cheered by the way the girls would sit and listen long after the half-hour was up. They have changed so in their conversation; time will reveal the results of this work.

"Another of the mothers has professed conversion, but what we are longing for is that those who tell us they have accepted Jesus may do so openly."

In addition to the classes mentioned above, Miss Read tells of a French prayer-meeting held fortnightly at their own house.

ALGIERS **M. and Mme. E. Cuendet.**
Mr. and Mrs. A. R. Shorey.
(opened 1892). **Miss E. Smith.**
Miss A. Welch.

There has been much blessing in the work at Algiers during 1906. In November several Europeans and one Kabyle lad were baptised, and in December a young Kabyle, who was in real concern about his sins, found peace through the Saviour.

The revision of the **Kabyle New Testament** has been completed by **Mons. Cuendet**, and since October the books have been on sale in one volume, as well as the separate gospels. Genesis and Psalms, which were previously translated, have also been revised during 1906, and will shortly be ready.

Mons. Cuendet writes of the meetings for **Kabyles**: "We open the door of the hall, and try to get in as many as we can of the Kabyles passing by. Very often students of the *Medersa* have come in to discuss on religious subjects, and one or two have seemed to be troubled in their souls.

"In the **beggars' meetings** we have had between forty and sixty, and many of them listen to the Gospel with great interest. The Lord knows the hearts of those poor creatures.

"On the last Sunday of the year **Mr. Shorey** and I began a **meeting** specially for the young converts working in the neighbourhood of Algiers. We began with four, and we hope that these will do their best to bring with them other young men who might be interested in the Gospel. The difficulty is that we cannot have all the young men on the same Sunday, as most of them are free only every fortnight. This new meeting is specially commended to the prayers of Christians at home.

"During the year I have gone twice to **Kabylia** for **itinerating**, and in many villages as well as in large markets, the Gospel has been heard by a great number of Kabyles. A number of portions of the **Kabyle New Testament** have been distributed.

"**Mme. Cuendet** has had encouragements in her **work among Spanish girls and French women**; God is working, but the Evil One is not resting."

Mr. Shorey has been much encouraged in **visiting the native cafés**, of which there are sixty or more in Algiers. He has estimated that by this means he has been able to speak to about 900 men in the course of the year, but he has often found the talks with single individuals those which seemed most fruitful.

He writes: "Many are the demands for French tracts and literature from the young generation now learning to read and write in the French schools. . . Not long ago I

gave a booklet to a young Kabyle man, and to-day he is rejoicing in having found the Saviour; although it was not the direct means of his conversion, yet he told us afterwards how it had helped him."

Mr. Shorey has a **class for Kabyle boys** with sixty to seventy names on the books. Of these, however, only ten or twelve came really regularly, the others coming only occasionally. Many of these boys are on the look-out for work, and so regular attendances cannot be expected. On returning from **Tabarouth**, where he and **Mrs. Shorey** spent the four summer months, **Mr. Shorey** was delighted to find the boys able to repeat their texts and parables as if they had just learnt them.

On Thursday mornings he has a **class for French boys**, and on Thursday afternoons a **class for boys and girls**—French, Spanish, and Jewish. In these **Mrs. Shorey** helps, and she also works among the mothers of some of these children, and helps **Miss Smith** and **Miss Welch** in their work among Kabyle women and girls.

Miss E. Smith and **Miss Welch** write: "The **classes among the Kabyle women** encourage us greatly—there are forty names on the register, and we have thirty present as a rule. Some few are, we believe, truly converted; their bright shining faces seeming to testify to the light of faith within. . . .

"The **children** learn wonderfully," in spite of the noises all around. "Often we have felt a lesson has been given in vain only to find later that some quite little child knows the whole thing perfectly. There are sixty-six names on the book, and the attendance varies from thirty-six to fifty-five. This class we have divided, taking the small children apart, so as to enable the older ones to go forward more quickly with the lessons. . . . We love our girls and small boys dearly, and feel their mothers are right when they say: 'Our children will follow Jesus surely, for they are learning as soon as they can talk what He did to save them.'

"The **Holiday Home**, held during July, August and September, drew the children very closely to us, and impressed on them our teaching as nothing else could. Some of them love our Lord Jesus as only children can, believing simply all we have taught them.

"The **visiting** is very necessary. The girls leave us directly they are married, and many of the women we know lie ill day after day waiting for us to help them."

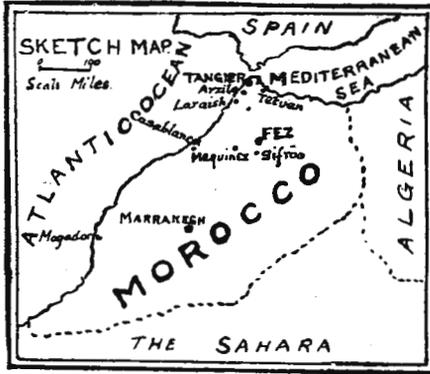
Miss Smith also writes with much encouragement of their **work among French-speaking women and girls**. They have 125 names on the books of those attending the three different classes for children, girls and women. A number of these are true Chris-

tians, and some are seeking to lead others to Christ.

The Kabyle child who has been for years living with the lady missionaries, appears to

be truly converted, and is growing useful in the house. They have now a tiny orphan of two years old as well, and a Spanish child, the daughter of an evangelist.

Morocco.



Morocco.

An independent Moslem kingdom under the Sultan.

Population variously estimated 5,000,000 to 8,000,000.

Number of N.A.M. missionaries, 29.

Number of N.A.M. stations, 5; sub-stations, 3.

Number of missionaries of other societies, 32.

As far as the condition of things political goes, the remarks made last year in the June Report Number might be repeated again with regard to the year 1906, now under review. The Algeiras Convention has so far resulted in very little alteration in the country. The only notable change affecting North Morocco is that the brigand chief Raisuli was during the year deposed by the Sultan's troops, and Tangier was annoyed by several encampments of the ill-trained soldiery from the interior. The various incidents which have been made so much of in the press, especially some of the French papers, naturally interested in blackening the condition of the country, have bulked far more largely on paper than in the localities themselves. What little has been done by the authorities to materialise the sentiment of *pacific penetration* has certainly embittered the Moors against Europeans.

We thank God for another year of steady work done, of faithful preaching of the Gospel and of teaching the children, of Scripture distribution and medical aid given. The work has not been without results, as will be seen by the reports from the different stations. Some have confessed Christ in baptism, several have been converted, and former converts have been taught and helped on in Christian life. Were liberty of conscience granted in this strictest of Moslem lands, many who now believe in Christ but still fear men would no doubt come forward to profess their faith. It is difficult to say how many years more the Islamic politico-religious system will have absolute sway, but there is desperate need to push forward with Bible distribution, and evangelising, such as can be at present done, before worse influences than now exist find entrance.

TANGIER

(opened in 1883).

Dr. and Mrs. Scott Challice.

Dr. and Mrs. Wilson.

Mr. H. E. Jones.

Mrs. Roberts.

Miss Jay.

Miss G. R. S. Breeze, M.B.

Miss F. Marston.

Miss Woodell.*

SPANISH WORK—Miss F. R. Brown.

Miss Vecchio (school-mistress).

Friends of the Mission and readers of NORTH AFRICA will remember the sad loss to the work at this station caused by the death of Dr. J. H. Digby Roberts and of Nurse Ida Smith in March, 1906. The epidemic of typhoid and typhus mentioned by Dr. Roberts in his last report as raging at the end of 1905, overfilled the Tulloch Memorial Hospital with patients. The epidemic continued for several months, and, perhaps worn out with the extra strain, both nurse and doctor quickly succumbed when attacked within a day or two of each other. Thus in a sense they laid down their lives for the Moors whom they loved and

* Miss Woodell joined the Mission at the end of 1906, but was not on the field until some month or two later.

so willingly served. Of the seventy treated for this disease as in-patients only five died.

The suddenness of the home-call for these devoted workers naturally stopped the work at the hospital entirely. It was indeed a wonderful providence of our Heavenly Father that Dr. and Mrs. J. Scott Challice, who had just joined the Mission as self-supporting workers, should arrive in Tangier a few days after the illness of Miss Smith and Dr. Roberts commenced. They were able to render invaluable service in this time of stress and strain. The hospital had to remain closed for the rest of the year, with the exception of a few patients seen from time to time by Dr. Challice. Much time was occupied with a thorough repairing of both the hospital and Hope House, and the building of a second storey on the house. This was rendered necessary owing to the leaking of the flat roof and the dilapidated condition of the building resulting. Mr. and Mrs. R. C. Morgan were at Tangier on a visit at the time, and they, through letters in *The Christian* and in other ways, interested many friends to give special gifts for the repairing work of Hope House and hospital. It is a great pleasure to say that since the year 1906 closed the building and repairing work has been completed, and a thoroughly healthy mission house for the workers, and hospital for the patients, are the result. Hope House also now contains rooms available for classes among women and girls, and space to use as a home for a few orphan girls.

Dr. Challice, in addition to learning Arabic and doing a certain amount of medical work, superintended much of the building work and repairs in the hospital. It is with great regret we have to record that Mrs. Challice's health has been far from good. The climate seemed to be unsuitable for her from the very first, and she several times had to go over to Spain and Gibraltar to recruit. Dr. and Mrs. Challice, at the end of the year, arranged to go with Mr. and Mrs. Elson to the mountain house, where formerly Mr. and Mrs. Edwards carried on their orphanage work and industrial home for boys. Mr. Elson has some twenty or more orphan boys under training, and whilst helping with these in school work and other ways, Dr. Challice finds he has good opportunities of learning colloquial Arabic.

In November, 1906, Dr. and Mrs. George Wilson joined the Mission and proceeded in December to Tangier. Whilst the year under review closed with the hospital work largely in abeyance, it is a pleasure to be able to add that as quickly as possible Dr. Wilson reopened the work, and has now both in and out-patients. Mr. Jones acts as interpreter, and has charge for the time being of the spiritual part of the work.

That two doctors should, within one year, join the Mission at a time of such unexpected

need in Tangier, is a matter for praise and thanksgiving to God, who is working His purposes out in Morocco.

Mrs. Roberts writes:—"The past year has brought sadness, yet joy has also come through work in the name and for the sake of our Lord and Master.

"There have been larger numbers in my **classes** than in any previous year. During one week 149 listened to the Gospel in the class-room. Often forty or more **girls** come to the Wednesday class, and the Saturday one, for **servant girls**, is steadily increasing, notwithstanding that every now and again three or four will leave the town to go to their homes in the Riff country. The **women**, too, attend and listen well, several new ones have joined of late. The **Boys' Class** has apparently been the least encouraging, owing to the irregular attendance; the highest number has been forty-four, but I have had only two. However, they learn much more quickly than the women and girls.

"The repairs of Hope House were started in September, but I was able to keep on the work till towards the end of November, when we had to move out, the dust and din proving more than could be endured.

"We were much encouraged during *Ramadhan* by the courage shown by the native converts. Those about here all broke the fast. I had four eating with me one day at a mid-day meal."

Mr. Jones writes: "The year has been full of unexpected events, of which pages might be written, but the report must be rather of 'something attempted, something done.'

"At the beginning of the year I was in charge of Mr. Elson's orphanage, and when he returned I still continued giving a good deal of my time to the boys.

"The **Hospital work** was in full swing, and as Mr. Bolton had gone home on furlough I was about to give most of my time to that work, but it was only for a very short time, for in March Dr. Roberts and Miss Smith had finished their work, and were called into the presence of our Lord. The hospital doors were closed, and remained so throughout the year; Dr. Roberts and Miss Smith seemed to have already done a whole year's work.

"Later in the year Mr. Elson's Syrian teacher left, and I once more began to give the whole of my time to the boys, and continued doing so until the end of the year.

The **work amongst the boys** is very encouraging; most of them have made good progress in reading, writing and arithmetic, they have also learned a number of texts of Scripture and hymns, and a good deal of a simple catechism. The older boys are learning to make shoes, and three of them are learning type setting. Some have left on

their own account, but after a while have returned and asked to be taken back again; others have left and not returned. A few days ago we heard that Butchara, Mr. Elson's first orphan boy, had gone to the Riff country, then returned to Tetuan, and died of starvation in a *fundak*. He was such a bright lad, and during his stay in the home had professed conversion and shown evidence of such. We were grieved when he left.

"In addition to morning prayers we have had a **service every Sunday afternoon** for the boys. They always sing heartily, and listen very attentively. We need much prayer for the children of Morocco that they may be saved, and grow up to be men and women living godly lives through faith in Jesus Christ.

"We have a **service for converts** every Sunday afternoon before the children's service, and usually have six or seven present. I cannot report any fresh cases of conversion during the year, but the seed sown must result in an abundant harvest. 'We shall reap if we faint not.'

Miss Breeze and Miss Marston, who carry on the Women's Medical Mission, at the Tangier **Women's Hospital**, report on a smaller amount of work done during 1906 than in other years, owing to Miss Breeze's absence in England until June. Miss Breeze returned to her work after undergoing an operation; though better she was, however, not by any means in good health. Miss Marston carried on outpatient work as far as she was able, and on Miss Breeze's return it was fully resumed. Later on in the year the hospital was closed during the fast month of *Ramadhan*, and in order that it might be painted and cleaned throughout. Some 1,954 out-patients' attendances were registered from the time of Miss Breeze's return, and five in-patients were treated.

No work perhaps is more needed than reaching the women of Morocco with the Gospel, and giving them medical help in their times of illness. The women's hospital provides splendid opportunities for accomplishing this. Miss Breeze often finds her work crippled for the want of funds, and it would be a great help and encouragement if any friends would undertake the support of a bed in the hospital, raising or giving £15 or £20 for this purpose.

Miss Jay writes with regard to her **Moorish Girls' School** work: "I feel how much there is for which to praise God. Amidst all the fighting and disturbances we have been able to quietly continue the work. Throughout the year, except during my brief visit to England in the summer, the children have attended regularly every Tuesday for the whole morning. There are generally over

fifty present; the highest number was sixty-three. They have been very attentive to the Bible lesson, and prefer lessons from the life of Christ to any Old Testament subjects.

"The attendance has been less since the arrival of the Sultan's army, a large division of which was encamped on the Marshan, close to my house. Parents objected to the elder girls coming amongst so many soldiers. I have not yet been able to meet with a teacher to assist me.

"I have had a large number of **native visitors** since removing to this new house; the people know I am at home every morning, and am pleased to see them, and although the whole of the children come on Tuesdays only, every morning there are little visitors and their parents, or friends, all needing help and advice. There are constant opportunities of speaking of Christ to these, as well as to many in their homes.

"Two treats were given to the children during the year. Over fifty attended, and all enjoyed two happy afternoons. Owing to the kindness of friends at home, there were warm garments to be given to the poorest children.

"Old blind Rahamah still comes on Sundays for Bible reading and prayer. The Kaid's mother has been a fairly regular visitor. She says her trust is in Jesus. His grandson is now unable to continue his reading lessons owing to his eyes. Aiweesha and her two little children have been constant visitors, and her elder sister, Sodea, with her three children, has lived here most of the year."

SPANISH WORK.

For the first three months of the year 1906 **Miss Brown** was still in England recruiting after her illness. She then returned to Tangier, and recommenced work at the beginning of April. In the Spanish work Mr. and Mrs. Blanco have given much kindly help throughout the year, and Miss Ward has done good service in various directions, especially in connection with the school work.

Miss Brown reports: "As soon as I started visiting among the people, the **Thursday and Sunday Gospel Meetings** began to improve, and good numbers have been coming right along, all through the summer months even.

"The attendance of the children at the **Sunday School** has been encouraging, and a great many of the children have learned many texts of Scripture by heart. Two of the bigger girls have professed conversion, and there seem to be several others who are not far from the kingdom. One young woman, formerly a scholar in day and Sunday schools, professed conversion a few months ago. She comes to me on Sunday afternoon for teaching, this being the only

time she can get out. Please pray for these babes in Christ, and pray that many more may give their hearts to the Lord.

"The number of women attending my **sewing class** is fifteen. During the year they have made over one hundred garments. At Christmas they had their feast, and were greatly cheered with the warm garments distributed for their families. Miss Ward kindly helped me with the extra work.

"Several members of this class went to Spain during the year, and seven new members joined. One dear woman died. She was a true believer in the Lord Jesus, as were also all the members of her family. Miss Ward visited her at the last, during my absence.

"Numbers of people have listened to the Gospel story in the **house-to-house visitation**, and almost daily I have visited the sick and dying, and have pointed them to the 'Lamb of God, who taketh away the sins of the world.'"

As to the excellent **day school for Spanish children**, under the charge of **Miss Vecchio**, an account of this was given in the May issue of NORTH AFRICA from the pen of Miss Ward. Miss Vecchio supplies the following figures. Total attendances to end of school year September, 1906, 17,351. Number of times the school was open 409. Yearly average 42.1. Total on register 80. Fees 190.20 pesetas. Number of children admitted from October, 1905, to September, 1906, 65.

It is a matter for rejoicing that so many Spanish children have had the good education and the grounding in Scripture teaching given in the school.

The school work, as well as the classes and meetings, are greatly hampered by the want of proper accommodation. The sum of £250, towards which about £50 have been received, is greatly needed to build a room suitable for school and meetings. It would be a boon to the work and workers, and to the Spaniards of Tangier.

FEZ

(opened in 1888).

SUB-STATION:

SIFROO.

Mr. and Mrs. O. E. Simpson.

Miss Mellett.

Miss Denison.

Miss Greathead.

Miss de la Camp.

During 1906 the work at Fez has continued with many signs of blessing. Mr. and Mrs. Simpson were away for their much-needed and well-earned furlough for some months, and were travelling back at Christmas time. They were delayed in leaving Tangier and had very trying experiences on the way up, as related in March NORTH AFRICA of 1907. Whilst they were away the native colporteurs continued their usual work and were superintended by Miss Mellett and Miss Denison as far as possible. Much bless-

ing was also manifest in the classes held for women and girls, and Miss de la Camp and Miss Greathead were both able to report definite conversions. The sub-station Sifroo was again visited and a colporteur kept at work there all through the year. That so much definite work has again for another year been possible in this fanatical Islamic university city is a great matter for thanksgiving.

Mrs. O. E. Simpson writes:—"Our report for 1906 is naturally very short, covering just three months only, and yet the most blessed we have ever known in reaping and ingathering. Whilst all who professed conversion have not fulfilled the promise of their first love, yet eight or ten are undoubtedly truly converted. The first two women converts continue to give a clear testimony; their home is so changed, it is a real joy to visit them.

"The **two women** who were **baptised** in April last had been under teaching for eighteen months in preparation. The unveiling before the native church had been the hindrance and greatest difficulty to overcome, but it was at last done for Jesus' sake. One of them was at the mission-house leading in prayer yesterday, and I was glad to notice her humble spirit and yearning after greater likeness to Christ. The other is less bright, but steadily maintains her testimony.

"In the **medical work**, during January we had 1,273 visits of patients, in February 977, in March 1,259, a total of 3,509, and 156 visits were paid to patients' houses."

Mr. O. E. Simpson reports: "The quarter of last year during which we were in Fez was the best we ever spent in Morocco, in every way. God graciously heard our united prayer, and we ourselves were refreshed and the native preachers stirred as we had never seen them before. Old standing quarrels and differences were confessed and made up, and a spirit of brotherly kindness was strengthened.

"While we were away in England the men met in the *massareya* as usual on Fridays and Sundays for the study of God's Word. Si T. had charge on Sundays and gave Bible readings to his brethren. He is the most capable and best taught of the native workers. During last *Ramadhan* he distributed sixty or more portions of Scriptures, besides speaking to many who came to his dispensary. His wife also has grown in faith, and at her baptism seemed to get the filling of the Holy Spirit, for she was very bold in speaking to friends and foes of the salvation which is in Christ Jesus."

Mr. and Mrs. Simpson speak of the way in which hindrances have cropped up, indicating that the great enemy is hard at work. Some who began brightly have fallen back again. The way is very hard for many and the temptations are great.

Mr. Simpson continues: "The total number

North Africa

Dr.

GENERAL CASH ACCOUNT for

	GENERAL FUND.	DESIGNATED FUNDS.	TOTAL
	£ s. d.	£ s. d.	£ s.
TO BALANCES in Hand, Jan. 1st, 1906.			
For General Purposes	87 14 9		
For Medical Missions	3 3	227 4 6	
For Other Designated Objects		399 11 7	714 14
	87 18 0	626 16 1	714 18

TO RECEIPTS.

FOR GENERAL PURPOSES.

Donations	5,090 5 4		
Publications, including Sales of "NORTH AFRICA"	70 14 9		
Sundry Receipts	8 4 4		
TOTAL GENERAL PURPOSES AS PER "NORTH AFRICA"			5,169 4

FOR DESIGNATED PURPOSES

SPECIALLY SUPPORTED MISSIONARIES

Donations	1,677 9 6		
Sundry Receipts	38 6 8		

MEDICAL MISSIONS

Donations	632 16 5		
Sundry Receipts	7 1 11		
Patients' Payments at Sfax	29 8 8		
Interest on £500 (see footnote *)	23 14 3		

VARIOUS DESIGNATED OBJECTS AND PERSONS

Donations	1,741 19 3		
Sundry Receipts, including School Fees	331 19 2		

TOTAL DESIGNATED PURPOSES AS PER "NORTH AFRICA" 3,482 18

* *Memorandum*—£500 bequeathed for the maintenance of a bed in the Tangier Men's Hospital is now entirely invested in Mission property in North Africa.

£5,257 2 5 £5,109 11 11 £10,366 14

We have examined the above Account with the Books and Vouchers at the
1, Finsbury Circus, London, E.C., 14th May, 1907.

Mission.

January 1st to December 31st, 1906.

Cr.

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

PERSONAL ALLOWANCES, RENT, Etc.	GENERAL FUND.		DESIGNATED FUNDS.		TOTAL.
	£	s. d.	£	s. d.	£ s. d.
Missionaries' Personal Allowances	2,211	8 4	1,534	8 5	
Missionaries' Rent, Repairs, House Expenses (apportioned), and Furniture	530	3 7	413	9 10	
Helpers engaged in direct Missionary Work	202	3 4	383	4 8	5,274 18 2
COLLATERAL EXPENSES.					
Rent, Repairs, etc., for Mission Purposes (apportioned)	270	18 1	200	1 2	
Building at Shebin-el-Kom			463	3 3	
Relief and Food... ..	125	4 10	88	4 6	
Teachers of Languages and Books	19	14 6	7	15 4	
Travelling, Freight and Passages	382	6 7	191	1 4	
Materials and Furniture for Schools	2	2 10	1	10 0	
Industrial and other Mission Work	10	19 11	266	1 5	
Interest to Tangier Men's Hospital on £235 invested in Mission Premises	11	15 0			
Sundries, including Postages and Stationery	27	15 5	22	13 10	2,091 8 0
WORKING EXPENSES OF MEDICAL MISSIONS.					
Rent, Repairs and Furniture	80	0 0	258	16 10	
Wages of Native Servants			54	14 11	
Drugs and Instruments	2	19 0	146	0 8	
Food, Firing and Lighting			64	13 2	
Various Expenses, including Travelling, Freight and Postages	1	9 0	91	10 10	
Funeral Expenses and Refund of £12 19s., interest on £265 Mortgage, since paid off			32	2 0	732 6 5
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK	3,879	0 5	4,219	12 2	8,098 12 7
HOME EXPENDITURE.					
Printing and Binding "NORTH AFRICA" and Electros	253	4 11			
Postage and Carriage of "NORTH AFRICA" and Advertising	97	11 3			
Share of Office Salaries	30	0 0			
Sundries, including other Printing and Postages	26	19 1			407 15 3
MEETINGS AND CONFERENCES.					
Travelling, Share of Office Salaries, Printing, Hire of Halls and Sundries	110	7 6	2	10 0	112 17 6
OFFICE.					
Rent, Taxes, Insurance, Lighting and Cleaning	137	6 9			
Salaries and Wages	549	8 4	51	1 0	
Postages, Telephone, Stationery, Printing and Bank Charges	168	7 4			
Travelling, Freight and Sundries	2	14 5			908 17 10
TOTAL EXPENDITURE FOR THE YEAR	5,255	0 0	4,273	3 2	9,528 3 2
BALANCES IN HAND, December 31st, 1906.					
General Purposes—Bank Loan	£450	0 0			
Less Overdrawn	447	17 7			
			2	2 5	
Medical Missions			176	1 8	838 11 2
Other Designated Objects			660	7 1	
	£5,257	2 5	£5,109	11 11	£10,366 14 4

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

ARTHUR J. HILL, VELLACOTT & CO., Chartered Accountants.

who made profession up to the time of our leaving for England is twelve—baptisms three, one man and two women; interested and inquiring, two. One convert has gone to be with the Lord; the two young Jews seem to be stony-ground hearers; two others, perhaps, professed for the sake of the loaves and fishes they hoped they might gain; seven, we trust, have their faces set towards the city of God, and their names written in the Lamb's Book of Life."

Miss Mellett and **Miss Denison** report: "It is just a year since we settled in this quarter of the city of Fez. As soon as we were quite settled in we began a **sewing-class for girls**, which grew so rapidly in numbers that it very soon had to be divided into one class for children and another for elder girls. Each class meets once a week, and after the sewing we teach them texts, hymns, and Bible stories. They learn very quickly, and soon several could answer very intelligently on the birth, death, and resurrection and ascension of our Lord. Many of the bigger girls seem to understand the way of salvation. Please pray for these, and for our **boys' class**, carried on right through the winter.

"Very soon people began to come for medicine, and we arranged to have women and children two mornings a week. During Mrs. Simpson's absence we admitted men twice weekly also. Sometimes as many as one hundred patients would come in one morning. Miss Greathead and Miss de la Camp came up and helped each women's morning.

"Some mornings the women listen well, sometimes one impatient woman will upset the whole roomful. The men often ask for Gospels, and some take these to places where a missionary cannot go.

"Recently a woman came to take us to see an old *fokih* (teacher), who had years ago received a copy of the Gospel of St. John from a slave who got it at the medical mission; he himself had not come into contact with the missionaries. Almost the first thing he said was, 'I want you to bring me another book.' He knew the Gospel story well and had given the copy to another *fokih*. He was greatly delighted when later on we took him a whole New Testament. Immediately he saw it he said, 'Give it me and let me kiss it,' and began to read at once. Pray for him; he is not long for this world.

"In **visiting** we often have splendid opportunities for testifying for the Master. One day, in one of the better class houses, a great many ladies had gathered, and two of them could read. They asked us to take a Gospel to each.

"During the year we paid three short **visits to Sifroo**." Miss Mellett tells of a wonderful answer to the prayers of years in that the landlord who for letting them a house

was thrown into prison and had all his property taken from him, has now had it restored.

Miss de la Camp and **Miss Greathead** report:—"During the year 1906 work took on a new and blessed phase. We returned at the end of 1905 full of expectation, and God was pleased to manifest His power to save even Moslems, beginning with our own servant.

"On January 1st I started my **women's sewing class**, and it grew into two, one at the end of the year having seventeen women in it and the other twenty-six; some dozen others wanted to be admitted, for whom there was no room.

"During the year I had the joy of hearing sixteen of my women profess faith in Christ as their Saviour. Of three or four there seemed doubt as to the reality; the remainder show signs of being born again. These, with three others converted earlier on, were formed into a **separate class**, with their own **prayer-meeting** after the Bible lesson.

"After the summer, when sewing classes were suspended and an informal class substituted, we formed a **meeting for converted women and girls on Sunday afternoons**. . ."

Miss de la Camp and Miss Greathead helped Mrs. Simpson in medical work till April, and helped Miss Mellett and Miss Denison for the rest of the year. Miss de la Camp had the opportunity of holding a small German service on Sundays.

TETUAN **Miss A. Bolton.** **Miss Hubbard.** **Miss Knight.**

(opened 1889).

Despite the disturbed state of northern Morocco, and the operations of both the brigand-Governor Raisuli and the Pretender Bu Hamara, the work at Tetuan has gone on uninterruptedly throughout the year. The town is still cut off on the land side from Tangier, the road being too dangerous, and thus the workers have to depend on the boat from Gibraltar. Though nominally sailing each week, it often cannot communicate with the port Marteen through the roughness of the sea, and several times visitors who started for Tetuan have had to give up, or wait for a week or two before being able to land. Miss Banks, who for so many years worked at this station, completed in February last the deputation work, and is now studying medicine and surgery at Sunderland Infirmary with a view to taking up work (D.V.) at Casablanca.

Miss Bolton mentions that the great amount of illness affected the **visiting** to some extent, for the people considered the typhus epidemic, which they called "the death," as a visitation from God, for which it was wrong to seek medicine. Small-pox and typhoid were also rife. Miss Bolton writes:—"To

the dispensary, in the year, some 5,000 patients came, besides numbers of children.

"In my women's class there has been a good deal to encourage during the twelve months. Quite a number of the women have assuredly had their hearts touched, and we look to see them come right out into the acknowledgment of the truth. Two of the members were removed by death. One of these had constantly assured me of her belief and trust in the Lord Jesus. Some time ago her mother, a former member of the class, died, and she, too, affirmed her belief. Both died of consumption.

"The second woman who died had not been long in the class, but had repeatedly heard the Gospel in her own home, and seemed personally concerned. The last time she attended she was too unwell to remain, and left after my lesson. I saw her once more, and though then in the grip of fever, she sat up and listened most eagerly as I again told her of the love of the Lord. I spoke as to a dying woman, and I believe she was confirmed in what she had already accepted.

"We have also this year had the joy of hearing two of the native inmates of our home declare their trust in the Lord Jesus."

Miss Hubbard writes:—"The report I have to give for 1906 is mostly one of quiet, regular work. Except for five weeks when I was in Tangier, to render help in a time of sickness last spring, I was only away from Tetuan one week.

"The girls' classes on Sundays and Thursdays have been well attended. Quiet attention has been given to the teaching, and we do see signs of its having been received in some of their hearts.

"In the dispensary work I have more women's services than formerly, but to me one of the most cheering parts of the work is the way in which the village *fokihis* (teachers) are now willing to read God's Word, far more so than formerly. Two or three times lately, men who have had books before have come back asking for other parts, and have assured us that the books are being read away in their distant villages.

"In the visiting work many new doors continue to open to us, of the better class as well as of the poor, and I have been able to leave with several women who can read copies of the Gospel. We can pray that the men may be inclined to read them."

Miss Hubbard speaks of the feeling that so often comes over her, that, despite the large number of people they have touched, and the busy years of work, the men of the town are largely untouched, as well as the men in the villages. There is great need of a medical man to work amongst the men, and a need also of others to reach districts hardly affected by their ministry. Prayer is asked that these needs may be supplied.

Miss Knight tells of answers to prayer in incidents of the work, of God's care and of His safeguarding, and of the many opportunities for direct preaching and teaching. She does not herself do medical visiting, but the medical work opens homes, and she speaks of twelve houses she was thus enabled to visit. Telling of other branches of her work, she writes:—"My class of little girls is becoming increasingly a joy to me. The numbers are growing. I began the year with five and now have fifteen, with an average attendance of eight. The eldest girl, about twelve years old, has moved away, and is going to be married to a man who wanted her elder sister. My girls tell me he has had fifteen wives already. Perhaps the number should be halved. . . The children are getting to know the Gospel of Luke; they cannot grow up in the dense ignorance of their parents.

"The eventful class of the week is the night class for boys. In this there are twenty-five on the books, with an average attendance of eighteen." The magic lantern is used occasionally, and thus Scripture subjects are taught, as well as during the first ten minutes' text learning, and in the Bible lesson given each evening. Miss Knight gives details of some of these boys, and speaks of the privilege it is to thus be able to tell them of Christ.

CASABLANCA

(opened 1890).

The late Dr. Grieve.
Mrs. Grieve.

Mr. and Mrs. Nott.
Mr. and Mrs. Bolton.

Miss Banks. } Desig-
Miss Caws. } nated.

As mentioned in last year's report, the work at Casablanca was broken up by the death of Dr. Grieve in the month of March. Mr. Nott writes of this time:—"This year has been a very broken one, but God has no doubt had a wise purpose in it all. At the beginning of the year, having just returned from furlough, we were full of new plans for work, and were greatly encouraged in the work then going on.

"We were cheered by the numbers coming to the dispensary, and each morning as the Gospel address was given there was a reverence and marked attention from Moors and Jews. The same attention was marked in visiting the shops. All seemed going on well till March, when Dr. Grieve, who was much overworked from the typhus epidemic, fell ill and died within a week. The whole city was moved, and never had there been such a funeral in Casablanca. He was greatly beloved, and all nationalities followed him to the grave. Moor and Jew alike crowded the street and road to the cemetery.

"After Dr. Grieve's death I continued the

work single-handed, seeing the patients, giving them medicines, as well as preaching. God graciously helped and blessed in ministrations to both body and soul. During July we had 500 attendances.

"Mrs. Nott continued her classes for women.

"As the Council desired us to have a change of station, we went to Laraish in August to find a house, and in September we bade farewell to our friends at Casablanca, and were welcomed by the Laraish workers to their number."

Mrs. Grieve, who during the first three months of the year had her regular classes for women, returned to her old home in Edinburgh in the summer, and thus the work at Casablanca was for a time in abeyance. In December Mr. and Mrs. Bolton reached the station, and as soon as they were settled in at the hospital, re-opened the work. But their report belongs to 1907. Miss Banks, who has worked for many years in Tetuan, hopes to go to Casablanca in the autumn, together with Miss Hilda B. Caws, who is at present studying Arabic and medical subjects in London.

LARAISH

(re-opened 1899).

Miss Jennings.

Miss Aldridge.

Mr. and Mrs. Nott.

SUB-STATIONS: ARZILA and EL KSAR.

The work done at Laraish and at the sub-stations during 1906 was larger in amount than in the previous year. Miss Aldridge was four months at El Ksar, and Miss Jennings was twice over at Arzila. The staff was strengthened by the arrival of Mr. and Mrs. Nott, who at the wish of the Council left Casablanca in September and settled at Laraish.

Miss Jennings was in Arzila at the time when the town was taken possession of by the tribesmen, and had a somewhat trying experience. She was enabled to keep at rest in heart, and to help others who were in great fear among the Jews and native women.

Miss Aldridge writes:—"The first four months of 1906 were passed in El Ksar, where, owing to the great poverty and distress, followed by the epidemic which raged in most of the towns of Morocco, it seemed best to devote oneself as far as possible to visiting and caring for individual cases of sickness.

Miss Aldridge felt the inadvisability of continuing work without a fellow-worker, and returned to Laraish, to take up again there work she had left for still more needy El Ksar. She visited Arzila with Miss Jennings, and gave her help for a fortnight, and then went to Tetuan for rest and change. On returning to Laraish she was soon fully occupied with

visiting and dispensary work. The dispensary was opened three days a week, but surgical cases came almost every day. Miss Aldridge obtained access to the houses of the better classes, and had open doors on all hands.

On Sundays she had a class for little boys. Miss Aldridge tells of a week's tenting at a village about an hour out of town, during the springtime, when the country was fairly quiet. Here children were taught daily during the stay. She also tells of several cases in which readers among the patients became interested and were glad to obtain copies of the Gospels or New Testament.

Miss Jennings reports that after returning from England in May she was twice able to visit Arzila, her sub-station, where she has a small house under the care of the convert of so many years standing, the old widow, Sofia. She spent July there, the month of August and half of September in Laraish, and then returned for another six weeks to Arzila. She writes:—"I was busy among my little flock of Jews and Moors, the many poor among whom look to me for help in every kind of need, from medical help to food and clothing, and even assistance to pay their debts.

"Sofia still seems happy in her quiet, busy life among the poor and sick, and God has owned her ministry. But as in Laraish, it is still sowing, sowing, sowing."

At the end of October Miss Jennings had, owing to the upset, to leave Arzila under an armed escort, and returned to Laraish, where plenty of work opened up amongst Jews and Moors.

"My small class of women, held on Sundays, gives me some encouragement, and in the hearts of two members of it, I trust, is the beginning of true faith.

"From sixty to eighty poor destitute refugees—mostly Arabs, hear the Gospel once or twice a week, when funds allow of our feeding them so often, in the lower court of the mission house. To the most ragged of the women and children we try to give garments—many of which are made only from old flour sacks."

Mr. and Mrs. Nott were working in Casablanca until September, when they joined the workers at Laraish.

Mr. Nott writes:—"It took some time to settle down, but in October I was enabled to hire a small house and open a night-refuge, which soon became well known. The numbers for November reached nearly 600, and we could have taken more if we had had a larger place. The men were very attentive to the Gospel message given each night, and once a week we gave a lantern address.

"Mrs. Nott also has had a number of beggar boys and girls coming each day for a portion of bread, and twice a week she gathers them together for a good meal and a class. They are very quick in learning the

hymns and texts, and do not forget the addresses."

In November Mr. Nott became ill with a poisoned finger, and had to go to Tangier for treatment, and was thus obliged to leave the work. During his absence, and until

his return in December, Mr. Taylor, an independent missionary working in Laraish, very kindly took on the refuge work for Mr. Nott.

Work done by Mr. and Mrs. Nott at Casablanca is mentioned above.

Regency of Tunis.



Tunis.

Under French suzerainty, with the Bey of Tunis, nominal ruler.

Population, 2,000,000.

Number of N.A.M. missionaries, 23.

Number of N.A.M. stations, 5.

Number of missionaries of other societies, 9.

Tripoli.

A Turkish province.

Population, 1,500,000.

Number of N.A.M. missionaries, 6.

Number of N.A.M. stations, 1.

"As we have therefore opportunity, let us do good unto all" (Gal. vi. 10). "Always abounding in the work of the Lord" (1 Cor. xv. 58). "And let us not be weary in well-doing; for in due season we shall reap, if we faint not" (Gal. vi. 9).

In the spirit of these God-breathed words and upheld by the hand of "the God of patience and consolation" our missionaries have toiled on bravely in Tunisia during one more year. Their reports breathe an intense yearning for souls and a great longing to see more

manifestation of God's power working with them. At the same time, one and another tells of native prejudice lessened, of increased trust in the missionary, a better hearing for the Gospel, and a more sustained interest in the preaching. They write bravely and brightly from the thick of the great conflict with Islam. They appeal to believers at home to put up the prayer of faith, so that waverers among the Moslems—"almost persuaded" ones—may be brought over into the kingdom of God's dear Son. A writer of our own day has said that "intercessory prayer is in its essence a witness for the holy sovereignty of God in providence and in grace. It is a deeply practical acknowledgment that to Him all hearts are open; that He holds the key of all wills and lives." Oh for a more intensely believing intercession on the part of friends of the Mission, which shall put honour upon God and bring down from Him the source of all blessing, the longed-for reviving.

During the year under review there were some changes in the staff of workers. Miss Turner, who had been detained some time in England for family reasons, returned to the field in the autumn, and was transferred, with Miss K. Johnston, to Cherchell, in Algeria, where the ever-growing work needed fresh help. Mr. and Mrs. Purdon retired from the staff of the Mission, but continued to live in Tunis, still working devotedly for Christ among the natives. Towards the end of 1906 Miss Cohen also left, and subsequently took up work in Egypt under the Egypt General Mission. Mr. and Mrs. Webb were in February, 1906, transferred to Sfax, in the South of Tunisia, to work with Dr. Churcher in the Medical Mission there. This removal left a gap at Susa, which, however, was happily filled by the return to that station in the autumn of Mr. and

Mrs. Cooksey, who had formerly laboured there, but had spent a few intervening years in pastoral work in the West Indies. The return of Mr. Cooksey is a great strength to those working in Susa, especially in dealing with the better-class men, and is matter for very real thankfulness to God.

In spite of the *entente cordiale* between France and Britain, missionary work in Tunisia received a severe blow in 1906, Dr. Churcher being forbidden by the authorities at Sfax to continue dispensing medicines, as there is a French law according to which no person may practise the two professions of physician and chemist simultaneously. This law has now been put into force against Dr. Churcher, and has greatly crippled his work. The matter has been represented in its true light to the highest French authorities, and it is hoped that they will allow to Dr. Churcher, whose work is not for gain, but solely for evangelising the natives and relieving their sufferings, the same liberty that he had enjoyed elsewhere in the Regency for many years.



Miss Ericsson, Miss Markusson, and other Scandinavian Workers at Bizerta.

TUNIS CITY

(opened 1885).

Mr. and Mrs. A. V. Liley.

Miss Grissell.

Miss Hammon.

Miss Loveless.

Miss Tapp.

ITALIAN WORK—Miss Case.

Miss Roberts.

Mr. Liley reports:—"My work divides itself into—(1) The meetings at the **Bible Depot** for the preaching of the Gospel; (2) visiting among the people, also **receiving visitors** at the house; (3) **itinerating** among the country Arabs by means of my bicycle; (4) work among **English seamen**. The Bible Depot is undoubtedly an absolute necessity to the work. It is certainly a centre of attraction, though the numbers of the people who come fluctuate very much. During the day one may be occupied with crowds of Arabs, who flock in; sometimes they will listen very quietly and with the greatest interest to the preaching, while at other times a sudden outburst of fanaticism from one or two will spoil everything, and all will walk out. Sometimes one may sit there the whole day and get no one in. The evening meetings were often most enjoyable. I find the people are less inclined to argue. The *Ramadhan* meetings were particularly encouraging. The speakers often delivered the message in the power of the Holy Spirit. The numbers were very good; the people listened attentively, and with evident interest. There was no opposition or any disturbance whatever; it is very evident a change is coming over the people, for they listen to teaching which they would have called blasphemy before.

"The department of the work which has given me the greatest pleasure and encouragement has been the itinerating. On every road leading from the city excursions have been made, and the groups of tents or huts near them visited. The conversations held while riding along the road with the Arabs are always encouraging and interesting. One works on virgin soil; the country Arab has learned certain things by tradition, but is never able to uphold them when it comes to reasoning. Often on one of these journeys I have been able to preach the Gospel to more natives in one day than in a week at the Bible depot. Arabs who could read have had portions of Scriptures given them, and have received them with manifest pleasure. These silent messengers find their way into places we can never reach, and we look forward to the fulfilment of the Scripture, 'My word shall not return unto Me void.'

"It has often been a great relief to one's spirit to turn from the fanatical Moslem or

bigoted Jew to the English seamen visiting this port. When one uses tact a hearty reception may always be counted on. Some seventy English-speaking crews were visited last year, thus bringing me into contact with at least 1,800 officers and men, not counting passengers and others. Though so many were met, I never experienced anything but the utmost courtesy, and many were the expressions of gratitude for my visits. . . . I must confess, however, to a little feeling of disappointment, for friends have not helped me so much in this work as formerly; the expenses are nearly £20 a year."

Miss Grissell writes:—"What we have most prayed for, most striven after, namely, an increase in the number of our little church, has not been granted. Indeed, the opposite has happened, and one has 'followed not' with us; though, thank God, at the time of writing he is asking to be received again, expressing sorrow for the past. In looking back on the year I judge that we were enabled to put forth more earnest systematic effort than perhaps ever before. A very large number of men have now heard of God's plan of salvation, and knowledge has greatly increased. Meetings have been held in the Bible Depot, with all possible regularity, five times a week, except in the month of *Ramadhan*, when they were transferred to a more commodious room, and in a thoroughfare with better opportunities for larger gatherings. Sidi Beddai (native evangelist) is still in charge there, and he often surprises me by the happy, persistent way in which he is always to be found at his work. Jews and Moslems sit with him, and their conversation is no desultory talk, but a steady proving of the things necessary for salvation. Our women's class has kept up its numbers beautifully, but better still is the different hearing the dear women give us. We are feeling greatly encouraged about them."

Miss Hammon writes of various branches of work in which she has joined with the other workers in Tunis. Referring to visiting the native women in their homes, she describes the experiences common to all lady missionaries in Moslem lands, the uncertain attitude of many to the Gospel, the entire refusal of some to give ear to it at all, the fear of others lest their men-folk should know what is going on, etc. She adds this word of cheer:—"In connection with visiting, we have been much cheered by seeing a marked growth in grace in two or three of our old schoolgirls, who had before confessed their faith in Christ."

Miss Hammon also reports that for two months of the year a Branch Bible Depot was opened in a native quarter, away from the central Bible shop, with the intention of

reaching the country Arabs who pass up and down there to the native inns near by. Though this object was hardly attained, yet the special effort was not altogether in vain, and many conversations were held with natives visiting the little Bible shop.

In the spring of 1906 Miss Grissell and Miss Hammon did some *itinerating* work, and visited the inland town of Kef. Here a temporary Bible shop was opened, as the speediest way of reaching the people. The sales were good, and thus God's own Book was left behind to speak to many hearts.

Miss Tapp writes of her happy work in teaching a class of boys, which yields encouragement, and of visiting in the homes. Mohammedan women are often resourceful enough in finding excuses for avoiding Christian teaching, as witness the woman who refused to join in a hymn she knew, because her face was dirty, and she could not sing the words of God with unwashed face!

Miss Loveless spent the first five months of 1906 at Kairouan, doing valuable work in the girls' school and in visiting. She was cheered by signs of progress in both these branches of missionary toil. After a needed rest in England during the summer she returned to the field, and was located at the city of Tunis for a time in order to enjoy the special advantages to be got there for a more thorough study of Arabic than she had hitherto had opportunity for.

ITALIAN WORK.

In this part of the Mission there has been marked blessing, with evident results in definite conversion to God. Miss Case reports:—

"At the end of the year we feel we have much to praise God for. The little church has grown considerably. In my last report I mentioned, besides fourteen in fellowship, sixteen others who were, if not converts, at least enquirers. Thank God, all were soon after led to rank themselves definitely on His side, and most of them have since joined the Church. Just before leaving Tunis for our furlough in England, we had the joy of seeing eleven baptised. One has since proved unfaithful, to our infinite sorrow, but the others have stood well. Two of the men went to Panama at the end of the year, to obtain work; and judging from their frequent letters, are full of eagerness to get into touch with Christians there, and to be a blessing to the rough unsaved men around them.

"In March, Signor Bianco and his wife came from Cannes to work with us. He has done much to consolidate and build up the church. It was formerly difficult to hold regular Sunday morning meetings; but the

Christians now turn up at 9 a.m. as a matter of course.

"In December we held our second annual sale to obtain funds for our growing work. As before, our dear people were eager to help, and brought all they could. One man made shoes, and as they did not sell, he kindly disposed of them in his shop, and faithfully brought us the money. We took, on the day of the sale, 300 francs, not a large sum (only £12), but a great help to us in meeting expenses.

"Our numbers are increasing, but not so the accommodation for them. We need a larger hall, and would value prayer for guidance about that. Also please realise with us our need of a visit sometimes from brethren able to speak Italian. A third and last request is for the evangelist to be filled full with the knowledge of God's will, and upheld in his difficult and sometimes depressing position."

Miss Roberts has encouraging words about her own special work. "I am glad to report that my class of women has kept up in numbers and in interest. Three have been admitted as members into our church. These were first interested and then saved, more through the earnest endeavours of their fellow-members than by anything else. . . . I had been rather disheartened about my visiting, but in answer to prayer the doors are opening all around."

SUSA **Mr. and Mrs. J. J. Cooksey.**
 Miss A. Cox.
 (opened 1896). **Miss N. Bagster.**

Early in the year under review Mr. and Mrs. Webb removed from Susa to Sfax to assist Dr. Churcher in the new medical mission there. Thus **Miss Cox** and **Miss Bagster** were left alone at Susa; but they had proof that they were not forgotten of God, who drew very near to them, and gave them a fresh sense of His presence. They write concerning their work:—"Our classes for boys, lads, and women improved in attendance and interest in the Word of God. We believe the seed sown in their hearts will one day bear fruit. The **Bible Depot**, which the devil did his very best to snatch from us, was restored to us in such a way as to cause us to marvel at what God had wrought. Our Sunday **French services** received help by the coming to this town of a dear Christian Swiss woman, who brought others with her to the meeting, and a young German was helped to make his final decision for Christ. In November our earnest prayers for another brother and his wife to join us in the work here were graciously answered, and Mr. and Mrs. Cooksey received a hearty welcome. Though not tabulating new converts, we can

confidently say that not a few men and women and children are, we believe, ceasing to look for salvation to the false prophet, and are feeling after the Saviour Christ. And there needs the intercession of our friends at home that Satan may be defeated, and the people's souls claimed by faith for the Lord."

Mr. Cooksey's service at Susa at the end of 1906 was too brief to furnish matter for this report. He has taken up his old, much-loved work with faith and vigour, intending to give as large a place as possible to itinerating.

KAIROUAN **Mr. and Mrs. E. E. Short.**
 Miss E. North.
 (opened 1897). **Miss G. Addinsell.**

The Word of the Lord has been sounded out faithfully during another year in this inland city, where there are such interesting relics of a bygone Christian period to be seen, in stones bearing Latin inscriptions and Christian symbols, built into the fabric of some of the mosques. **Mr. Short** reports:—

"The year appears to have been much fuller than the preceding one of service in telling forth the Gospel and getting into touch with the people. Taking the forms of service in detail: 1st, the **Bible shop** has been open as usual nearly every week-day morning and three or four evenings each week. The sales of Scriptures are as ever very small, but there has also been a distribution of Scriptures and tracts." **Mr. Short** seizes every opportunity of telling the Gospel to those who enter this depot, whether to a single listener, as is often the case, or to groups. "Less often, and particularly in the evenings, the shop has been filled with a dozen or more men listening fairly quietly to me, or following controversy raised by some defender of the Islamic faith. Some are more or less regular and known visitors. . . . So the daily witness goes on, not with great appearances, yet certainly with some effect. 2nd, **lantern meetings** were held generally once a week at the Bible shop until June, the numbers varying from only six or eight up to perhaps twenty, but often they listened well to pointed talk. During the month of *Ramadhan* the lantern came again into use almost nightly at our house." 3rd, **Mr. Short** has also gathered together Arab boys and European lads (Roman or Greek Catholics) into classes, where they learn much Gospel truth. The sustained attendance of these young fellows of various nationalities gives the workers real joy. Further, **Mr. Short** seeks to get natives to his own house, and himself visits them in their places of public resort. Thus in his own Bible depot and private house, in native shop, market, and café, on the paths and roads outside the walled city, the herald

of the Cross in these Moslem lands has to persistently seek his audience.

To escape from the summer heat of Kairouan, which is peculiarly intense, Mr. and Mrs. Short spent three months away at **Monastir**, a seaside town south of Susa, only very occasionally visited by missionaries. Here good work was done, and many Arabs, Jews, and Europeans heard the Gospel. Mr. Short concludes his report thus:—"Turning from sowing to signs of fruition, there is still but one convert from Islam in Kairouan. He has twice this year been in considerable trouble on account of his faith; though he did not face difficulties as would have been most for God's glory, yet we are thankful that his standing and witness seem decidedly better than a year ago.

"Two or three others have made some sort of profession of faith before us, but their conduct has not borne it out. Of one young fellow in the summer we had considerable hopes, though we saw that his character was light and unstable. He still comes frequently, though it has been evident that he did not know himself or what following Christ meant when he seemed so forward. A few others, without doubt, have their faith in Islam shaken, and have some desire to know about the Gospel, but it requires a strong sense of personal need to make them face the opposition that would inevitably arise if their interest carried them too far.

"Hence, reviewing the year, we give thanks for its indications of a spread of the Word that makes wise unto Salvation, and for every sign that the Word has been in power—signs both in men turning *against* and *to* us—but while giving thanks, we cannot be satisfied, but are called to pray and strive more earnestly that the Lord's power may be manifested and His will be fulfilled in the beginning of a group of worshipping and witnessing believers from among the Moslems of Kairouan."

Work among the women and girls has been steadily maintained by **Miss North** and **Mrs. Short**, who both report with a note of praise to God for the numbers under teaching, as well as for their friendly attitude and the clear understanding of the Gospel that many of them have gained. The girls' class was held daily, and a **special class for negresses** twice a week. Our sisters do also much **house-to-house visitation**. While thankful for real progress, they feel they cannot be satisfied until they see more "signs following" the years of preparatory work.

Miss Addinsell returned to Kairouan in the autumn after furlough to resume her work there in association with Miss North and Mrs. Short. **Miss Loveless**, as already mentioned above, worked at Kairouan till June, and settled at Tunis for special work in November after her furlough in England.

BIZERTA **Miss Ericsson.**
(opened 1898). **Miss Markusson.**

The two Swedish sisters at this station, a port to the north of Tunis city, were cheered by the co-operation of two lady workers of Finnish nationality, who helped most heartily in the work. During the summer the work at Bizerta was strengthened by the presence of Mr. and Mrs. Webb, who spent some time there, seeking relief from the great heat of their own station in the south. The methods used to reach the people have been the **Bible Depot** with **lantern meetings**; and for the women and girls, **classes** and **visiting**. **Miss Ericsson** writes:—"We have never had so many visitors to our house as last year, and we have been able to keep on our meetings almost daily all the year. . . . A few natives have professed conversion, and one has been baptised. We trust that something has been done for eternity, though so much *seems* to be in vain. We are sowing in hope against hope, and rejoicing in Him who is able to do abundantly above all that we can think or pray."

SFAX **Dr. and Mrs. T. G. Churcher.**
(re-opened 1905). **Mr. and Mrs. H. E. Webb.**
Miss Benzakine (associated worker.)

Sfax is the second largest city in the regency of Tunis, with a population of about 60,000. Friends of the N.A.M. will remember that Dr. and Mrs. Leach and one of their children were murdered here (by whom it could never be discovered) in May, 1896, after they had only been a few weeks in the town in which they had hoped to start a medical mission. It was reserved, in God's providence, for Dr. Churcher to do this in 1905, but during that year he and Mrs. Churcher were without fellow-workers. Last year they were joined by Mr. and Mrs. Webb and Miss Benzakine, so that by the united efforts of this little band many in this important place have now heard the Gospel of Christ. Dr. Churcher reports:—

"The year 1906 will always centre for us around *June 30th*. A goodly number of poor Arab patients were being attended to in our Sfax medical mission. Consulting, dispensing, dressing, and, I think, preaching, were all in full operation, when a group of European gentlemen entered. Such an unusual occurrence we at once endeavoured to provide for, by making room for them; but to our astonishment they sternly forbade us, and soon we found that our visitors were policemen, and we were charged as offenders for doing what we and others had done for ten years or more without question. The medical missionary was strictly forbidden to give away another medicine, and when the trial came on, on November 12th, this position was con-

firmed, and he was fined 50 francs (though, as an unasked for favour, the amount has not been collected) for the illegal practice of pharmacy.

"This abrupt stoppage of our work by the police, the publicity given to the conviction by the local paper, which described the missionary as a criminal, and, especially, the restriction which compels our poor, ignorant patients to go elsewhere for their medicines have much hindered us, indeed, almost crushed us.

"We have been looking wistfully towards

to be that we are either bad or mad, either deep political plotters or poor crazy simpletons! The natives, especially our patients, seem to think of us as sincere people, and we on our part hope and believe that not a few of them have looked away to Jesus as the Lamb of God who taketh away their sins. Not that they would call themselves Christians (that in their minds means a change of dress and nationality!), but Jesus who said, 'Him that cometh unto Me I will in no wise cast out,' still lives, and loves even these.

"We desire to express our sincere and grate-



Dr. and Mrs. Churcher and a Group of Patients, Sfax.

The Arabic text on wall is John iii. 16.

the homelands and wondering if the Lord would find us a missionary pharmaceutical chemist who would come out and work with us, and in the meantime we have been doing our best with a local Italian chemist.

"Thus the last six months form a troubled picture in our minds. The attendances, however, during the year have amounted to 3,620. We were cheered at the beginning to welcome the co-operation of Miss Benzakine. In February Mr. and Mrs. Webb arrived; in March we were helped by a visit from Rev. Charles Inwood, and we were able to get Gospels and papers on board some British steamers which called here, beside presenting the Gospel to some of the crews who visited us.

"As to **spiritual results** it is difficult to speak. The European opinion of us seems

ful thanks to all those Christian friends who have sustained us by their prayers and gifts."

Mr. Webb writes from his new station:—

"In reviewing the work of the past year we need to remind ourselves of the feelings we had for years, after the death of Dr. and Mrs. Leach, of the well-nigh impossible task of **opening Sfax as a regular mission station**. With this in mind, the present aspect of things is far more favourable than we had dared to hope. The general levelling influence of the medical mission, and the quiet mixing with the people in their workshops and cafés, have dispelled a great deal of suspicion from their minds and prepared the way for an attentive listening to the Gospel.

"The **Bible shop**, situated in an arcade just off the market, whilst near to the busy throng,

was sufficiently quiet to be out of the rush, and many have found their way to it for quiet talks and **purchasing the Word** for themselves.

"Some questions of controversy have come up from time to time, such as from a young sheikh, who officiates in the large mosque close by, and his friend, a student from the college at Tunis. The former knew me in Tripoli some years ago, and this paved the way for a quiet and plain discussion, or rather statement of comparative beliefs. They borrowed a Bible, which they kept for three or four months, and said they had read from it, but they refused to buy or accept it, as they were apparently afraid to be seen with a Bible of their own. They are now reading a copy of 'Sweet First-Fruits,' lent them by me.

"Until the interference of the local authorities with the medical mission I had some splendid **opportunities with the patients**, who gathered each morning, as well as taking **several journeys to the outlying villages** with the doctor. Thus both ourselves and our purpose here are fairly well known, and the seed has been sown broadcast.

"Still we feel we have scarcely touched the fringe of the great mass of people who throng the narrow streets, and the openings we have had encourage us to a more definite and forward work.

"By kind invitation of the lady-workers in Bizerta, Mrs. Webb and I spent the summer months with them. We had a most encouraging time among the little band of converts and the larger company of native soldiers, who came to the regular meetings. I had the great joy of **baptising** one of the **converts**, and found that two others were natives of our own town of Sfax.

"More definite prayer and earnest effort are needed on every hand."

Miss Benzakine has been able to do useful work among **women and children** of the **various nationalities** found in Sfax, viz., Arabs, Jews, Italian and French Romanists, etc. Our sister is a Hebrew Christian of Algerian birth, and consequently speaks with special facility both in Arabic and French. She has had much joy in her service, and is not without hope of definite result in the conversion of several.

Tripoli.

Last year it was noted in the report that the numbers attending the Medical Mission at Tripoli had considerably increased; a further increase in the average number is shown again this year. It is no small thing that some thousands hear the Gospel month by month, while receiving physical benefit, and to the believer in Christ the thought that this setting forth of Him as Saviour could be in vain is an incredible one.

The one converted Moslem at Tripoli who—though unbaptised—had stood firm for many years, passed away during 1906, to the great sorrow of the missionaries. One or two women seem to be truly converted, but in the main such results of the work are as yet but very few. Very slowly the fortress is being undermined, and those at the forefront ask for a larger army of men and women—*advancing on their knees*—to aid them that the shout of victory may be raised.

TRIPOLI **Mr. and Mrs. W. H. Venables.**
(opened 1889). **Mr. and Mrs. W. Reid.**
Miss Dundas.
Miss Harrald.

Mr. Venables, who carries on the medical work at Tripoli, reports an average of eighty patients on the 109 days that the dispensary

was open. Last year the average was seventy-three. This increase is the more encouraging because Mr. and Mrs. Venables and the two lady workers were absent on furlough during the summer months, and the medical mission was therefore closed for a time.

Mr. Reid who addresses the male patients, writes: "I feel myself very privileged to have the opportunity of telling so many the story of the redeeming love of God in Jesus Christ. The change in the attitude of the people round about us towards the message we bring them, as also towards ourselves, is more marked than ever.

"The attention given to the preaching, and the remarks made by many who have got to know us well, and who have heard the Word a good many times, give reason for thinking that they believe and receive into their hearts the glad Tidings we bring them. How much they understand of it I cannot tell. . . .

"Formerly many of them would not come to us unless very ill, because they did not want to hear the teaching of the 'unbelievers.' Now they come when they have but little need, and will say openly that they like the teaching, and will come to hear our good words.

"An encouraging feature is the increase in the number of young men who are favourably inclined towards the teaching, and read the Gospel.

"In May, 1906, I had the great pleasure of opening a **bookshop** in the street most

frequented by Jews and Moslems. It is not a success from the point of view of sales of books, but I did not expect it would be. But its chief purpose is to provide a place where natives who do not come to the medical mission may call and read texts, and have conversation on spiritual matters, and from this point of view the shop has been a success. . . . My visitors are chiefly Jews, and many have taken tracts and New Testaments.

"It is with real sorrow that I report the death of our old convert, Shaoush. He was over seventy. . . ." Mr. Reid tells how he was taken ill rather suddenly, though he had been weak for some time; he was unconscious when he and Mr. Venables were sent for to see him. He was buried as a Moslem. At the funeral were some of the chief teachers of Tripoli, with whom Shaoush had often discussed spiritual things. "That he had become a disciple of Jesus Christ through our teaching, and was a changed man, was well known to them," writes Mr. Reid. "He was greatly respected, and latterly came to be regarded as a true *marabout*, *i.e.*, one whose heart is right with God, and loves his fellow-men, and seeks their welfare by praying for them."

Mrs. Venables writes of the work as being so much the same from year to year, but refers to the increased number of women attending the dispensary, as gradually their prejudices decrease. "Our hearts ache for the poor children who are starving for want of proper food, and almost sightless for want of care and washing.

"We still hope much from the classes, though it has been disappointing lately to lose so many of our big girls; we hope to keep hold of them in a measure by visiting."

Egypt.

The work in Egypt at the two stations Alexandria and Shebin-el-Kom has gone steadily on throughout 1906, and there is much to encourage friends to pray on. The school work at Alexandria is full of promise, and the meetings held for men, as well as the village work and the visiting in the homes and hospital, all give opportunities readily seized for preaching Christ crucified to Moslem hearers.

It is a great encouragement that prayer has been graciously answered with regard to the school buildings at Shebin-el-Kom. Through the kind gifts of friends specially interested in this station and work, buildings have now been put up sufficiently large to allow all the school work to be carried on in them, and since the end of

The numbers attending the various classes are as follows:—

	Names on book.	Average Attendance.
Girls' Sewing Class	51	28
Girls' Knitting Class	10	7
Girls' Crochet Class	18	13
Boys' French Class	16	13
English Sunday Class	5	5

There are 100 houses on the visiting lists, and 698 visits were paid during the eight or nine months when the ladies were at their station.

Miss Dundas writes: "I have gained an entrance into seven new houses. The visiting has been very varied, some days one has really had nice talks with the people, and then again on others one has come home feeling thoroughly discouraged. We have, however, received encouragement in the case of one woman who was formerly very bigoted and not at all friendly towards us. . . . She will now listen quietly to the message we bring, and her little girl is coming regularly to the classes. We do praise God for this."

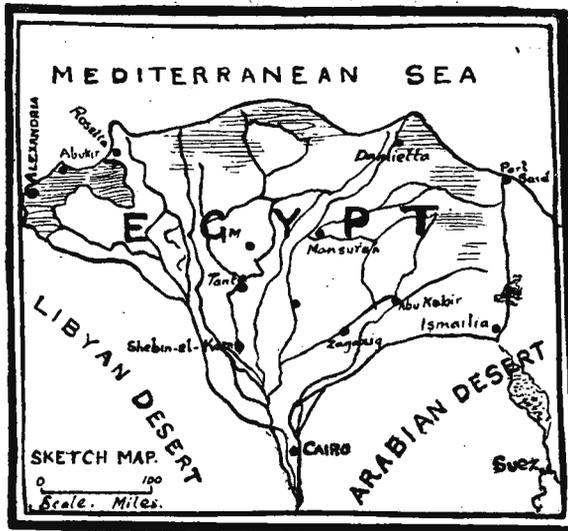
Miss Harrald tells of her classes, and the sorrow of losing the girls just as they get older and better able to understand, owing to the Moslem custom of secluding women. The attendance at the Boys' French class improved during 1906.

"At the medical mission I have continued to attend in the women's room three mornings weekly," writes Miss Harrald, "and at Mrs. Venables' request I have given the opening address on Saturdays as well as Wednesdays.

"M— continues to come for her weekly Bible reading, and we have read together during the year in the epistles from II. Corinthians to Philemon inclusive."

1906 a further gift has permitted of a meeting-room being added. Thus for part of the year, in addition to the excellent work mentioned in Mr. Fairman's report, he has been further occupied with building operations.

It is a time of wonderful opportunity in Egypt, which the Church of Christ should take full advantage of. During the year, an epoch-marking Conference of missionaries from many countries, who are working amongst Moslems, was held at Cairo, and Mr. Dickins, Mr. Fairman, and Miss Tapp were present throughout. The published reports of the addresses show what great progress has been made in evangelising amongst the deluded followers of Islam.



Egypt.

Under Turkish suzerainty, through the Khedive.
 Population, 10,000,000.
 Number of N.A.M. missionaries, 5.
 Number of N.A.M. stations, 2.
 Number of missionaries of other societies (including teachers), several hundred.

ALEXANDRIA Mr. and Mrs. W. Dickins.
 (opened 1892). Miss R. O. Hodges.

At the close of 1906 Mr. Dickins was in ill-health, and was subsequently obliged to return to England for a change and advice. Thus the account of his work cannot be given in his own words. During 1906 he continued his meetings for men, held in the mandarah, or reception room; visited the hospital, and held services in the wards in Arabic; distributed the Scriptures to all who would receive copies, both at the mission house and on the occasions of itinerating tours to the villages; and instructed any enquirers, or converts, who from time to time came to the house. The result of the steady work earnestly carried on, will doubtless be seen in future, as it has been in the past.

Mrs. Dickins reports: "Our school work has been, and is, very encouraging; we have had larger numbers and more who come regularly. Our average is fifty. Miss Emerson is now in charge of the school, and Miss Hodges also teaches a large class of girls in the mornings. I open school and give a Scripture lesson each morning.

"We have not done as much visiting as we hoped, but Miss Hodges has regularly visited in some of the girls' homes, and is teaching several young women to read. I have also

visited my elder pupils—now married—as often as I could, and during the summer we had many opportunities of speaking to our Bedouin sisters. Miss Emerson taught their little girls regularly, while we were camping out by the sea, and they all seemed very pleased for us to go in and out amongst them.

"I should like to take this opportunity of thanking our many friends, who work for us during the year, and remember the needs of our work, and for all the dolls, galabeas, toys, and pieces of material for the needlework that they have so kindly sent us. We thank God that we are constantly helped and sustained in all our work by so many friends at home, who thus share the work with us, and bring us daily blessings through their prayers."

Miss Hodges writes: "Another year of sowing the seed, much of it on very stony ground, but which, we hope, will prove to be as bread cast upon the waters, to be found in the days to come.

"There has been regular Bible teaching daily in the school, at which there has been an average attendance of fifty throughout the year. Every morning school is opened with hymn and prayer, and I should like some of our friends to be able to see the quiet, prayerful attitude of the children as they repeat the prayers after Mrs. Dickins. After this we divide them into three divisions for Bible teaching, the elder girls coming to me with their New Testaments. After the Bible class I have given secular instruction to the second-class girls during the morning, and as they are interested in their work they are making good progress.

"In the afternoons I have been able to visit regularly some of the elder girls, who have left school, and read the Scriptures with them.

"One very intelligent elder girl often asks very interesting questions. She is a thorough Moslem, but is desirous of hearing what is to be said on the side of Christianity, and to read the Scriptures, but has asked me not to tell her parents that she is reading the Scriptures. Lately I saw on her table a book called 'The Evidence of Truth,' so I asked her if she would like to read a book I had on the subject, to which she agreed; so I have lent her 'The Balance of Truth.'

"There are plenty of open doors for visiting the parents and relations of the children, and these are reached as far as time and strength will allow."

SHEBIN-EL-KOM Mr. and Mrs. W. T. Fairman.

It will be seen by the report below that a very large amount of work is being done at this station, and Mr. and Mrs. Fairman's strength has been tried to the utmost. It is a matter for thanksgiving that neither have had a severe breakdown. In the summer Mrs. Fairman returned to England, and remained in the homeland for the rest of the year with their children. Mr. Fairman came home for a few months, and returned in the autumn alone. During his absence, the

maintained throughout the year, and have proved one of the most useful agencies we employ to attract men, women, and children to the sound of the Gospel. The attendance at these has averaged fifty-eight. In connection with the evangelistic work one of the most encouraging, and, for us, novel, features was **the meetings for Bible discussion** held in the houses of some of our friends. This method of meeting, whilst allowing greater freedom of speech than the ordinary meeting in public, also brought us into closer intimacy with the people.

"Another mercy we have to gratefully



Photo by)

The Girls' School and Lady Missionaries, Alexandria. [Geo. Goodman, Esq.]

school work was conscientiously and satisfactorily carried on by his head teacher.

Mr. Fairman's report is as follows: "For us at Shebin-el-Kom, 1906 has been full of mercies. We have had many disappointments; the shadow of death and the sorrows of bereavement have crept into our midst; many plans have gone awry, but the mercies of the Lord have outnumbered all things else.

"One great mercy is that during the year 1906 over **360 Evangelistic meetings** have been held. The average attendance at these is thirty per meeting. The **Sunday morning services** have had an average attendance of over fifty. It is a great mercy too that in connection with those services a **monthly Communion Service** has been held, the average attendance at which has been fourteen.

"The fortnightly lantern services were

record is the steady progress **the schools** made during the year. The school year began with an attendance on the boys' side of seventy, but by the end of the scholastic year the number in attendance was 120. The average daily attendance throughout the year was:—Boys, 100; girls, twenty-seven; or an average daily attendance in both schools of 127. Excellent work has been done, and although we cannot tell of conversions, there has been a marked improvement in the behaviour and morals of the boys.

"A new departure was made during the year in **the spiritual instruction** given. In addition to every class receiving separate instruction in Biblical subjects, all the scholars, with the whole teaching staff, are gathered in the large room set apart for meetings, and there listen to the exposition of God's Word. It is to all intents and purposes an evangelistic service (with the exception that no

hymns are sung), and is calculated to bear good results in the future.

"The Bible depot and colporteur have both done excellent work. During the year 1,471 volumes of Scripture, of the value of £20, were distributed in the town and province. The colporteur, during the course of his perambulations up and down, and round and about the province, is frequently in touch with Moslems, who having bought copies of the Scriptures are diligently studying them, in a great many cases probably for merely controversial purposes, yet still the Word is being read, and therein we rejoice, and will rejoice; in many instances it is being read sincerely in order that the truth may be known. In the case of those who so read, it frequently occurs that the reader, puzzled over many things hard to be understood, turns to the only person he knows who can help him—the colporteur from whom he purchased the book—who helps as far as he is able, and then suggests that the missionary who superintends his work should be called in to solve the difficulties. My man is an adept at this kind

of work, and during the course of the year procures for me many opportunities of dealing with men of this type."

"In the town of Shebin itself we have a Biblewoman at work amongst the women. She has done exceedingly good work, and we trust that the coming days will be replete with large results from her efforts. We sorely need help in the women's work. So many open doors, and only this woman and my wife to enter them!

"Regular services have been held in outlying towns with gratifying results; in some places the lantern drawing over 200 Moslems.

"In conclusion, I mention the greatest of the year's mercies, viz., the answers to prayer we have received. In January the Lord heard our crying, and enabled us to purchase a plot of Government land, which was obtained at half price. In December £650 had come to hand towards the building of schools and church. The erection of a part of these premises is now in hand, but at least another £600 is needed to complete them. The need is urgent, and speedy help will be most welcome."

MATTERS FINANCIAL.

The Annual Cash Statement on pages 92 and 93 shows, amongst other things, the following points, to which the prayerful consideration of our readers is asked:—

1. The total income for the year was £1,466 in advance of that for 1905, but of this £943 was specially given for extra outlay on absolutely necessary building and repairs and land-purchase, and was not therefore available for general purposes.

2. The total amount received for the General Funds was £5,169, an advance of £1,059 on the year 1905.

We thank God for His loving kindness in thus providing for the work, and for the increase of supplies. At the same time the Council are very desirous that friends should know that owing to there being a larger number of workers dependent on the General Fund, and owing to the ever-increasing claims of growing work, it was not possible to send to the workers quite all of even the moderate sum which is looked upon as a medium standard of allowance for personal use. Perhaps the word *minimum* should be used instead of *medium*. It is earnestly hoped that this state of things will not long continue, and that 1907 may show an improvement in this respect through the receipt of larger funds. The need of a further sum of £850 was mentioned in last month's magazine. Very little of this has so far been received. At the time of writing, at least this sum is urgently needed for many pressing claims on the field and at home.

3. "Many a mickle makes a muckle." Those who can give small sums only, and are inclined to be deterred from giving at all, because they cannot afford much, might like to know that the sum of £48 provides personal allowance for a single lady missionary, and thus £4 will do so for one month, and say £1 for a week. Similarly £1 5s. would pay the rent for a worker for a month.

4. The amount spent on native workers during the year was £585. Twenty-three native men and women were at work. Thus the average would be about £25. Not all were employed for the whole of their time. Some friends, perhaps, might like to support a convert in the work. A sum of £20 to £25 would suffice for this.

5. The amount spent on medical work was £732. It is calculated that 32,000 visits to the Hospitals and Dispensaries were paid. Some who earnestly long to relieve the great bodily sufferings of the destitute peoples of North Africa, at the same time that the Gospel is being preached to them, could help to accomplish this by providing for the support of a bed in the men's or women's hospital at Tangier, or for a certain number of patients at one of the other stations. £20 will secure a bed; £5 might be considered to cover the cost of say 200 consultations of out-patients.

The Home Department.

On the home side of the mission's work the year 1906 saw some new moves made, and it is confidently expected that these will prove to have been in the right direction.

Ladies' Committee.

During the month of October the long-talked-of Ladies' Committee was formed, the following ladies accepting the invitation of the Council to become members:—Miss F. M. Banks (temporarily while in England), Mrs. Dawbarn, Miss Emerson, Miss J. Emerson, Miss Lepper, Mrs. Morgan, Miss Shelbourne, and Miss Stansfeld. To these were added, before the year closed:—Mrs. Bridgman, Miss K. Miller, and Miss Tighe, the last mentioned only consenting to join as an honorary member owing to her being unable to attend the meetings.

The chief aim and purpose of the Committee is to strengthen the home side of the mission's work by organisations, which will, it is hoped, bring to it some measure of help—financial and otherwise.

The Prayer and Helpers' Union and the Workers' Union.

The Ladies' Committee was asked by the Council to take over the management of the Prayer and Helpers' Union, and one of the first proposals of the Committee was that this might with great advantage be joined with the Workers' Union. With Miss Tighe's kind consent and co-operation this change was made just at the close of 1906. There were in all sixty-four branches when the two Unions were amalgamated, about twenty-seven of these having members who belonged to the Workers' Union. For the "Workers' Union" department Miss Tighe is still hon. secretary; for other matters the secretary of the Ladies' Committee is responsible.

Deputation Work.

In the spring of 1906 Miss F. M. Banks returned from Morocco for deputation work. By the kindness of many friends she was able to hold a large number of meetings in various parts of England, and much interest was shown. During October Miss Banks, accompanied by Mr. and Mrs. R. C. Morgan, and Mr. O. E. Simpson, visited Ireland, and held a number of meetings, the greater part of these being in the neighbourhood of Belfast.

At the beginning of December **Mr. Percy J. H. Kirner** came to join the Mission as **Organising Deputation Secretary**, in order that this branch of the Mission might be systematically worked, and developed. The success of his efforts, already apparent, we hope to report next year.

Auxiliaries.

The Auxiliaries have again rendered most valuable help to the Mission. There were at the close of the year Auxiliary Secretaries in the following towns:—

BARKING.—Mr. Robert Cooper, 39, Linton Road, Barking, Essex.

BARNET.—Mrs. C. L. Terry, Ridgeview, Barnet.

BOGNOR.—Mrs. E. A. Gear, 3, High Street.

BRIGHTON.—Miss Q. Pfeiffer, 25, Bloomsbury Place.

BRISTOL.—H. W. Selwood, Esq., 6, Truro Road, Ashton Gate.

CHELTENHAM.—Miss S. A. Millard, Westborough, Western Road.

DUBLIN.—S. S. McCurry, Esq., 3, Spencer Villas, Kingstown.

EDINBURGH.—Mrs. Porteous, 3, Priestfield Road.

HOVE.—Miss E. E. Shelbourne, 53, Hova Villas.

WESTCLIFF-ON-SEA.—E. H. Glenny, Esq., St. David's, Aldersbrook Road, Manor Park, E.

WEST KIRBY (Cheshire).—Miss M. Geddes, Shirley, Lingdale Road.

WESTON-SUPER-MARE.—Miss F. Blake, Rockleaze, Atlantic Road.

Monthly Prayer Meeting, First Thursday in the month. Friends in and around London are reminded that the usual monthly prayer meeting will be held (D.Y.) on the first Thursday in each month, at 4 p.m., at the offices of the Mission, No. 4, Highbury Crescent. Tea at 3.40. We hope that as many as possible will meet with us on June 6th.

Donation List for April held back till July for want of space.