

MATTHEW XXVIII

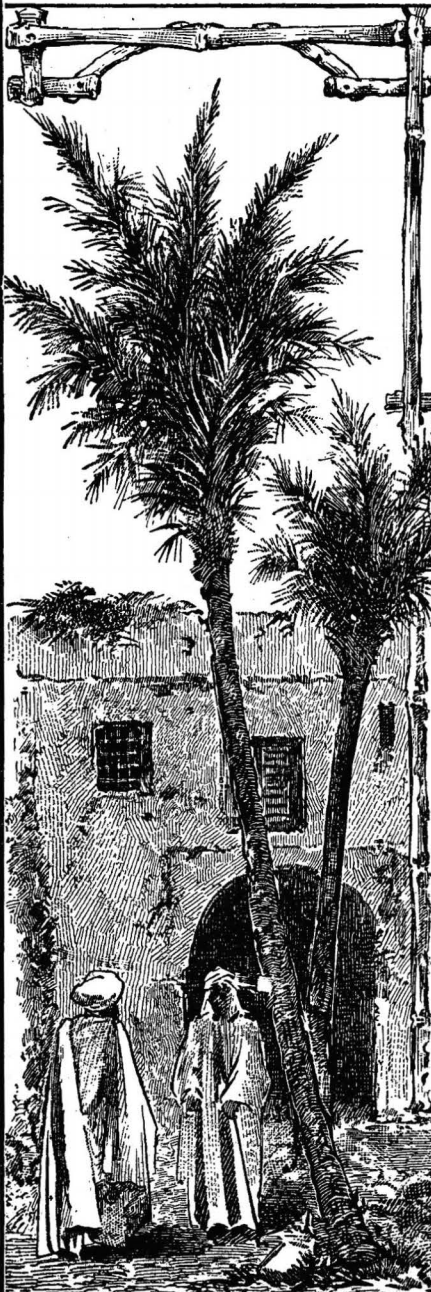
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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

CONTENTS

Annual Report.

MOROCCO
 ALGERIA
 TUNIS
 TRIPOLI
 EGYPT
 SAHARA



S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C. 1.
OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

GENERAL AND FINANCIAL NOTES.

For the Year—May 1st, 1899, to April 30th, 1900.

FINANCIALLY and generally the past year has been one of considerable difficulty. We hardly expect that any year will be without grave perplexities, for we remember the words of our Lord, "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." Still, the encouragements have been much greater than the disappointments, and we have been spared any such calamities as have befallen South Africa, India, and China.

We rejoice that we have a few converts from Islam who give us encouragement, and are seeking to spread the Gospel, and others who profess conversion, some of whom seem to be making progress, though some, alas! deceive us or go back. When we take into consideration the difficulties of the sphere, and the way in which God seems generally to work in these days, we think substantial progress is being made.

God could, if He saw fit, enable missionaries to know Arabic without study, and empower them to heal the sick without years spent in studying medicine. He seems, however, rather to encourage the use of ordinary means, but grants the help of His gracious Spirit to assist our natural powers. This may be a slower process than the former, but does it not call for a greater exercise of the graces of patience and perseverance, which are of higher value than mere power? A very eminent and holy servant of Christ has pointed out that God often answers the prayers of young believers more quickly than those of older ones, because He knows their weakness and inability to wait, and does not desire to discourage them. May not His dealings with the Church as a whole be similar? May not the rapid successes of the early Church have been granted to encourage young and weak communities, while the slower progress we sometimes complain of is permitted, because, with all the glorious experiences of God's faithfulness to past generations, we are expected to have grace to wait more patiently than they for blessing not less sure?

Let us have patience as well as faith. On the last occasion on which I heard the aged and venerable George Müller, he exhorted us by prayer and faith and *patience* to seek from God whatever we might need. So also during an interview with the veteran African missionary, Robert Moffat, a few months before he died, he said to me, "I think the work you have in North Africa is harder than what I had in South Africa, if I may judge from the Moslems I have met, and you will need patience, patience, patience"; and this is the testimony of every foreign missionary of experience. Only let us beware lest under the plea of patience we disguise indifference or unbelief.

Financially the past year has been one of blessing and of trials. We seem to need about £10,000 a year to sustain our present fellow-labourers and meet the expenses of the work. This is about £200 a week. Sometimes for weeks money comes in very slowly; at others large sums are sent in. Thus our faith is constantly exercised, and yet in one way or another the work is maintained, though in decided simplicity. Some are sustained independently of the Mission Funds, and others sustain themselves, or we should need more abundant help.

During the year, 1,241 donations have been received, besides profit on exchange, refunds, etc. The largest amount was a legacy of £1,729, left by a kind friend, who had only given a few shillings during his lifetime, so that his bequest was quite unexpected. It came in when greatly needed. £1,449 came in in eleven amounts of £100, or more. Nine hundred and eighty-one amounts were £5 and under. Some donors give several times a year, and some amounts represent collective gifts from a number of people. It would appear that there are a very large number of people who might give small sums to help spread the Gospel who do not do so, because they think their gifts are too small to be worth sending. Let them be assured that they are not. To meet such cases we supply collecting boxes to those who desire them. We do not supply collecting cards, as there seems to be a danger of their being misused either to bother or beg from the unwilling. We desire to see the Lord's people give more rather than beg more. In some cases friends undertake to receive, and give receipts for, amounts given locally, and forward them monthly or quarterly to us; some also circulate NORTH AFRICA, and arrange for a prayer meeting for the work.

The receipts for the year are rather less than during the two previous years, as fewer large sums and legacies were received. The general giving has been quite maintained, but we should be glad of a wider and deeper interest in these lands.

It is interesting to notice from what various places help comes to us, besides from the British Isles—Australia, New Zealand, Tasmania, China, India, Persia, South Africa, Cyprus, Malta, Gibraltar, Italy, France, Russia, Sweden, Spain, Holland, Germany, United States, Canada, Jamaica, and South America—from all these and other countries help has been received, sometimes in small and sometimes in considerable amounts. It is cheering to think that friends in all these parts are seeking to remember us in their prayers, and help us by their gifts. The children in an Orphan Home send £5. We have also received gifts from Missionaries of five different Societies. The public probably little realise how much some Missionaries do to support Missions beside giving their strength. Surely no more powerful testimony could be given to their sense of the needs of the foreign field.

The Annual Cash Statement scarcely needs any detailed comments, as it is not very different from those published in previous years. We commend the needs of the peoples of North Africa to the continued prayerful sympathy of those who seek the extension of the Kingdom of God.

NORTH AFRICA.

Mission Council.

J. H. BRIDGFORD, Christchurch.
W. SOLTAU ECCLES, Upper Norwood, S.E.

GEORGE T. EDWARDS, Redhill.
EDWARD H. GLENNY, Barking.

HENRY SOLTAU, Redhill.
JAMES STEPHENS, Highgate Road, N.W.

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

Hon. Treasurer, W. SOLTAU ECCLES, 21, Linton Road, Barking.

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

Hon. Physician, S. H. HABERSHON, Esq., M.D., F.R.C.P., 88, Harley Street, W.

Bankers, LONDON AND SOUTH-WESTERN BANK,
Barking.

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

Referees.

Rev. WILLIAM ARTHUR, Cannes.
DR. H. GRATTAN GUINNESS, Cliff College, Curbar.
DONALD MATHESON, Esq., Queen's Gate Gardens, S.W.
J. E. MATHIESON, Esq., 38, Ladbroke Grove, Notting Hill, W.

GEO. PEARSE, Esq., Torquay.
REV. MARK GUY PEARSE, 11, Bedford Street, London, W.C.
LORD POLWARTH, St. Boswell's, N.B.
W. HIND-SMITH, Esq., Exeter Hall, Strand, W.C.

THE WORK TO WHICH GOD CALLS US.

TOWARDS nineteen hundred years ago there occurred the most wonderful event that ever has happened or ever will happen. Jesus Christ, Son of God and Son of Man, by the Eternal Spirit, offered Himself without spot to God as an atoning sacrifice, so that any and every sinful child of Adam might be justified through faith on the ground of that infinite atonement.

To proclaim this glorious fact, to in some measure explain it, and to invite men to be reconciled to God, is the great business of every true Christian. Those who do not make it their great concern are to that extent neglecting *the* business of life.

At first the wonderful glad tidings won its way with comparative rapidity. It seemed as though the powers of darkness were hardly fully prepared with their schemes of opposition to these marvellous manifestations of the grace of God. The devil, it is true, caught away some of the seed that was sown in men's hearts, and worldly persecution and fleshly lusts burnt up or choked up more. Then Satan sowed tares amongst the wheat, and the Church and the world became terribly mixed up, so that one could scarcely be distinguished from the other. By this time the powers of darkness had begun to develop out of this confusion two mighty systems of false religion to oppose the Gospel. These false faiths pretended to offer to men salvation from sin's curse and doom, while permitting them to enjoy its pleasures. These two systems, Romanism and Islam, were a terrible success, for this was just what men desired, namely, to cling to their evil passions, and yet avoid punishment. Hundreds of millions were deluded into a false security.

But though men, because of their folly and sin might well have been left to believe the devil's falsehoods; God in mercy spared a few faithful and true witnesses to expose this false teaching. God also worked by His providences to overturn much of the worldly power of these caricatures of true religion. These false systems, however, not only alienate the minds of their followers from the truth, and persecute the true people of God, but also hinder the spread of the Gospel in heathen lands. But God has curbed their power, and will do so more and more. He is sending forth His witnesses in greater numbers to gather out a people for His name. Presently these mighty systems, together with every other opposing force, shall be overthrown by the Lord Jesus Christ at His second coming. Then He shall be glorified in His saints, and admired in all them that believe. When He shall introduce His millennial reign, the Kingdoms of this world shall become the Kingdoms of our God and of His Christ.

We see, therefore, where we are. We of this North Africa Mission are seeking, as God's servants, to carry out His purposes of mercy toward those who have been deceived by false teaching in North Africa.

If we will humbly serve Him, He will work through us, and if we are proud and self-willed He can find or raise up other servants, through whom He will work. May we be willing faithfully to take our little part in this great work of saving sinful men, whatever the niche we may be called on to fill.

We can all pray and sympathise, some can go, others can give or help in various ways. The Lord condescends to have need of us for His work; may we hasten to avail ourselves of the privilege of working with Him.

The reports that follow are intended to help our friends to form some little idea of the details of the work we believe God has called us to do, also to call forth their praises and prayers, and stir up their sympathies to help in every way that they can.

Morocco.

MOROCCO is the darkest and cruellest even of Moslem lands, and it is a joy to know that the N.A.M. has thirty workers there, and that, in addition to these, there are some forty belonging to other societies, who are seeking to let their light shine on those around them. The work has progressed rapidly during the sixteen years since starting in 1884, and this mission has now three hospitals, and stations in five towns, whilst other missionary societies have several medical missions, including one hospital, and stations in ten of the towns of Morocco.

Yet we have to regret that, at a period when every one of the stations is sadly in need of reinforcements, several of our senior missionaries have been obliged to leave their posts through ill-health, and that there have not been others who could supply their places.

We long to see men and women, divinely prepared, who will go out and fill up the gaps, or open up new work, for which there are so many opportunities. There are several large cities far inland in Morocco unoccupied, there are also some millions of the inhabitants in scattered villages which have never been visited, and as yet the Riffs, the Sus, and other Berber peoples are without a single missionary.

Does the old cry, "The harvest truly is plenteous, but the labourers are few," become common in our ears through its frequent repetition? The ear of God is not heavy that it cannot hear the old cry of man's misery. He Who "is of purer eyes than to behold iniquity" lends an ear undulled to these souls who call His name in their darkness. How is it then that we, who were so like them in our sinfulness, should dull our ears both to His call and theirs, and deny them the truth which He intended for them as much as for us?

TANGIER.

Mr. and Mrs. C. Mensink. **Dr. & Mrs. J. H. D. Roberts.**
Miss M. C. Lambden. **Mrs. Boulton.**
Miss G. R. S. Breeze, M.B. **Miss F. Marston.**
Miss E. A. Craggs. **Miss F. R. Brown.**

Mr. and Mrs. J. J. Edwards.

At Home—**Dr. and Mrs. C. L. Terry.**

Miss B. Vining.

Spanish Evangelist—**Mr. A. Blanco.**

Spanish School Teacher—**Miss Vecchio.**

TANGIER forms an important station for missionary work, since it is Morocco's leading seaport town. It is situated close to one of the "Pillars of Hercules," almost opposite to Gibraltar. Large numbers of natives come to Tangier from all parts of Morocco, and even from beyond its borders, for purposes of trade. It is of sufficient size for strangers to remain unnoticed there, and, consequently, those who attend the Mission hospitals or other meetings are not specially marked by Government officials or religious teachers as they would be in a small town.

The past year has been one of considerable difficulty, and on account of the smallness of the number of missionaries, it has been hard to keep on all the work with vigour.

Mr. and Mrs. Mensink were absent at the beginning of the year, and Miss Jay had to come home about the time they went out, and could not go back until this summer. Miss Breeze, our lady doctor, was only able to return in November, while Dr. and Mrs. Terry are still detained in England by Mrs. Terry's health. In this case Tangier's loss has been a gain to the Mission at large, as Dr. Terry has been rendering most valuable help at the mission headquarters, where assistance was greatly needed. Towards the close of the year, Mrs. Mensink's health having again failed, she and her husband felt that they must, with great regret, retire from the field. They were able, however, to remain till a month or two after the end of the year now under review. Fortunately, before they left Mr. and Mrs. Cooper arrived, on their way to Fez, and it was felt desirable that they and Miss Denison, who had come down from Fez, should remain during the summer in Tangier, thus avoiding the heat inland and strengthening the hands of the workers in Tangier.

Mr. and Mrs. Edwards have plodded on with the industrial enterprise just outside the town, and the Spanish work has produced some encouraging results. Of course we miss Mr. Patrick, who for so many years directed the work on the spot, and preached also to the English. We wish we could find some spiritually-minded and wise brother knowing Spanish who might fill his place. Outside the N.A.M. there have also been losses in other societies. The illness of the honoured Mr. W. Mack-

intosh, of the Bible Society, marked the closing months of the year, and his decease in England soon after has taken from Tangier in particular and Morocco generally one who loved the people and laboured for their spiritual enlightenment. Then the return to America of Mr. Nathan, of the Gospel Union, has been a sad loss to that mission in its efforts to evangelise Morocco.

As regards our own Mission, we have found Tangier a rather trying place of residence. It is not very hot there, but the almost constant winds charged with moisture seem to render the climate enervating, and thus predispose people to various ailments which they might resist in a more bracing place.

In spite, however, of all the drawbacks, a large amount of good work has been done which, while at present it may not show very much result, is yet preparing the people in Tangier, and also in many other places, to receive the Gospel message.

MEDICAL MISSIONS.

The medical mission work here has been going on since 1884. The next year Dr. Churcher went out, and its fame is now so well established that the opposition shown from time to time in years gone by has almost ceased.

The **Tulloch Memorial Hospital** is now under the management of Dr. Roberts. He is assisted by his wife, who until recently worked in the dispensary, and by **Miss Craggs**, who, single-handed, attends to all the nursing work and general hospital duties. The twenty beds have been kept well filled, and the occupants have been drawn from all classes of society, and from many different tribes. The work of attending to and treating all these as well as the out-patients has made a considerable draw on the strength of the workers, and is arduous in the extreme from many special circumstances.

The **Women's Medical Mission Hospital** stands in a commanding position on the top of the city wall. It is a large house of two stories, the lower of which forms the dispensary and hospital proper, and the upper one a residence for Miss Breeze, the lady doctor, and her devoted fellow-worker, Miss Marston.

During the first part of the year now under review Miss Breeze was in England on furlough, and the hospital was necessarily closed for in-patients. But the out-patient department was kept open by Mrs. Boulton and Miss Craggs, who gave medicine and advice to all whose cases they felt competent to treat. As soon as Miss Breeze returned to Tangier, many sick women at once came about, wishing to be taken in, and although support is only specially provided for four beds, she had soon to exceed this number, and had, as stated in the report given below, as many as ten in-patients at one time in the hospital.

Those who are acquainted with Mohammedan countries will be able to understand the advantage, as well as the difficulty of getting men and women away from their friends and usual

surroundings, so as to give them an opportunity of quietly listening to the Gospel story of God's grace, shown in His Son Jesus Christ, and they will therefore recognise the cause there is for thankfulness that the hospital work has provided so many of these opportunities.

The hospitals have further done good work as distributing centres for Gospels and New Testaments, since each patient who can read is supplied with a copy of some portion of God's Word in Arabic.

Dr. Roberts, at the commencement of his report, of which a resumé is here given, points out that his hospital is for men only, and for Mohammedans only, no Europeans nor Jews being ever admitted, either as in or out-patients.

The *spiritual* work, which is of the first importance, has been conducted on much the same principles as in previous years.

Twice a week there is a gathering of out-patients, and as many of the in-patients as can leave their beds, for a short service of about half an hour, or a little longer. **Mr. Mensink** has usually conducted this service. Though occasionally, if a well-read *fokih* (teacher) happens to have come up for medicine, and is seated amongst the patients, he may try and interrupt the preaching of the simple Gospel truth with some quotation from the Koran, or some tradition, yet as a rule the men listen with a fixed and earnest attention, that would be a good example to people who attend medical mission services in the home-land.

To each reader is given, after the service, a portion of Scripture, and these are often taken inland to their distant homes. Thus by *hearing* and by *reading*, the truth is being spread abroad through wild Morocco.

Whilst the out-patients probably hear the Gospel only once or twice, the in-patients, on the other hand, must hear it many times and consequently more lasting results may be expected in the case of these.

First, **Dr. Roberts** generally has half-an-hour's reading from the Bible with them every morning. Then every evening **Miss Craggs**, or one of the lady workers, holds a service for them, when she not only sings Arabic hymns to them, but also teaches them both hymns and texts. When the words have been learned by heart, the truth cannot be so easily forgotten. Further, every Sunday **Dr. Roberts** conducts a service in the wards, occasionally getting some fellow-missionary to give the address, so that a fresh voice giving the same truth in a different manner may perhaps arrest attention.

As to the results of all this preaching, **Dr. Roberts** regrets to have to say that he has during this year seen no real conversions, nor change of life, and thus it would almost seem that the only outcome is that two hundred or more of the Moorish men have increased their responsibility by knowing the truth and rejecting it. However, since not only the missionaries on the spot, but also the supporters of the beds, and many sympathisers at home, are praying daily for these patients, one cannot but believe that some at least of these two hundred may ponder the truth they have listened to, and may yet be among those who believe and are saved.

Medical Work—

Number of out-patients seen2,039

Number of in-patients 205

This gives an average of ten patients in each of the twenty beds. The number of cases requiring operations under chloroform has been about the same as in other years. Some of these were naturally of more interest than others. One old man, for instance, had a large tumour, weighing eight pounds, removed from his back. Before the wound left afterwards had healed up, he went out of the hospital to return to his wife and family, who were in danger from robbers during his absence.

Another patient was a man sent to Tangier by the lady missionaries at Tetuan. His hand had been blown off by an explosion, and it was necessary to amputate his arm at the wrist.

Several eye operations were successfully performed. Another case of special interest was that of a man who met **Dr. Roberts** one day in the town, and threw himself down before him, and made him accept a present of some eggs. The poor man had a large tumour on the side of his neck. He was admitted to the hospital, and the operation, necessary for the removal of this, was done. When the patient finally left he was a changed man in many ways, especially in the interest he showed in the Gospel.

Looking over the year's work, there is much reason that both workers and friends should thank God, inasmuch as He has privileged the former to do the work and the latter to provide means for carrying it on.

Miss Breeze writes in her report as follows:—"I arrived again at Tangier in November, 1899, and the greater part of the first month was occupied in necessary cleaning and repairs. We were not, however, left undisturbed, for there were frequent inquiries as to when we should resume work, and when the workmen were still in the house, a poor young woman was brought three days' journey on mule-back with a doubly broken arm and a bullet wound, besides complications. Of course I had to take her in, and make her as comfortable as possible under the circumstances.

"We really re-commenced work in the beginning of December, and desire to render hearty thanks to the Lord for the blessings of the past five months. Though we should so much rejoice to do so, we cannot report any definite conversions. But there has been on the part of those who come on out-patients' days for medicines, and also of those who reside with us for treatment, a spirit of quietness, of readiness, and sometimes of terrible eagerness, to hear the message of salvation to sinners. We have all felt that never before, in the short history of this work, has there been such continued manifestation of a readiness and willingness to hear the messages from God's Book.

"Their own individual sinfulness, the futility of any efforts of their own to save them, the need of the shedding of blood for forgiveness, and our Lord's offering of Himself for them, with His present intercession, are plainly put before them, and though many find these truths unpalatable and very hard to a self-righteous Moslem, still they listen and want to hear more.

"I also think that the past few months have given tokens of an increased confidence in us as friends, as well as greater trust in regard to treatment of their bodily ailments. If they do not improve in health, they think it is because I *will* not cure them, and ask what they can do to soften my heart. They do not understand that there is a limit to all medical skill.

"Our **out-patients**, who are received three times weekly, have come in good numbers, there being sometimes as many as sixty or seventy women and children. Twice a week there are two addresses given, so that those who come early may go early; and it is not uncommon for several women to be found sitting out on the doorstep at 5.30 a.m. in the chill morning air, so as to have first turn, though they know they will not be seen till 8.30 a.m., or later. The remaining morning is kept for village women only, and they are addressed in groups, as they are rather dense; but all have shown great eagerness to listen to the speaker.

"Our **in-patients** have been a great source of pleasure to us. We have never had such contented, happy, pleasant people. They have been of all ages, from the baby born here, to the old woman of seventy; and of all classes, from a *shereefah* (descendant of the Prophet), of great local importance, to the beggar of the streets. But there has been scarcely any friction or trouble. For these blessings we thank the Lord. He kept them in control. We also thank Him especially for the great encouragement we have had in them spiritually. Several seemed really to accept the Lord Jesus as their Saviour, and though I do not suppose but that there is a great deal of the old religion still clinging to them, yet we trust they have saving knowledge of Christ. Two of these were starting on a return journey of three days, and **Miss Marston** had prayer with them for journeying mercies. They went by a particularly dangerous road, but no sign of trouble came near them, and when they reached their journey's end they said, "See how Jesus kept us; we will always henceforth trust Him."

"We have, I believe, only four beds supported, but have had in ten patients at a time, some sleeping on matting on the tiled floor, and though the very poor do not mind this, I do, as it is difficult to reach and treat them in that position.

"**Houses are visited** regularly by **Miss Marston**, who, when giving out the medicines to the women, finds out where they live, and often visits them as a friend. Except in cases of sickness or trouble, she only goes regularly to those who are wishing to have some spiritual talk. So much do the people understand this, that they would be much astonished if she went away without telling the words of "Sidna Aisa." I only visit in cases of

sickness, as I must reserve my energy for work others cannot do. One day I was asked to go and see a girl. But, on getting there, the next day, I found she was dead and buried, and all the friends were there to mourn. I thought the sooner I left the better; but I was pulled down to sit on the floor, and they said, "You must tell us the words of Jesus." There were seventeen women present, and though I had a bad throat, I felt I dare not refuse. How they listened!

"During five months, December to April inclusive, there were:

Out-patients (about)	1,650
In-patients	19
Visits paid to the Sick in their Homes	59

"My fellow-workers are: **Mrs. Boulton**, who comes three times weekly to give addresses and do the dispensing, besides helping with operations; **Miss Marston**, who gives anæsthetics, helps with dressings and dispensing, visits in the homes of the people, and addresses both our out and in-patients, besides doing all the multifarious duties of a foreign hospital. I thank God for the loving help of these sisters; but there still remains great need of a trained nurse in this part of the work. Particularly is this need felt in operations. We would gratefully thank all donors of money for beds, drugs, and general expenses, and also for gifts of dolls, bottles, and old linen. We can easily use much more of all these.

"Finally, and above all, we would ask the prayers of God's children in the home-land for the workers and for the work. In this stronghold of Satan we very specially need prayer, that our faith may be strong and our spiritual life deep. There is great need of believing wrestling with God for the conversion of Mohammedans, and for an outpouring of a spirit of conviction of sin and need of a Saviour."

WORK AMONG SPANIARDS (TANGIER).

Since Mr. Patrick returned to England two years ago, **Mr. Blanco**, the Spanish evangelist, has laboured diligently amongst his fellow-countrymen, assisted by the advice of one or another of the other missionaries. His English wife has cordially aided him in his work, and **Miss Vecchio** has made the Spanish day-school her principal business. Miss Brown spent last summer in England, after several years of diligent toil. She returned in October, and resumed her various meetings, classes, etc. During last winter a Christian sister, Miss Harvey, has also helped in the Spanish work.

Mr. Blanco's report of his work for October gives an idea of its character throughout the whole year. Beside the regular preaching services in the Iron Church on Sundays, he conducted a variety of other meetings amounting in all to twenty-three, in addition to which Mrs. Blanco took ten others. He mentions that at one Sunday evening Gospel service as many as sixty-four were present, and at a meeting in his own house as many as sixty-one on one occasion.

He reports the Spanish converts as having made satisfactory progress, and his heart was cheered by the way in which some of them took part in the prayer meeting.

One candidate for membership who had been three months on trial was, after examination by Mr. Mensink, baptised and admitted into the Spanish church.

A Spanish priest who professed conversion came over from Spain and gave further encouragement. He has since returned to his own country. Mr. Blanco also had lantern meetings, which drew together a fair number of people, and he did a certain amount of visiting. Mrs. Blanco conducted a mothers' meeting which, though small, was attended by a rather superior class of women. She also had a Sunday-school, attended by twenty-six children, and she visited amongst the people.

Later in the year another Spanish priest who professed conversion came to Tangier with his wife, and has assisted in the Spanish work. The difficulty in his case is to find him some employment by means of which he can support himself while doing Christian work in his spare time.

Miss Brown writes:—"In reviewing the work and our experiences of the year that is past, there is much cause for praise to our faithful God. We have often been reminded that the servants of God at home have neither forgotten us nor our work. We have been encouraged by their prayers, sympathy, and help, and we give thanks to God for them.

"The discouragements in our work are indeed small in comparison with the encouragements. We have been painted and humbled when some for whose salvation we have prayed have denied their Master or followed Him afar off, but we rejoice to see others following faithfully where Christ leads.

"Two backsliders have returned to the Lord during this year—a husband and wife. The woman especially seems very true and whole-hearted in her desire to serve the Lord, and is proving quite a help to me in the women's and girls' meetings, and is ever ready to lead in prayer and testify for the Lord.

"During the winter months meetings have been held every night in the Iron Church by one or another of our number. Beside the Sunday Gospel services, Mr. Blanco has given lantern lectures on the life of John Bunyan, which the people have very much enjoyed. He has also had meetings for Jews on Saturday evenings. One or two of these are interested in the Word of God, and one has professed conversion and asks to be baptised. Three members of my Women's Sewing Class are, I believe, converted, but they have not yet grace enough to publicly confess their faith.

"In my Young Women's Bible Class the attendance has been regular since last November, and there are some hopeful signs. One girl who was utterly worldly and given up to vanity is a good deal altered. She used to come to the night school, but avoided the Bible Class. Now for some months she has been rarely absent from the latter, and is much more seriously inclined than formerly.

"Each Sunday afternoon I distribute from 200 to 300 of the "Good News" in Spanish, also portions of Scripture, in the shops, taverns, and streets of Tangier, and have told the old, old story to groups of persons as the Lord gave opportunity.

"Mr. Blanco has had the joy of baptising three men and one woman during the year; two of these have professed conversion through his preaching, the other two being an ex-priest and his wife. The priest says he was awakened through the study of God's Word while still in the Romish Church."

The **Mission Day School**, under the care of Miss Vecchio, is encouraging. It has now been open for five years. During that time 274 different children have been under instruction. The average attendance during the last year has been about forty, but a much larger number than this are, of course, on the books, and are more or less under instruction. The children have learnt a good deal of Scripture, and can repeat sixty-two of what are known as the "hundred texts" which are in use in Ireland for the instruction of Roman Catholic children there. They can also repeat a number of other portions of Scripture.

It is evident from these reports that a very considerable amount of work has been done amongst the Spanish population. Already some fruit seems to have appeared, and we do not doubt that much more of the work that has been done will bear fruit also later on.

INDUSTRIAL INSTITUTE, NEAR TANGIER.

It is over two years ago since Mr. Edwards moved up to Tangier from Casablanca, in order to begin the Industrial Institute there. He was fortunate in securing a piece of ground sloping down towards the Straits of Gibraltar, and with a lovely view across into Spain. There were already a house and some other buildings standing on the ground; these he has renovated and enlarged, and the land, which was in rather a neglected condition, has been cultivated and planted with fruit trees, vines, etc., while a certain number of cattle have also been kept. Some orphan boys have been gathered, and meetings have been held amongst the men employed on the ground.

Mr. and Mrs. Edwards have worked indefatigably, and a very great outward change has been wrought by their labours. They have found the work, however, a very considerable tie, and would be glad if they could be relieved of the more secular part of it, so as to devote themselves more to the spiritual. We hope that in some way or other this may be accomplished.

We give the following extracts from **Mr. Edwards'** report:—"The months of another busy mission year have passed by very rapidly, without monotony or dullness of any kind, which bespeaks the deep interest of the work in hand, as well as its diversity. We find a certain relaxation in the constant change of occupation which is forced upon us in the Industrial Institute; and our Dublin Auxiliary friends have this year provided

us with our most profitable diversion from the daily routine, by appointing a simultaneous noon prayer meeting at the throne of grace. When it is noon by Dublin time, we all, in spirit, if not always in form, meet together to supplicate our Lord for each member of our Volunteer Prayer Union, and for His continual blessing upon His work in North Africa. This has been a means of grace to us, and a real incentive to more concentrated effort to win souls.

"Since our last report was written, we have secured the services of a qualified native teacher, a Christian man, who is now instructing the orphans in the Arabic language, the Word of God being the chief text-book used. This has given a considerable impetus to work amongst the children, and has enabled me to devote my efforts more to adult work.

"I am sorry to say that in the early spring of this year the work amongst the boys suffered somewhat from outside interference. We lost four of our most promising lads, two of whom we believe were kidnapped by some ill-disposed people. We have not been able to trace them at all, which has been a keen disappointment. But, thank God, one "wanderer" has returned to the "Home," and after about a year's peregrinations and privations he is better able to appreciate our kindness. New boys have also come into the Orphanage, so that we number about the same as last year.

"In connection with the Orphanage and the clothing of the boys, Mrs. Edwards very heartily thanks our kind friends in Dublin, Dalkey, and Dover for their continued supply of native garments, which are always appreciated and valued; also the new friend in North London who was provoked to "love and good works" by reading last year's report of our work.

"The orphans' evening class for definite instruction in the Scriptures has been held as usual by Mrs. Edwards, who has also taught them many new hymns. The superintendence of the boys' food and clothing has also fallen to her wise management, and I feel specially thankful for the sound health and strength which have enabled my wife to oversee all these things.

"With regard to the agricultural part of the work, I may say that we have again planted many hundreds of fruit trees, besides thousands of vines; and the expenses of the Industrial Department and Orphanage work have once more been met without recourse to the general funds of the Mission. Again we must ask for patience and time to permit the trees to grow. In another three years, with God's blessing, we may hope to get some adequate return for the capital expended. We are grateful to those friends who have undertaken to support an orphan, and we pray that soon all may be similarly provided for.

"It has been my part to instruct the teacher and workmen, also on Sunday evenings to hold a Gospel service in Arabic for all who may be present on the premises, both young and old.

"During the year we have employed a native colporteur to distribute the Word of God free of charge in those parts of the country not open as yet to Europeans. In this way hundreds of portions have been given away to the "reading" people in the mountains around Shawan, and in the Berber town of Shawan itself, in Al Ksar amongst the Beni-Hassan tribe, and amongst the wild Zemoor people in the forest behind them. The Beni-M'teve, near the city of Mequinez, were also visited, as well as the villages along the routes taken. One of our men was imprisoned for a few hours by a fanatical Basha, on the suspicion of helping us in the work of the Gospel; but better counsels prevailed, and the man was released before sunset.

"In September last, in company with a native Christian and an enquirer, I was able to go through the heart of the bigoted Anghera country; the people received us with every respect, and willingly accepted the Gospels from us. Many open-air meetings were held and short addresses given; the people in most of the villages assembling round my tent to hear the message.

"In some of the large villages visited, as many as fifty lads were attending the school-house, which is generally an enlarged native hut built with mud and stone. Most of those attending school could read our books fluently, and great was the competition among teachers and taught alike to secure the Gospels we gave them.

"The seed thus sown must in due time bear fruit, if we are patient and not too eager to see if it has taken root. May we learn a lesson from Nature and give the Lord time to work!

He is more careful of His sowings than we are, and more desirous of fruit than the most ardent of missionaries. Thank God, good seed has been sown in Morocco. May the Lord preserve us from the tares."

MOSLEM GIRLS' SCHOOL—TANGIER.

Miss Jay writes:—"During the past year the girls' school has been closed, owing to my absence in England on account of illness. But Mrs. Farah, my Syrian helper, has continued the work among the children, spending her mornings in visiting them in their homes, and in teaching both the girls and their mothers. Mrs. Farah has sent most interesting reports of her work; she has met with much kindness in the homes of the children, and writes that the girls remember well what they learned in school, and are most anxious to return. Mrs. Farah has also regularly visited the sick amongst our children or their families, and those in special trouble or difficulty; she also reports many visits to our married girls, which are of special interest. In Morocco the girls are married very young, generally between thirteen and fifteen years of age, so that already several have left the school, and are settled in homes of their own in Tangier and the neighbourhood. In these houses we always have a specially warm welcome, and it is cheering to find that, as a rule, our girls make good wives.

"In all the homes visited Mrs. Farah reads the Bible to the women, and puts the Gospel simply before them, besides hearing any of the girls who are present repeat their hymns and texts of Scripture; she has indeed been most earnest in her labours amongst them."

ITINERATION.

On account of the weakness of our staff in Tangier, there has not been so much opportunity for itineration from this locality as might otherwise have been the case. Nevertheless, a not inconsiderable amount of work has been done.

On some occasions Dr. Roberts has camped out in the villages not very far from Tangier, so as to be able to attend to the Medical Mission there, and at the same time to do a little country work. Miss Craggs also has on one or two occasions paid visits in the country, as have some of the other workers. Miss Jennings, though stationed at Larais, has from time to time come through to Tangier, and Mr. Bolton, though he has made Tetuan his headquarters, so as to have the advantage of going out with Mr. Miller, of the Bible Society, has also visited certain parts of the country between there and Tangier. Thus in various ways the light of the Gospel has been shed in Tangier and the neighbourhood.

CASABLANCA.

Dr. and Mrs. G. M. Grieve. Mr. and Mrs. H. E. Jones.
Mr. H. Nott. Miss L. Sexton.

Miss A. Watson.

CASABLANCA lies on the Atlantic coast, and is our most westerly station. It has been occupied now for a period of about ten years, and during the greater part of this time a **Medical Mission** has been conducted by Dr. Grieve, with the assistance of the other missionaries. Towards the close of the past mission year the **hospital** built by Mrs. Grieve's father has been opened, so that our friends at Casablanca are now able to receive in-patients, and may look forward to more satisfactory results from their work, both spiritual and medical. The **dispensary**, formerly held at Dr. Grieve's house in the town, has now been removed to the hospital, which is about ten minutes' walk from the city gates. Those who know something of the unpleasantness of a gathering of dirty, diseased people in a warm climate can appreciate the advantage of the new large and well-ventilated room in which the address is given to the patients. A flag is run up over the hospital as a signal on the mornings on which the dispensary is open, but it is lowered as soon as the address given to the patients commences, and after that only very urgent cases are admitted. The attendance varies greatly, but the average for the year is about twenty-five daily. As is always the case with our medical missions, many of the patients come from long distances, not a few of these having gunshot wounds, diseased bones, and other similar complaints.

Dr. and Mrs. Grieve were absent on furlough a good part of the past year, but Dr. Oliver, Mrs. Grieve's brother, very kindly

attended to the patients while they were away, so that the work was not stopped. The addresses were given in turn by **Mr. Nott** and **Mr. Jones**. **Miss Watson** and **Miss Sexton** also helped in dressing the wounds and making up the prescriptions.

Three **classes** are usually held, one for women, one for girls, and one for boys, but owing to sickness and other causes, they have not been conducted regularly during the past year.

There are now many open doors for **visiting** among the secluded women of the better classes, and it is hoped that still more houses will be reached in the future. **Miss Sexton** has sent us interesting accounts of this difficult work month by month. We praise God for what she has been able to do. A different work, but one no less pleasing in the sight of God, is that of **visiting** the very poor who are to be found in little huts both inside and outside the town. This also has been carried on. The **shops** and **cafes** have been regularly visited by **Mr. Jones**. He makes friends with the owners, and seeks to tell the Gospel to those who will hear, and leaves Scripture portions with any who can read.

A good deal of **itinerating** has been done from Casablanca in the villages near, and some also in more distant parts of the country. **Mr. Nott** and **Mr. Jones** have made many short journeys in the immediate neighbourhood, and have reached about thirty villages, so that the words of life have been preached to hundreds and perhaps thousands of sinful Moslems. Gospels have been left with the educated men met with on these journeys. Towards the end of last summer **Mr. Nott** took a long journey into the **Tadla** district of the **Atlas Mountains** with **Mr. Lennox**, of the Southern Morocco Mission. That part of the country is most difficult to reach, and the tribes are wild and lawless in the extreme. There was some fighting going on among them during **Mr. Nott's** visit. An account of this interesting journey was published in **NORTH AFRICA** for January. Few if any of these people had ever heard the Gospel before. Let us hope that the truth then declared in these wild regions may be blessed to some precious souls.

TETUAN.

Miss A. Bolton.

Miss A. G. Hubbard.

Miss F. M. Banks.

Miss I. de la Camp.

For Itineration, etc.—**Mr. W. T. Bolton.**

THE work at Tetuan is full of encouragement. The seed-sowing has been going on here since 1889, and it seems now as if the harvest were commencing.

Miss Bolton writes as follows: "At the beginning of the mission year we had a great many changes. **Miss Banks** went to England for six months, and I took up the dispensary work, until later on **Miss Hubbard's** illness necessitated its being closed for a time. Just then the first Spanish converts were baptised and came to the Lord's table with us, and the Spanish work began to assume a different aspect. As this caused some stir in the town, we wondered if it could have anything to do with the report which went through the whole Moorish quarter the very next day, namely, that all Moslem women found coming to us would be taken to prison and beaten. As we had closed our doors at the time, we do not know to what extent the people were afraid, but during the next five months large numbers came to us. The women belonging to the sewing-class, however, stayed away for six or seven months. . . .

"For some time those who have been **visiting** the people in their homes have remarked how constantly the Book is asked for, and they are invited to read. In the dispensary, too, it is the usual thing to hear the people most earnestly say, 'You are right, you are declaring truth.' Undoubtedly they are beginning to see that outward religion is powerless to arrest the progress of natural corruption. So great has been the attention during the last few weeks that we are on the look-out for enquirers.

"To turn to the **Spanish work** for a moment. Throughout the year there has been a steady increase in both the Sunday meetings and day-school. From the home of two who were baptised last May, six or seven others have been won, some of whom have been baptised, while others are waiting. The prayer-meeting has become a very bright gathering."

Miss Banks writes: "After a summer furlough in England, I came back to Tetuan in October to find more than enough

to do waiting for me; and my busiest months in Morocco have been passed since then.

"The **dispensary** has been well attended, and the people are growing quieter and more attentive, though nothing will induce some of the *fokihis* to enter the waiting-room and join in **Miss Hubbard's** Bible-reading and explanation. From thirty to fifty, and sometimes as many as sixty, people come each morning, if it is good weather, so that we see a hundred a week at least. Many houses open to us through these patients.

"This winter we have been 'fishing' for the **boys**. First we began with a tea-party to eight or nine weekly. We gave half-an-hour's Bible teaching, and then unlimited tea and bread. This was so much appreciated that we soon had to form two classes with fifteen small boys and twelve big ones, who are also learning to read now nightly, though only six are really persevering. They love to come, and we are so glad to have them, for we have always had so much difficulty in keeping boys in classes before.

"**Miss De la Camp's** school for **Moorish girls** is held three afternoons a week. They are bright, *extremely* lively children. One of the two tiny ones solemnly repeated the twenty-third Psalm to us. Text and hymns they soon learn off, and they love singing. They first have a little Bible lesson, and repeat some of their texts and sing, and then they learn to read and write. As very little attention is given to girls here, they really do seem to appreciate kindness, and they are very affectionate and lovable, and *good*, when they don't forget.

"A **class** for **Riff girls** has been well attended, but in summer they go off to the villages. We have also a **sewing-class** weekly for **Moorish women**.

"We seem here to be incessantly sowing the seed of God's Word in men's, women's, and children's hearts, and we are waiting on God that He may send down the Holy Spirit in power on us, His children, and them, His creatures. At present we have many opportunities for bringing the truth before them. In the unsettled state of the country these doors may shut soon. May men and women be born again amongst them, and be able to teach their brethren before that day comes, is our prayer."

Mr. Bolton has found Tetuan a more convenient place from which to **itinerate** in the **Anghera** country than Tangier; and in company with **Mr. Miller** has taken some very interesting journeys amongst the native villages where Scriptures have been sold or distributed and the Gospel proclaimed. He has made his home with some Spanish converts, and has thus been enabled to help them and to improve his knowledge of Spanish. He has been able to help his sister and other workers in Tetuan in various ways between the periods spent in visiting the country folks.

LARAISH.

Miss C. S. Jennings.

Miss K. Aldridge.

LARAISH was re-opened as a North Africa Mission Station less than two years ago, after having been closed for about ten years. The work during the past mission year has, therefore, been to a large extent new work, but already there seems to be much reason for encouragement. The mornings from eight o'clock until midday are devoted to **medical work**, and good numbers have attended during the year.

Miss Aldridge has sent us some details of the work:—"We tried to get the children to come altogether at about nine o'clock, hoping thus to get a sort of **class** with them in time. Lately more people have been coming from the surrounding villages, and reading men from both town and country have come from time to time to read with us, and have taken Gospels away with them.

"The giving of medicines has opened the way for a good deal of **visiting** in the houses of those who are not allowed to go out, and from this has grown a **girls' sewing class**, very small it is true, but still a beginning. At first both children and mothers were a little suspicious lest we might be going to sell the garments in the market when finished. When they were assured that the garment would certainly be their own, many were the requests to be allowed to sew at home, in order to hurry matters.

"However, we got a few to persevere week by week, and when at last the things were finished and *taken home*, they got confidence in us, and others asked to be allowed to join. In fact,

had we had a suitable place, we should have been able to start a class for the mothers too, but it would not have done to let them sit in the middle of the house where anyone coming to the door might see them, and we had no other place. For the children this did not matter so much.

"Besides the Moorish work, visiting has also been done amongst the **Jews**, of whom there are between one and two thousand. A number of young Jews came pretty regularly every Saturday, and we had good times reading and teaching until they were forbidden by the rabbis. After that they came more cautiously, and only one or two at a time. Some of these have shown much interest, and there is one of whom we feel very hopeful. Much more could be done for the Jews if we could include them in the medical mission—many have asked for this, but so far we have not been able to manage it.

"A little has been done for the few poor **Spanish families** living here. An attempt was made to gather the children for a class on Sundays, and other efforts were made, but this work too calls for patience. The people are afraid, and are quite in the power of the priests.

"Amongst the country people who come to us there are a good many **Riffs**, who have settled in small villages round about, and we also have Arabs from the south of Laraish, where there are numbers living in tents, and constantly on the move with their flocks. We have visited a little amongst these, and hope to do so oftener later on."

In addition to their work in Laraish itself, **Miss Jennings** and her friend **Miss Parkinson** have done a great deal of **itinerating** in the country between it and Tangier. **Arzila**, a small coast town to the north of Laraish, has been frequently visited by her, and large numbers have come to receive medicines.

Miss Jennings thinks that a few hearts in **Arzila** are receptive of the truth; and besides the poor widow **Sofia**, she trusts a Jew in whose house she lodged is also believing in Christ as his Messiah.

The Arab tent villages which lie on the lagoons along the Atlantic to the south of this station, form a distinct feature, and offer a new field for mission work. **Miss Jennings** spent a busy and happy Sunday in one of them, and received a warm welcome from the people, and was asked to return in the summer.

FEZ AND SIFROO.

Miss M. Mellett. **Miss S. M. Denison.**
Miss L. Greathead.

At Home—**Miss I. L. Reed.** **Miss M. Copping.**

THIS is the first year in which we have had to report on the work here without having to record **Miss Herdman's** share in it. It was just at the close of the year preceding that which we are now reviewing that she was called home to her rest and her reward.

Miss Mellett and **Miss Denison** have spent most of the year in Fez, though they have not given up their purpose of returning to Sifroo when the staff of workers in Fez has been reinforced.

These three sisters have maintained the work here during the year. The native colporteurs who were employed by **Miss Herdman** have been superintended mainly by **Miss Mellett**, and we are thankful to say that their support has been provided from special gifts for this purpose.

It is not desirable to comment in too great details in regard to these men, as it might bring upon them persecution from those in authority. **Miss Herdman's** presence, of course, has been sorely missed at every turn. She had had so many years of experience, and was so proficient in Arabic, that it is impossible for anyone to fully take her place.

Miss Mellett has been encouraged by the work done by the colporteurs, so far as she has been able to follow it up. One or two of them have not been satisfactory, but the others have gone on fairly steadily.

In Fez we have not only been deprived of the help of **Miss Herdman**, but **Miss Copping** also has been away during the whole of the year. She was already very much run down before **Miss Herdman's** death, and was even then planning to go on a visit to her brother in America. The shock of **Miss Herdman's** death tried her severely, and it was found desirable for her to spend a considerable time with her brother in Florida.

She has now, however, returned to this country, but our honorary physician thinks her health is by no means strong enough for her to go back to mission work.

Miss Copping, after working several years in Fez, left us to labour for a time with a friend of hers in India. She found the climate of India, however, very trying, and on account of the weakness of her heart was unable to go to the hills for change and refreshment, as many do. She consequently returned to her work in Fez, though not at all in robust health; still, as she had a knowledge of the language, and was an enthusiastic medical worker, it was felt wise to let her go back. We fear now there is no prospect of her being able to return as a worker to the mission field. This is a very great trial to her, as she longs to use whatever strength she has in the service of God in the foreign field. There is, however, always the danger that the work of one who is not in good health may be more than counterbalanced by the time which other workers may have to spend in nursing such a worker when ill. We would very specially commend **Miss Copping** to the prayers of our friends. She has worked indefatigably, and can ill be spared from the needy mission field.

After various proposals it was finally decided for **Mr. and Mrs. Cooper**, who have been labouring in Tripoli, to go to Fez with a view to his specially taking up the superintendence of the native colporteurs there. There was, however, some unavoidable delay in **Mr. Cooper's** going out to Morocco, and when he reached there in the spring, it was decided to postpone his going up to Fez till the autumn. This seemed desirable for several reasons. First, the hottest weather was just coming on. Second, **Mr. Cooper**, though not new to North Africa, was new to Morocco, and it was desirable for him to have a little experience of the country generally before going to this important inland station. Third, it gave an opportunity for him to help in the work in Tangier, and gain some little medical knowledge under **Dr. Roberts** in the hospital. It was, therefore, arranged for some of the colporteurs to come to Tangier. After a short time some of them returned, but others are working in that neighbourhood. We hope that this autumn **Mr. Cooper** will be able to go on to Fez, and that the work may then be pushed on with renewed vigour.

Very little work has been done in Sifroo during the past year, partly on account of the workers being in Fez, and partly on account of the very strong opposition on the part of a local official. **Miss Mellett** and **Miss Denison** are, however, hoping that these difficulties may be removed, and that they may be able to return to this very interesting and encouraging field of labour.

Notwithstanding **Miss Copping's** absence, **medical work** has been carried on by the other workers, as have also the **classes** the **visiting**, and the **speaking to the patients in the dispensary**. About the end of the year now under review **Miss Greathead** and **Miss Mellett** came back to England for furlough, and **Miss Denison** came to Tangier for the summer.

To the **Girls' Sewing Class**, held on Monday afternoons, about thirty came. They had a Bible lesson each week, and learned texts and hymns. **Miss Greathead** mentions a little girl of only four or five who could repeat texts very well. These girls know very well that Christ came, and what He came to do for them.

The **boys** come for their class on Friday afternoons, after the services in the mosques have been held, Friday being the day of the week which most nearly corresponds to our Sunday. The boys are of all ages from four to fifteen, and many of them can repeat quite a number of texts and hymns.

Amongst the **women** who were visited in their homes there are several who understand the truths they have been taught fairly well, though for the present they may not have accepted them for themselves.

As an instance of the faith which these poor creatures put in their good works, our sisters report that one of them said, "Do you mean to say that after we have fasted through the month of Ramadhan we shall not enter heaven?"—so thoroughly ingrained in their minds is the idea that their fastings and good works will purchase paradise. It is a great mercy, therefore, that line upon line, precept upon precept, they are being taught the glad news that, not by works of righteousness that they have done, but, through the finished work of Christ alone, can they find acceptance with God.

Algeria.

THIS country was the first entered by the North Africa Mission, and for some years the number of missionaries steadily increased. Then French jealousy of everything English began to show itself, and it was thought desirable to transfer some workers to other parts of the field, and not to send many new labourers to Algeria. This movement seemed to reach its height about two or three years ago, when it was apparent that the bigoted Roman Catholics and those with Anarchist sympathies were making common cause against all who were not Roman Catholics, whether English Missionaries, Jews, French Protestants, or Freemasons. The English Missionaries, though still frequently attacked in the papers, are hardly so prominent as others who are outside the party who call themselves Nationalists.

The conflict still rages, but thus far civil war has been avoided, and we trust that this movement has done its worst. People are beginning to see the real objects of the campaign, namely, to capture France politically again for the Pope. It looks as though this plan, which has been maturing for years, has failed, but the position is even yet not free from danger. We still need to pray that France and her colonies may be delivered from their enemies; and we still need to proceed with great care and prudence, so as to avoid rousing opposition. It is in the main owing to French interference that all our stations in the province of Oran, in Western Algeria, are closed, though during the last year the one in Oran itself had to be abandoned through the failure of the health of one of the workers there, and our inability to find another companion for her fellow labourer, who has since been transferred to Susa, in Tunisia. It is most lamentable that in this district, with over a million souls, there is no missionary to the natives. It seems almost incredible that within three days' journey of London, the metropolis of all Christian effort, there should be a province with a million people left to die without the Gospel; yet so it is. For though the work has difficulties, the province is not closed, but it is the labourers that are needed and cannot be found.

In spite, however, of the paucity of workers in Algeria, the Lord is working through those who are there, and important and blessed work has been done.

Mr. Cuendet has completed the translation of the whole of the New Testament into the Kabyle language, using Roman characters, and for the first time in the world's history this Book has been put into the Berber tongue. Since the year closed, the remaining portions have been put into the hands of the Bible Society, and are now being printed. This fact is one which calls for the deepest gratitude to God.

Among the Kabyles in Djemâa Sahridj a work of grace still makes progress, notwithstanding much to hinder.

Miss E. Smith and Miss Welch have also been encouraged in their work amongst the Kabyle women and children in Algiers.

At Cherchell Miss Read and Miss Day continue their labours, and large numbers of women and young people are brought under the influence of the Gospel.

The work in Constantine has been considerably strengthened by Mr. Short and Mr. Smith's presence, and a fair amount of itineration has been done in the country round.

Towards the close of the year Mr. and Mrs. Pope returned to Algiers from Susa, in Tunisia, where they had been stationed for over three years.

Some details of the work in the various stations will be found under their respective headings, and call for gratitude to God and prayer for further blessing.

ALGIERS.

M. and Mdme. E. Cuendet. **Miss E. Smith.**
Mr. and Mrs. W. G. Pope. **Miss A. Welch.**

ALGIERS has a very mixed population. With its suburbs it has probably not much less than 150,000 inhabitants, but a large proportion of these are Europeans, many of whom are very poor, having come from the countries on the north of the Mediterranean in the hope of finding employment. In this they have to a very large extent to compete with native labour, and the consequence is their pay is but poor, and they are often out of work.

The strong anti-Jewish movement seems to have in some measure subsided. There is no one specially labouring just at present amongst the thousands of Jews of either Algiers or Algeria, the agent of the London Jews' Society having been withdrawn from Algiers some little time since.

The native population is partly Arab and partly Kabyle, the latter probably outnumbering the former.

Our work in Algiers has of late been almost entirely confined to the Kabyles, but Miss Trotter and her companions have worked diligently among the Arabs. Now, however, that Mr. Pope and his wife have returned to Algiers, and have the assistance of Ayoub, the native convert from Mohammedanism, who was formerly helping in the work in Egypt, we trust that some-

thing may be done for the Arabic-speaking men here. Mr. Pope also hopes that some work may be undertaken amongst the Jews and the Europeans.

The following reports from Mr. Cuendet and Miss E. Smith and Miss Welch will give a few encouraging particulars with regard to the work here. Mr. Pope having spent most of the year at Susa, the greater part of his report is under that station. He, however, gives us a few particulars as to the recommencement he has made in Algiers.

Mr. Cuendet sends the following account of his work:— "It is with much praise and thanksgiving that I look back to my mission work during this past year in Algiers; not for many visible results, but for the great privilege I have again had of being able to proclaim salvation through Christ to many souls.

"The Lord has wonderfully guided me in taking a much larger and more convenient hall than the one I have had for the last seven years. I have had in it this winter good, regular meetings for men, and Bible-classes for boys. Besides some men and lads who have attended the meetings more or less regularly, a great number have come in who had never heard the Gospel before; not only Kabyles, but other Berbers who understand the Kabyle language well, such as Mozabites and negroes from Ouargla, quite in the south of the Sahara. The attendance at the meetings has sometimes been two or three men only, but many times I had between fifteen and twenty and even more. During the month of Ramadhan I had about sixty

people at each of the meetings which were held twice a week. Two young men who have been baptised by the 'Peres Blancs' in Kabylia, and who are studying in Algiers for their *brevet*, have also come for some time to the meetings. I have had long talks with them, and one of them gave me much reason to hope that he would come to the true Light. Let us pray for these young men, for I feel very sad that they should have left Mohammedanism only to embrace Romanism.

"The average number of boys coming to the Bible-classes is about ten, although more than fifty names have been inscribed. Some of them can now repeat by heart a good number of passages of the Scriptures, and they know some hymns well. The greatest difficulty with the boys is that they always think they ought to be paid for coming to the classes. I tell them that the best payment for them would be a *new heart*.

"I have also very often used my hall as a place where I could go in with the Kabyles privately to read the Bible and speak with them; and sometimes I have got some help from them in my translation of the New Testament.

"The students of the *medersa* of Algiers, who used to come to my meetings, have not been very often this past year; but I had better times with them in visiting them in their rooms. In the shops, and especially in the Kabyle cafés, I have had many good opportunities of preaching the Gospel, and here and there I met with men who looked very interested and impressed. About two months ago the authorities of the town forbade gambling in the Kabyle cafés. This I find will be a great help to the preaching of the Gospel. Those who were gambling did not listen, and gambling was very common in the cafés.

"In the department of **translation**, I have sent to be printed during the past year the two Epistles to the Corinthians, and have got ready all the other Epistles as far as the Epistle of Peter. I hope, that before long we shall have the whole New Testament printed in Kabyle. I specially ask the prayers of my Christian brethren for this department of my work, as I feel a great responsibility in doing it. I only wish it to be all for His glory, and for the advancement of His kingdom in this country.

My wife has continued her **meetings for women and girls**. She has met with encouragement, but also with disappointments. As often as possible she has visited the women in their houses.

"This winter I have had a little Bible reading every Sunday for some French boys who were converted in the beginning of the winter; it gave me much pleasure.

"My greatest ambition is to see many souls converted to the Lord Jesus. But I am always encouraged with the thought that Jesus did not say, 'Go ye, and convert every creature,' but 'Go and preach the Gospel to every creature.'

"May He fill us more and more with His Spirit, in order that we may do faithfully and successfully the work He has committed to us!"

Miss E. Smith and **Miss Welch** write:—"The work among the Kabyle women and children in Algiers has gone forward quietly and steadily this season. There has been great poverty and much sickness among them. We have never met so many cases of dire distress before during our work in this city. Strange to say, no one has begged for help, excepting inasmuch as rags and pale, shrunken faces and dying children beg in silence more terrible than words! We had to close our **children's class** to avoid spreading small-pox, but it now numbers some thirty, and the children certainly know far more about 'Sidna Aisa' than they do about their own false prophet.

"Tsadits bent Boujema, a girl of seventeen, who had confessed Christ while in this class, has just died, openly confessing her faith in Jesus only.

"No doors are ever closed against us, the only trouble is that we cannot enter all that open to us.

"The **French** work would also increase indefinitely did we allow it to do so. The **class of girls** has now reached the full number we can receive into our small rooms; the **boys' class** grows; we refuse many, as we will not take new boys over eight years of age. The **mothers** come regularly, and we believe some are touched. Our numbers must always be limited, as our apartment is small.

"We feel that we can only give God thanks as we glance over the winter's work. We have seen souls saved, those who pro-

fessed are standing, and many instances of answers to prayer and of direct guidance could be quoted. The work seems slow as we can reckon time; but we feel God's Spirit works in our midst and that the answer is sure. We sow in the faith that God will give the increase."

Mr. Pope writes to the following effect:—Already the Lord's hand of blessing has been upon us, and he has opened the way to reach the Arabs. Ayoub from Egypt has joined us, so that we are hoping to make good progress. My bicycle received very rough wear in Tunisia, so that I should be glad to obtain a new one, by means of which I could itinerate widely amongst the Arabs. I should also be glad to secure a hall for evangelistic French meetings; several French Christians have promised their presence and assistance in bringing the people into the meetings and following them up. There is great need for a work of this sort. At present I am using a portion of Mr. Cuendet's hall, and we have a book-shop, where we can meet natives. Ayoub has charge of this, and works from it. I hope to be able to get him a permit for colportage work later on. Please pray that our labours may be richly blessed in Algiers and in itinerating in the parts of Algeria that have been of late years abandoned.

DJEMAA SAHRIDJ.

Miss J. Cox.

Miss K. Smith.

Missionary Helpers—M., Mdme., and Mdle. Rolland.

EARLY in the year the work in this station was outwardly retarded by the very serious illness of Miss K. Smith. She was ailing for some time, and went to Algiers, where she developed what seemed to be either typhoid fever or consumption, but which of the two the doctors had great difficulty in deciding. Her life was despaired of, but in answer to prayer and by God's blessing on the remedies used, she recovered, though it was necessary for her to go to Switzerland for over six months, and on returning only to work very gently.

Our sisters here, with the help of friends, erected two or three years ago a substantial but plain stone building to be used for meetings, and as a sort of reading-room for the Kabyles.

It was found, however, desirable to have a second separate building for the women to come to, as Kabyle customs made it improper for the women to come with the men, and even when no meeting was going on in the first hall there were often young men there reading or talking. It was, therefore, decided to put up a second building which may be kept specially for the use of women, and which can be approached by a separate path.

During this year, under Mr. Rolland's capable supervision, this second building has been put up, though it has not yet been formally opened.

Thus there are now **two Mission Halls** at Djemâa Sahridj, one for men and boys, and the other for women and girls.

About 150 women, girls, and boys attend the various meetings and classes that are held, though a larger number than this are on the books. A certain amount of work is also done in **helping the sick with medicines** and in **visiting the homes of the people**. Some of the converts seem to be making good progress, and there are a few more seeking baptism. Besides this, there are others who have professed to trust Christ as their Saviour, but are afraid to come boldly out.

The work on the whole is decidedly encouraging, but there are very serious difficulties to be encountered. It is very difficult for the converts to do public work amongst their fellow Kabyles; they find it easier even to evangelise amongst the French. Then the converts find it difficult to get employment. Many of the people have little pieces of ground which they cultivate, but during long periods of the year they have not much to do, and during this idle time they may frequently be found smoking or gambling round the native cafés. To avoid this the young men are allowed to come to the Mission Hall whenever they feel disposed; but it is most desirable that they should have secular work to do. If they go down to the cities they are surrounded by vice and immorality, and even then may not be able to find work; beside which they are far removed from Christian influences, which, for young fellows who are at present weak in the faith, is not desirable. Some of the professed converts have been sent to France and have worked there. This has answered fairly well, so far as finding employment is con-

Dr.

GENERAL CASH ACCOUNT FROM

TO BALANCES in Hand, May 1st, 1899.

AT HOME.

	£	s.	d.	
General Purposes		11	7	10
Designated Purposes	826	9	1	
				837 16 11

ABROAD.

At Various Stations				
				203 9 1
				1,041 6 0

TO RECEIPTS.

FOR GENERAL PURPOSES—

Donations				
Publications		41	1	7
Sundry Receipts		39	16	2
TOTAL RECEIPTS FOR GENERAL PURPOSES				4,447 11 10

FOR DESIGNATED PURPOSES—

Specially Supported Missionaries				
Donations		1,544	15	4
Hospitals at Tangier				
Donations, etc.		361	6	11
Profit on Exchange		102	14	7
Morocco Industrial Institute and Orphanage				
Sale of Produce, Donations, etc.		176	1	4
Profit on Exchange		79	17	3
Various Designated Objects and Persons				
Donations, etc.		2,208	9	3
Profit on Exchange		106	7	1
TOTAL RECEIPTS FOR DESIGNATED PURPOSES				4,579 11 9

TOTAL RECEIPTS FOR ALL PURPOSES 9,027 3 7

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

£10,068 9 7

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

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

Mission.

MAY, 1899, TO 30TH APRIL, 1900.

Cr.

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

	£	s.	d.	£	s.	d.	£	s.	d.
By Missionaries' Personal Allowances, General and Special	3,827	17	6						
" Outfits for New Missionaries	27	0	0						
" Missionaries' Personal, Rent and Repairs (apportioned), Furniture, etc. ..	826	7	2						
" Helpers engaged in direct Missionary Work	471	0	9						
				5,152	5	5			
CONTINGENT EXPENSES.									
By Rents and Repairs for Mission Purposes (apportioned).. .. .	428	8	6						
" Teachers of Languages and Books	220	19	11						
" Travelling and Freight	752	3	5						
" Sundries	179	1	7						
				1,580	13	5			
WORKING EXPENSES OF MEDICAL MISSIONS.									
By Rents, Repairs, and Furniture	292	1	11						
" Wages of Native Servants	58	14	2						
" Drugs and Instruments	271	1	6						
" Food, Firing, and Relief	180	5	4						
" Sundries, including Travelling, Freight, and Postages	41	7	2						
				843	10	1			
MOROCCO INDUSTRIAL INSTITUTE AND ORPHANAGE.									
By Cost of Building, Developing Land, etc.	260	8	6						
" Food, Clothing, Furniture, Cultivation Expenses, and Sundries (partly met by Sale of Produce, see Receipts)	207	12	1						
				468	0	7			
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK							8,044	9	6

OTHER EXPENDITURE.

PUBLICATIONS.									
By Printing and Binding "NORTH AFRICA," and Electros	311	13	6						
" Postage and Carriage	78	15	0						
" Share of Office Salaries	94	5	0						
" Other Publications and Electros	30	11	8						
" Stationery and Sundries	13	6	0						
				528	11	2			
MEETINGS AND CONFERENCES.									
By Travelling	48	2	9						
" Share of Office Salaries	86	5	0						
" Share of Rents	9	0	0						
" Printing and Sundries	4	16	0						
				148	3	9			
OFFICE.									
By Rent, Taxes, and Repairs	58	14	10						
" Salaries and Wages	311	12	8						
" Postages, Stationery, and Sundries	81	16	11						
				452	4	5			
TOTAL OTHER EXPENDITURE							1,128	19	4
TOTAL EXPENDITURE FOR YEAR							9,173	8	10

BALANCES IN HAND, APRIL 30th, 1900.

At HOME, General Purposes	7	6	1						
" " Designated Purposes	571	8	10						
				578	14	11			
Abroad at Various Stations				316	5	10			
							895	0	9
							£10,068	9	7

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

ARTHUR J. HILL, VELLACOTT & CO.,

Chartered Accountants, 1, Finsbury Circus, E.C.
5th July, 1900

cerned, in certain instances, but in others they have come under irreligious influences, and have come back in a worse state than they went. It is most important that secular employment should be found for those who have been converted where they will also receive Christian instruction. It is much more difficult to find this in Algeria than it would be in an English colony, as there are so very few Christian colonists, and also because under French rule there is not the same amount of prosperity, and, therefore, not the same amount of employment to be obtained.

Our French brother, **Mons. Rolland**, has laboured earnestly in helping the young converts, and he and his wife have been a very great help to **Miss Cox** and **Miss Smith** during the past year.

One or two of the converts might with advantage be employed in Christian work such as colportage, if they could be associated with a European, but they are hardly strong enough spiritually to work alone. From £20 to £30 a year would support one of these natives, and one or two might with advantage be made use of at the station by **Miss Cox** and **Miss Smith**, under **Mons. Rolland's** supervision.

Altogether the work is full of encouragement, and at the same time full of difficult problems. How to find Christian wives for the young men who are converted is one of the perplexities with which we have to deal, as several young men have been converted, and very few girls. Girls and women are so absolutely under the control of their male relatives that they are more difficult to deal with in almost all the Mohammedan countries than the men.

We look forward, however, to the time when from this and other stations in Kabylia there will be not only numerous converts, but also Christian families and Christian workers. For this we continue to labour and pray.

Miss K. Smith writes:—"It is with deep thankfulness to God that we tell of what He has done here during the past year.

"First, we thank Him for all that He has taught us, but, oh, how slow we are to learn, and how unwilling to be 'nothing,' that He may do all and be all. Nevertheless, He is working in us to will and to do of His good pleasure, and to Him be all the praise.

"Secondly, we thank God for His presence with us, and for the love and unity that exists at the station among the converts, as well as among the workers.

"Thirdly, we thank God for progress in the work and for steady advance in the spiritual life of those who have received Jesus. We are seeing His promise fulfilled, 'All thy children shall be taught of the Lord.' How strong and wise and infinitely tender is His teaching! Some of His ways have been mysterious, but we are learning to trust more and walk closer when all is dark and incomprehensible. 'Now we see through a glass darkly,' but then, praise God, we shall see 'face to face.'"

CONSTANTINE.

Mr. and Mrs. J. L. Lochhead. Mr. E. E. Short.
Miss E. K. Lochhead. Mr. P. Smith.

CONSTANTINE is an important centre from which to work amongst the people of Eastern Algeria. The city has a considerable native population, and the province contains about two millions, of whom over 1,750,000 are Mohammedans, beside about 150,000 Europeans and 10,000 Jews. Amongst this vast population the labourers are very few, as besides our own workers there are only five or six others in the province.

A large proportion of the native population is of Berber origin; most of them, however, speak Arabic, but large numbers of the **Showia** of the **Aures Mountains** use their own Berber dialect. It has long been our desire to reach this interesting section of the population, and **Mr. Smith** and **Mr. Short** have made some investigations with regard to them during the past year, with the hope of being able to do more definite work later on. But what can five missionaries do (one of whom is a wife with little children) amongst about two millions of people, especially when one remembers that two of them have not long been in the field, and that occasionally indisposition or illness retards the work? Surely there are few districts more needy than this, although it can be reached in about sixty hours from London. How glad we should be to increase the number of workers here!

This one province contains a population about equal to the whole of Tunisia. Will our readers unite with us in prayer that the Lord of the Harvest may thrust forth labourers into this harvest-field, for though under French rule mission work is to a certain extent restricted, there are abundant opportunities for telling out the Gospel story.

Mr. Lochhead has sent the following report of the work in Constantine:—

"It seems almost incredible that another year has come and gone, yet so it is. In spite of the difficulties characteristic of the work, we rejoice that during the past year many have learned for the first time of God's salvation, and that others who had some knowledge of it have been further taught. We are encouraged that a knowledge of God's truth has thus been more widely spread. It is the light alone that can chase away the darkness. We should rejoice could we tell of some into whose hearts God had shone, and who were now giving evidence of being 'light in the Lord.' We believe, however, that some are groping after the light. In answer to believing prayer, they *shall* emerge from the dense darkness in which they now are found into the light of the Gospel.

"The **classes** for Arab boys and girls, Europeans and Jews, have been carried on as usual, and with not a little encouragement.

"The usual amount of **visiting** has been overtaken, and we have also had many coming to the house.

"We still find our magic-lantern a help in the work, and during the winter have had small **meetings** at our house for Arabs, Jews, and Europeans.

"For the first time in Constantine we opened a **Bible shop**, and we have found that it afforded many and valuable opportunities of conversing with the people.

"Another new and important feature of the work has been the **visiting** of the surrounding **villages**, and of the Arab **cafes** in the country. This has been done on bicycles. We found many of these simple country people very open to listen to our message.

"**Mr. Short** and **Mr. Smith** have now spent their first year in Constantine, and we desire to say what a help their presence and fellowship in the work have been.

"The seed thus sown in various ways we commend to God who gives the increase."

Mr. Short and **Mr. Smith** have been in Constantine since February, 1899.

Mr. Smith writes as follows:—

"Speaking for **Mr. Short** and myself, I can tell of increased experience in the work and greater facility with the language. During the months of June and August a good deal was done in **visiting** the **markets** around, generally within a radius of thirty to forty miles. This was accomplished by means of our bicycles.

"September and October were chiefly spent in the town, or in visiting **cafes** just outside. In the autumn, too, we first visited **Hamma**, the village which lies in the hollow below Constantine. It is inhabited mainly by Arabic-speaking Kabyles. These visits have been continued more or less regularly, with the exception of rather a long break during the rainy season. As we have a good opening, we wish to keep up this work as much as possible. Without bicycles it would be impossible.

"A good number of individuals have been dealt with, chiefly at **Mr. Lochhead's** house in the evenings, and they were mostly men of intelligence; often they have sat for several hours discussing the truths of Christianity. The Arab who reads with us every morning has taken a great delight in reading the Word of God. A manifest change has passed over him since he has been with us. He has also read Christian books, among them the *Pilgrim's Progress*, the *Holy War*, and the *Schönberg Cotta Family*. He has done something in talking to others about the truths of Christianity, and has spoken especially to his own brother. He has told us also of conversations with reading men, but this is outside our direct knowledge. He understands the Gospel, I am sure, better than any other Arab in Constantine, and better than a good many Christians. The love of Christ, and the fact of salvation through His mediation and death he has grasped, and these truths seem to affect him not a little.

"Our **Class of Arab Lads** has by no means been regular, but we

have been able to keep on with two or three. K., who has heard the truth for some years, is faithful, and he is good in gathering others. We believe he is truly a Christian at heart, but lacks courage. He never fails to turn up when possible, either at our house or at the little informal meetings for Arabs at Mr. Lochhead's on Sunday afternoons. We are trying to give him regular instruction.

"The shop which was opened in December proved to be one of our most useful agencies. For a first venture it has proved successful, not so much on account of the sales, but because of the many conversations we have been able to have in it.

"Our general impression is that God is working, slowly and quietly, but surely. There is an increasing knowledge of the truth and men are giving heed to it. 'Faith cometh by hearing, and hearing by the Word of God.' We here, in contact with the people, and knowing all, are not discouraged. The Lord is working. Our burden of prayer is that the men, not a few, who have a fair knowledge of the truth, and have taken an interest in it, may be brought to a heart-surrender, and cry like Thomas, 'My Lord and my God.' Our great need is the continual quickening of the Spirit in our own hearts, and the bringing forth of life in this dead desert around us."

CHERCHEL.

Miss L. Read.

Miss H. D. Day.

CHERCHEL is a little town of about 3,000 inhabitants, lying on the shores of the Mediterranean, about sixty miles west of Algiers, and is from an antiquarian point of view, one of the most interesting places in the province of Algiers. For over nine years Miss Read and Miss Day have been carrying on a steady work amongst the women and children of this place; hundreds of young people have been systematically taught the truths of the Gospel, and it has been said by one intimately acquainted with the work that the Moslem children of Cherchel know more of Christ than they do of Mohammed.

Miss Read writes:—"By the power of Him who gave us our commission, we are still holding the fort in Cherchel, notwithstanding the onslaughts of the enemy. When a fiercer attack than usual comes, we know that Satan feels his position is weakened and is redoubling his efforts.

"That there is a work of grace going on in the hearts of the people, especially of some of the younger generation we see,

and, therefore, take courage. On the other hand, several cases of fanaticism among the older ones have come to light, and have given us a great deal of pain.

"Perhaps it is easier for those to judge of the work who see it only now and again. In the opinion of one or two such friends who have been among us lately, there is progress and reform among those Arabs who have been in contact with us. Instances of honest dealing have been reported to us, and general good behaviour, but though this is a step in the right way, they do not utterly renounce the false prophet to make Jesus king in their hearts and lives, and that is what we pray for.

"There is not much change possible in the method of work. The medical mornings, Mondays and Fridays, continue, and the classes for children on Sundays and Thursdays.

"At present there are 118 girls' names on the books, with an average attendance of 87; boys 67, average attendance 51. The families of these children are regularly visited on the other days in the week, and many more houses to which we have gained access through being able to give them medical help.

"Saturday afternoons are generally devoted to visiting among the Protestants, or to practising the hymns for the Sunday service in the 'Temple.' A pleasing feature in our little gathering of French children on Thursday mornings for religious instruction has been the addition of several more Jewish children, but we have just lost three of the other scholars because they attend the Sisters' school, and have been forbidden by them to come here again.

"Yamina, our native sister, remains faithful, and we have hopes of her husband. Her sister desires too to be counted on the Lord's side, but there can be no compromise between Christ and Mohammed, and fear keeps her from openly denying the latter.

"A new enquirer into the things of God is our little Isha, whom we took as servant last November. After being with us a few weeks she began to show great interest at prayers in the morning, but it seems to us as yet to be but the new faith tacked on to the old. One thing these children do grasp quickly, is that for help to walk uprightly before God they must look to Christ, for there is no such daily, momently, help in Mohammedanism.

"We have experienced another year of God's keeping grace. He took us home on furlough, brought us back again, and has permitted us to carry on the work in health and strength. Our every need has been supplied, and we have lacked no good thing. 'Blessed is the man that trusteth in Him.'"

Tunisia.

WHEN the hampering influence of French jealousy made work in Algeria increasingly difficult, some of the workers there were removed to the adjoining colony of Tunisia, which, while under French Government, is on a somewhat different footing from Algeria. The latter is a colony sending Representatives to the Chamber; whereas, Tunis is a Protectorate without Representatives in the French Parliament, the Bey being still nominally the Governor of the country, although in reality under the control of a French Resident.

Of late years, however, the difficulties of work in Tunisia have become in many respects greater than those in Algeria, as French officials there are less under the control of French law, and freer to carry out their own personal ideas. There is, however, one direction in which we still have more freedom in the Protectorate, and that is in regard to the medical work. This when carried on amongst the natives with a British qualification is not interfered with, whereas in the Colony one can practise only with a French diploma; but even in Algeria there does not seem quite so much objection to the giving of medicines freely to the natives as was the case some years ago. In fact, at most of our stations a little is done in this direction. A few months ago two missionaries, not belonging to the North Africa Mission, were summoned before a French magistrate for having taken fees for their medicines. When this charge was disproved, they were dismissed, and no objection seems to have been made to the fact of their having given them. The truth is, that the French law is rather uncertain on this point, and, as to the fact that no person not having a French diploma may practise medicine, it is a question whether the giving of simple medicines freely can legally be called practising.

As an instance of the difficulties put in the way by the officials in Tunisia, in the Bible Society's Report for this year, the fact is mentioned that their colporteur, M. Kohli, a Swiss, working from Sfax, was prosecuted in March for having carried on his work at Susa, notwithstanding that he had been duly authorised to do so. At his trial before the Tribunal, he produced his official license, and the judges could not fine him; but the very fact that he was summonsed by the authorities shows to what lengths they will go.

The French Pastor from Tunis, who is a French subject, when conducting a service for the soldiers of the garrison at Kairouan, was roughly ordered by a police officer to dissolve the meeting forthwith. Neither the pastor's nationality nor his official title were any protection to him, and he was compelled to dismiss his congregation, while the policeman followed him to the street. A complaint was lodged against this official, and it is only fair to say that the higher authorities at last repudiated his conduct.

Our own missionaries also have been interfered with and hindered in their work. This was especially the case at Béja. A native convert from Egypt was also ordered to leave the country. We are not without hope, however, that if the present French Government can continue in power, in due time these French officials, who in reality represent the Vatican rather than Paris, may be replaced by men who will have more regard for the honour of France, and for its excellent motto, "Liberté, Égalité, Fraternité."

We feel that we ought to be very thankful that the missionaries have been enabled to do so much work as they have under these trying circumstances, for, of course, in addition to the opposition above referred to, we are face to face with the fanaticism of Mohammedanism and the bigotry of Judaism. If we had taken the advice of some of our friends, we should probably never have entered either Tunisia or the other countries of North Africa; and we have been repeatedly warned that work such as we have been attempting would be impossible under a French Government. We, however, hope better things of France, though, certainly, the clouds have been very dark during the last few years.

Our stations in this country are the same this year as last. We are still without a Medical Mission in Tunis; and Sfax, where Dr. Leach and his wife and child were murdered, is still unoccupied by our Mission, though, as above mentioned, the Bible Society has a colporteur there, and Mr. Bureau, the French Pastor, makes this his headquarters. Some of the North Africa Mission workers have, however, visited the town; but it is most desirable that a mission station should be established in this region. We may here mention that Dr. Leach's only surviving child, Lottie Leach, is under the care of her aunt, Miss Kean, at Rothesay, and we are thankful to have been able to help financially in the child's support, and to report that kind friends there are seeing that she is getting a good education free.

Work among the Jews in Tunis is carried on effectively by our friend, Mr. Flad, of the London Jews' Society, and his fellow labourers.

Mr. Purdon, a young solicitor from Dublin, and his wife, and Miss Harrald, daughter of the Secretary of the late C. H. Spurgeon, are three new workers who have been added to our number in Tunisia during the past year, and Miss Hodges has gone there from Oran, in Algeria. On the other hand, Mr. and Mrs. Pope have returned again to that country, and Miss Lambert, who laboured in Tunis, is now at home in England, and we fear she must be numbered amongst those who are permanently unable to return to the Mission field.

In the city of Tunis, and also in Susa, there have been just a few cases of professed conversion amongst the Moslems, and several amongst Italians; but, speaking generally, it is still a time of ploughing and seed-sowing rather than of harvest. We look upon the few ears that have been gathered as an encouraging earnest of the reaping time yet to come.

TUNIS.

Mr. and Mrs. A. Y. Liley. **Mr. and Mrs. G. B. Michell.**
Mr. and Mrs. J. H. C. Purdon. **Miss A. M. Case.**
Miss M. B. Grissell. **Miss E. Turner.**
Miss K. Johnston. **Miss A. Hammon.**
Miss M. Scott. **Miss F. M. Harrald.**

At Home—Miss L. A. Lambert.

THE return of Mr. and Mrs. Michell and Miss Grissell to Tunis, and the arrival of Mr. and Mrs. Purdon and Miss Harrald in the autumn of last year, reinforced this station, which for a time has been a good deal understaffed.

The Book and Tract Depot, with its adjoining rooms, has been the centre of a good deal of the work in Tunis, as will be seen by the reports of the workers that follow.

This dépôt is a convenient place for either natives or Europeans to meet the missionaries and to make any inquiries, as well as for the sale of Scriptures and other good books; in fact, it is probably even more useful for the former purpose than the latter. Then it is in the larger rooms here that Miss Case has her Italian work, and Miss Johnston and Miss Turner their Arab boys' class.

The Seamen's Reading-room, on the Quay, is specially under Mr. Liley's care, and here useful work has been done amongst British and other seamen.

Visiting, Mothers' Meetings, a Small School, and Itineration are other branches of the work, but the itineration has been hampered by the difficulties previously referred to.

Mr. Liley has also done important work by receiving the students from the Moslem College at his house, and helping

them in any way he could, so as to get an opportunity of putting the Gospel before them. Thus in various ways the light of the Gospel has been shed amongst the inhabitants of this great city.

Mr. Michell sends the following report of the work carried on at the Bible and Tract Dépôt:—"With deep gratitude to God, who has enabled us to carry the work of the Bible and Tract Dépôt into its fifth year, and with much satisfaction at the progress made, I have the pleasure of presenting the report of the Winter Season's work of 1899-1900. The premises which have so admirably suited our purposes in the past are still secured to us at the very low rental of £26 per annum. The whole of this (with the exception of £3 16s. from private Christian friends in England) has been met by the contributions of the local workers of the N.A.M.

"The work divides itself into four parts, viz. :—

- (1) The **Italian evangelistic work** in the Large Hall, carried on by **Miss Case**;
- (2) The **Arabic evangelistic work** in the "back room," by **Mr. Liley, Mr. Purdon, and myself**;
- (3) The **porter boys' class** in the Small Hall, by **Misses Turner and Johnston**; and
- (4) The **book shop**.

"(1) Miss Case's report of the Italian work carried on in the Large Hall is included in her report, which appears on page 124¹

"The **English meetings**, which were held every Sunday in the Large Hall during the Rev. Mr. Flad's absence, have been discontinued since the resumption by him of the Services at the British Consulate General.

"(2) The work in the 'back room' is distinctly encouraging, and we feel it to be most important now that the French authorities have suppressed all other means of public Gospel

work, or personal access to the native men. The back entry from the principal street of the city, by which passers-by, invited by Mr. Liley or Mr. Purdon, can come in without disturbing the Italian meetings, also offers the advantage of our being able to distribute tracts and engage the natives in conversation without infringing the new rule against distribution in the public highways, bazaars, etc. The room has been opened regularly every Sunday and Wednesday evening from seven o'clock. On nearly every occasion we have had most interesting conversations and reading of the Word of God with many young Moslem students, and also with some Jews. A large number of our lithographed Arabic leaflets have thus been distributed. Of these I am thankful to be able to report that two new ones have been brought out this winter. One is the work of the young convert, Si Mohammed el Beddai.

"(3) The following report of the work in the small hall by Misses Turner and Johnston will be read with interest:—"We are really encouraged that our class of Arab boys keeps up so well. Lately, over twenty have often been present. They are many of them porter boys at the French Market, and wear their brass license labels hung by a string round their necks. We hold the class on Friday mornings from 10.30 to 11.30, in the Bible and Tract Dépôt, which is in a centre very easily reached by the boys on their way home from the market, and the small hall, being private, is specially well suited for our class. Our plan of teaching is quite simple. They learn texts and hymns by heart, and listen to a Bible address. We are very glad to find that though they have never been accustomed to control, and are very wild and undisciplined, patience and firmness have had a wonderful effect upon them. It is to be much regretted that they come to the class so irregularly. This is generally owing to work, or because they pay visits to their homes in the south of the Regency. The lads do not show much opposition to our teaching. But new boys sometimes show their objection to the word 'cross,' which we have often to explain, knowing how easily they connect it with the Roman Catholic crucifix. Still we have a grand opportunity of preaching the clear truth to them. Some few, we fear, from report, have left us because they say we shall make *infidels* of them. We have not as yet been able to point to one who has confessed to belief in Christ, but our hope is in the knowledge that many of them know by heart, in the texts and hymns they have learned, the way of salvation. Our part, our sacred duty, is to pray in faith that the *Living* Word may work salvation in some of their dark hearts, and to God shall be all the praise. We shall be so glad of the prayers of friends that some of these, in spite of all the sadly false doctrines they have been born and bred in, may hunger and thirst for Christ the Living Water, and accept Him as their only Saviour."

"I would emphasise the importance of this effort among these children of the Berber tribes, most of whom are practically inaccessible to Christian missionaries, as they live in caves in the remote mountains, or in excavations under the rocky soil of the Jerid.

"(4) The sales at the book shop are not very large, but the necessity for such a dépôt must not be measured by its financial success. One of the chief objects of the establishment is the meeting with, or attracting in, natives for personal conversation and the presentation of the Gospel. For this purpose some of the members of the N.A.M. take it in turn to spend the mornings and afternoons of every day, except Sunday, at the dépôt; and thus they have frequent opportunities which otherwise would be impossible. We therefore commend this work to the prayers and sympathies of the Lord's people, especially of those who realise the importance of placing the Living Word in the hands of these benighted people, so hedged in by increasing restrictions."

Mr. Liley has sent us the following account: "The work I have sought to do for the Lord during the last year has divided itself into four branches:—

- (1) Visiting.
- (2) Attending in the Bible dépôt and shop.
- (3) Receiving visits from the students of the Moslem College.
- (4) The Seamen's Reading Room.

"The visits have been paid in cafés, shops, and bazaars. In the cafés a goodly number of people are always to be found assembled, but it is difficult to get into conversation with them on account of the suspicion they entertain towards strangers and

roumis. We just drop a word here and there, but when a more enquiring mind is met, we give an invitation to come to the house for further talk and reading from the Scriptures.

"A good number of shopkeepers are now known to me; some of these I have tried to visit during the slack hours of the day, and I have thus had many talks with individuals. Our work of visiting, especially in the cafés, etc., is very much hindered by the prohibition in respect to the distribution of Scriptures and other books. An Arab's interest might be aroused and further information sought if only a tract could be left with him to read. This difficulty has in a measure been overcome by the Central Bible Dépôt, and the small shops which we have hired from time to time in different parts of the town. The small shops are specially valuable in reaching the people who come in, often prompted by mere curiosity, to see what books we have for sale, and what is said respecting them.

"During the month of *Ramadhan* rather a large shop was rented, and at least three nights weekly I had **magic lantern meetings** for the Arabs. These were very well attended, the shop being so packed sometimes that there was not even standing room for others who desired to come in. The magic-lantern is a splendid means of attracting the Arabs, and one is able to speak to them more directly by the help of the pictures than would be possible in a personal conversation. In spite of the inclement weather, my dear wife helped me considerably at these meetings by working the lantern for me.

"The students from the neighbouring college continue to come and see me, though not so often, nor in such numbers as formerly; perhaps they have got discouraged in their attempts to convert me to Islam!

"A new branch of the work, and a very encouraging one has been the **Seamen's Reading Room**. I have endeavoured to visit every English vessel calling at this port, and have invited the men to the room, or distributed tracts and other literature to those who have been able to get on shore; and when time and the captain's permission have permitted them, the men have readily accepted my invitation to the room. It is plain but comfortable, and the men have highly appreciated it. One sailor noted for his intemperate habits said on the eve of sailing, 'Thanks to the room this is the best, the soberest and most teetotallest voyage I have ever made.' A shipwrecked crew who spent some six weeks here were very grateful for the shelter the room afforded them from the crimps and grog shops. Two men of this crew, when spoken to personally, were found to be backsliders, and both professed to be restored.

"In working the reading room my plan has been to allow the men to enjoy themselves in reading the papers, playing games, etc., for some time, then to have singing from 'Sacred Songs and Solos' with them, after which I have availed myself of the opportunity to give a short but straight Gospel address.

"I would not close this report without expressing my praise and gratitude to God for all His mercies. Sickness has only once visited our household, but my dear wife has been spared to us and raised up again.

"The Seamen's Reading Room has been carried on without any expense to the General Mission Fund, every claim has been met through the spontaneous gifts of friends."

Miss Grissell writes:—"In writing a little account of our work here during the last seven months, for it was in October that I returned to Tunis, the subject that first comes to my mind is the real enjoyment that I have experienced in my life here. The Lord has been so good and has filled my life and time with so much happiness that it can only be expressed in the invitation of the Psalmist, 'Oh, taste and see that the Lord is good, blessed is the man that trusteth in Him.'

"Naturally some time has had to be given to study, in order to recall what had once been learnt, as well as to add to one's stock of knowledge. As any sort of return to school-life may not sound joyous to some, let me explain that the Arabic language has a peculiar fascination in it, when once the rudiments have been got over, which decoys one on like a will-of-the-wisp.

"Then there has been the usual **visiting** at the many homes open to us. This, however, needs to be taken up as a special branch of the work to have any hope of systematically carrying it on. I have only been able to visit as time permitted.

"Twice I have had the pleasure of joining in an **itinerating journey**—work I greatly love, giving, as it does, opportunities of

preaching the Gospel under unique circumstances of advantage. The people seek you and have not to be sought out in ones and twos; many hear with the freshness of interest attached to a new story, and even if some come to contend and soon discontinue to come, yet there are always a few who return again and again till a real intelligent grasp is taken of the Truth, and they know why we stand so firmly by the facts that they deny. And there is the comfort of knowing that a foundation has been laid in the heart, which the Holy Spirit may use at any time to illuminate the soul. God does not work in a hurry as we are inclined to do, and we have just lately had occasion to notice again, that, 'after many days' comes the glad surprise of new life springing up.

"Our visit to Gafsa was a very happy one, for we came in contact with a great many of the people, and were in no way hindered in our efforts to take them the Gospel. The second journey was very different, but the Lord's hand was not less with us, giving out goodness and help.

"Another corner of work in which I am kindly allowed a little share is a **shop opened in an Arab quarter** for the purpose of meeting with the men of the neighbourhood. When the gentlemen cannot be there, it is a joy to me to be allowed to try what I can do to talk on Gospel subjects with those who call. We always have some men come in, and it makes a centre from which we can invite one or another up to our houses if, after speaking to them a few times at the shop, we think we see in them an interest which will be better dealt with in the quiet of the house."

REPORT OF THE MOSLEM GIRLS' SCHOOL.

By MISS HAMMON.

SINCE Mrs. Michell's return to Tunis in the autumn of 1899, the direction of the school has been in her hands, but as she was unavoidably absent some few weeks, she has asked me to write a little report of the work during the past season.

"By the good hand of our God upon us," the school has been increasingly prosperous. At one time, not long after the re-opening, our numbers for a while declined, and we were led to make this a special matter of prayer, with the result that the Lord sent more than we asked, and a few weeks later the school-room was so full that we were unable to receive any more. This has given us the hope of enlarging our borders and taking an additional room, when the school re-opens at the close of the hot season; for we cannot doubt that since the Lord is sending the children to be taught for Him, He will also through some channel provide the funds necessary to meet increased expenses.

Now that we have more help, we are also looking forward to re-commencing lessons in reading and writing, which have been suspended for a time for various reasons, thus supplementing the oral instruction in French, etc.

We have not only to praise the Lord for giving us a big class, but also for marked improvement in the behaviour of the children; and this is to be attributed not so much to the discipline, for there is but little punishment, as to the affection of the children and their confidence in us. The former is constantly showing itself in many little ways—perhaps a dish of cous-cous is brought, or a tiny offering of flowers; or some small maiden will raise her head and whisper, "I *do* love you." Once or twice, when some naughtiness has caused me to tell a girl that she has given me "a pain in my heart," she has looked more ashamed than if she had received a good beating. There is also much greater *truthfulness* among the children, and only those who know the inbred deceit of the Arab character can appreciate what this change means.

A no less pleasing feature of the work is that the mothers' confidence in us is slowly but surely growing. Arab suspicion and distrust of Europeans and their methods does not vanish in a day, and that it is disappearing in the case of these parents is due partly to our influence over the children reacting upon them, and still more to the weekly Mothers' Meeting held by Mrs. Michell on Wednesday afternoons, and about which she wrote in the June number of NORTH AFRICA. This is probably the reason that there has this season been so small a percentage of children who have come for a few days and then have disappeared altogether.

As we seek thus to enlighten the minds of the children, we remember David's words, "The entrance of Thy words giveth

light," and we cannot but feel that it is not so much our daily influence which is bringing about a transformation in the characters of these formerly undisciplined girls, as that the Word of the Lord, learned in the hymns and Gospel passages, is making itself felt in the life. We ask you to join with us in prayer that this Word may not only find an entrance into the intellect of these girls, but may indeed be to them "the power of God unto salvation."

THE ITALIAN MISSION.

By MISS CASE.

ON my return from England, early last November, I found much to gladden me, in the continued faithfulness of some of the converts, and in the way in which they had been kept together by the efforts of Mr. Liley and Miss Roberts.

On the other hand there were some sad facts to be faced. Two of whom we had hoped to gather fruit for God's glory, had acted wrongly and, in consequence, had gone back in soul. Another, a member of the Church, had lost his reason, and had given much trouble. The day I arrived, his poor old wife, who had commended herself to us all by her fervent piety, fell into a state of coma in the hospital, and a few days afterwards passed away. The sad part of it was that a priest, well known for his bigotry and immorality, took advantage of her helplessness to advance the claims of his Church. She was known to all as "the Evangelical," but he proclaimed her converted (when she could no longer deny it), and insisted on burying her as a Roman Catholic, threatening her husband with imprisonment if he interfered. To our dear sister, now with the Lord, all this did not matter, but it is *one more instance* of what our poor people have to suffer if they go into the hospital when ill. Had we funds to help the sick, we would never permit one of them to enter that place, dominated by priests and nuns.

On resuming work, I naturally missed very much my former helpers, Mr. and Mrs. Anfuso, now gone to labour in Buenos Ayres; but the Lord had provided me with a fellow-worker in Miss Roberts, of Edinburgh, who, though not a member of the N.A.M., is united to it by many ties, and was secretary for the Workers' Union in Scotland.

Soon after my arrival, an ex-priest joined us in the Italian work, and has continued until now to give us his assistance, teaching the **day school**, and preaching and visiting. We have now about thirty scholars. Bible truths are, of course, those to which we attach most importance, but the children have made good progress in all branches of study. The Bible is the reading book of the elder children, and all learn the "Irish Hundred Texts." Miss Roberts teaches the girls needlework, and I have re-commenced giving the older boys French lessons. We are glad that most of the day scholars come to the Sunday-school. In the **Sunday-school**, which numbers over forty children, we have recently had the pleasure of promoting three elder scholars to be teachers, as they had given good evidence of conversion, and might very soon have begun to feel themselves too old to come to school.

They carefully prepare the lesson with me, during the week, and the change is not only good for them, but also for the little ones, who were before grouped into one large class and taught by a convert who cannot read.

Public Meetings for adults have been held three times a week, and on other nights the Schoolmaster (an ex-priest) has been at the hall to receive enquirers and others.

During the winter we have had the joy of seeing some enter into the Kingdom—chiefly men, as the women are less intelligent and more tied by household cares, so that they cannot come so often to the meetings; and it is impossible for Miss Roberts and myself to overtake all the visiting which ought to be done. The work is opening up, and we need another lady to help us. Among those converted, one was a drunkard, and another an infidel. The former is the wonder of his friends and family, some of whom come now to the hall to see if the Protestants can be so bad who have taught their reprobate the secret of how to be good. A young fellow-workman of this convert, who has attended the meetings regularly for some time, believes himself now to be safe "in Christ." His testimony, very simply given the other day was: "I hardly know what has come over me. I used to blaspheme terribly, and as soon as I opened my

mouth an oath would come; but now no such word ever passes my lips." What touched us was the surprise and holy joy with which he said this. "Out of the abundance of the heart the mouth speaketh" either pure or wicked words.

We always rejoice to reach Italian-speaking Maltese, who cannot be evangelised in their own country, and we pray much for the ex-drunkard's wife, a Maltese, who is seeking the Lord, full of gratitude to Him for the change in her husband.

Our Mothers' Meeting is a source of pleasure to us. We sew one week, and have a Bible-class the other. A kind donation from Tripoli has enabled us, so far, to buy materials and give our women a cup of coffee each week. They are very pleased to work without remuneration for those even poorer than themselves. We are thankful to notice that our servant begins to count it a privilege to join us on these occasions, instead of holding aloof as formerly, and her keen enjoyment of "prayers" every morning, as well as a great change in her behaviour, lead us to hope that she really did find Christ one day when she sought to give herself to Him.

Of all our converts, Francesco, aged fifteen, is the most advanced Christian. He developed rapidly during the summer of last year, when he felt himself responsible for the Young Christians' Meeting, and he has been the mainspring of that and other efforts among the children, so that we feel grieved at the prospect of losing him and his brother (also an active little worker) this year. Their parents are removing to Sicily. Will the change be for the spiritual welfare of the boys? I know too well the circle to which they are going to hope so, and the parents are without interest in religion. Please pray for them.

We are encouraged by some success at last in getting together members for a "**Society for Reading the Bible.**" Many cannot read and others did so irregularly, but now fourteen come together once a month to report progress made, and the "Society" is growing. As this gives us a good opportunity for explaining difficulties and watching the spiritual growth of the converts, we count it a very important branch of the work.

Our young Christians of the **Senior Class** are most useful, several having special duties to perform; as, for instance, Francesco, who is secretary, and Filippina, who has charge of literature for distribution, etc. We have a weekly meeting for the older boys and girls, when the Christians take part, each saying something on the subject chosen beforehand. This makes them search their Bibles and increases their spiritual intelligence.

Scorsone, the Italian mentioned in NORTH AFRICA as having been boycotted at Sousse on account of his faithfulness to the truth, was finally compelled to leave the country with his family, but finding no work in Sicily, he has returned to Tunis, where he has occupation for the present, and we trust he will be a help in the Gospel.

The Sunday Morning Meeting for the Italians takes at present the form of Bible study together, but once a month there is a **united service** for the Lord's Supper with all the N.A.M. workers, and Mr. Michell then gives an address to the converts which is much appreciated.

BIZERTA.

Miss E. Ericsson. **Miss R. J. Markusson.**

THE picturesque little town of Bizerta lies right in the north of Tunisia: about 4,800 souls out of its population of 5,000 are Mohammedans, the remainder Italians and French. It is a sort of outpost from Tunis, whence it can be reached by rail without much difficulty in about three hours, the journey being about sixty miles. For two years our Swedish sisters have been seeking to set forth Him who is the light of the world amidst the darkness here. **Miss Ericsson**, we regret to say, has been kept away from her work a good deal during the past year through ill-health; but **Miss Markusson** has had one or another friend staying with her, and has been able to keep up the work. She is full of praise to God for His goodness, although the longing to see many souls brought to Christ is still unsatisfied.

Four classes for girls have been held weekly—two for **Moslems** and two for **Jewesses**—and the homes of the people have been visited.

On Sundays an effort has been made to reach the Italian

part of the population, and some have gathered to hear the Word of God read and sung.

Three Italian orphan children have been recently adopted by these workers, and prayer is asked that they may soon be led to Christ.

Bizerta, being a French naval harbour of much strength, and having accommodation for a large number of vessels, English visitors and, still more, English missionaries, are regarded with suspicion. These sisters being of Swedish nationality and supported entirely from Sweden, are less likely to excite the jealousy of the officials. Still, the work is very hard and trying, and they need our constant prayers that they may be cheered and blessed.

SUSA.

Dr. and Mrs. Churcher. **Miss R. Hodges.**
Mr. and Mrs. H. Webb. **Miss A. Cox.**
Miss N. Bagster.

SUSA has proved a splendid centre for reaching people from almost all parts of Tunisia. The town itself is a French military station, with a large port, and connected by railway with Tunis, Kairouan, etc. The population is about 20,000, of whom about 5,000 are Europeans and 1,500 Jews. The district of Susa has many small towns and villages, and a population of over 200,000.

Much of the work here is connected with the **Medical Mission**, which claims a large share of the missionaries' time. It is held three days a week at Susa, and once a fortnight alternately at **Kairouan** and **Moknine**, the latter of which is a sort of outstation, twenty-six miles from Susa. Dr. Churcher's absence on furlough necessitated the medical work being suspended for several months during the summer and autumn of 1899, consequently the number of attendances is small compared with that of the previous year. Nearly 3,000 were, however, recorded during the year now closed. This number is made up of people from many distant parts of the country, as well as from the immediate neighbourhood. Much might be done to continue the spiritual work begun at the dispensary were there enough workers to follow them to their village homes. There is no hospital here, but the **Baraka** affords a shelter for the country people during their visit to the Medical Mission. This place is a substantial, but barely-furnished building, in which the people are allowed to make themselves as comfortable as they can.

An address is given each morning at the dispensary, and there are also opportunities there for personal talk. A service is also held at the Baraka in the evenings, so that those who make use of it have additional opportunities of hearing the Gospel, as well as of enjoying the kind care of the missionaries.

If those who read this report could only see the terribly diseased and suffering condition in which many of the poor patients arrive at the dispensary, and could see the kind and patient care which **Dr. and Mrs. Churcher**, **Miss Bagster**, and **Miss Hodges** and other workers bestow upon them, they would realise what a Christlike ministry this is. A few of the cases are revolting in the extreme, and this is true at other medical mission stations as well as at this. It is not surprising that those who thus experience the kindness of God at His servants' hands should have their fanaticism and bigotry abated, and be willing to lend a comparatively willing ear to the story of Him who went about doing good, and at last died to atone for the sins of rebellious men.

The **Bookshop and Hall** have again proved an important centre of work. The labours of the missionaries in various departments more or less overlap, but **Mr. Webb** and **Miss A. Cox** have made the bookshop their special care. It is not so much the largeness of the sales that gives encouragement, but the interesting opportunities which are afforded for personal conversation with either Arabs or Europeans, who can drop in almost at any time, and find one or another of the workers there to welcome them. This can be done more conveniently at the dépôt—which is situated in the centre of the town—than would be possible at the missionaries' own houses, especially as these are situated in the suburbs. Here the men can enter comparatively unnoticed, whereas there they would be more easily observed.

The meetings in the hall have been decidedly encouraging. Those held at sun-down for Moslems have been very well at-

tended. The light is placed at the organ so as to leave the remainder of the room in semi-darkness, and thus the Moslems are induced to come and listen to the **hymns, reading, and speaking** in their own tongue, knowing that on account of the deep shadows they cannot be well distinguished.

Mr. Pope took a leading part in this work before his removal to Algiers. He also did a good deal of work amongst the Italians, some of whom have come out decidedly for Christ.

Classes, Lantern Services, and Itineration have also occupied the time and strength of the labourers here, details of which have appeared in NORTH AFRICA from month to month.

In the summer of last year **Mr. Pope** paid a visit to France with his family to avoid the very hot weather. He gives some particulars of this visit and of other work done before leaving for Algiers in the following extract:—

"Since last May the Lord has very graciously been with us, and blessed us in hundreds of ways. In July last He kindly opened our way to spend three of the hottest months in France, and gave us good work to do amongst the Welsh colony of Basse Indre in the Basse Bretagne. Several confessed Christ, and have since borne witness to being one with Him. Besides this we had Bible readings in Nantes, and held several French meetings. We were also privileged to visit Rennes during the trial of Dreyfus. During our three months' stay in this place we were enabled, through the kindness of friends, to distribute nearly 3,000 French Gospels in the numerous villages and towns which surround us. On our return journey we stayed some days in La Charente, working in several of the Catholic villages around Angoulême. We had some very soul-stirring and blessed meetings amongst the village folk, who desire to be freed from the bondage of Rome, and it is still a delight to us to remember some who, during our visit, cast off the yoke of Satan and put on that of Christ.

"On our return to Susa we were enabled to commence public Arabic meetings in the shop, at first once a week, but finally, when we saw the encouraging numbers who came, and found that we were free from interference from the French authorities, we increased them to thrice a week. We have had some most encouraging meetings there, and look back to some of the days as red-letter days of Susa! We have had no apparent conversions, but the Gospel is so little known to the majority of the Arabs that we rejoice in every opportunity of making it known. Eternity alone will tell the results of some of those meetings. On our return to Susa we resumed our **French Meetings** every Sunday, although they were evidently tabooed by the officials, and consequently very few came.

"Through the opposition of the French priests our work amongst the Italians was almost brought to a standstill, but, thank God, some of the converts, in spite of the persecution, stood firmly for Christ. During the year some four or five Italians have professed conversion, and although they have been scattered from Susa, they remain as witnesses for Christ wherever they go.

"The **Medical Mission** gave us each a share of work, either in the dispensary or in the preaching-room, and many and glorious have been our opportunities for making known Jesus.

"Then our bicycles have ever been of great use to us both in short and long itinerations. We have paid regularly once a fortnight a visit to Moknine, to help in the dispensary work there; and once or twice it has been our privilege to help also at Kairouan. Besides which, nearly every week we have had opportunities for visiting some of the surrounding villages, where we have sold or distributed Scriptures and told forth the Gospel of Salvation. In November last I received an invitation from fellow missionaries in Algiers to go there and help a French evangelist in some special services amongst the French. Feeling much led to go, I accepted the invitation, and we had some most encouraging meetings. Quite a large number, especially of young people, decided for the Lord. It was during this visit that my heart was stirred to return to Algiers, as no Christian brother was working amongst the Arabs in either the whole province of Algiers or Oran. Tlemçen, Mostaganem, Oran, Mascara, Algiers, Medea, all have at one time or another been occupied by missionaries for the Lord's work, but all were, for various reasons, abandoned! This, combined with the fact that we received several pressing appeals to return to Algiers, seemed more and more to convince us that the Lord would have us return there. Finally, the necessary means for doing so was

wonderfully supplied; consequently we are now located in this city."

KAIROUAN.

**Mr. and Mrs. J. J. Cooksey. Miss E. T. North.
Miss G. L. Addinsell.**

DURING the summer of last year the workers from Kairouan went over to Susa to avoid the very extreme heat which is experienced there for two or three months. Mr. Cooksey has very fortunately secured new premises for Miss North and Miss Addinsell in what appears to be a very healthy part of the town, and where they have much more suitable accommodation than in their previous quarters.

The **Jewish convert** here still gives us much encouragement, and he is a valuable helper to Mr. Cooksey.

The **Medical Mission** to which Dr. Churcher comes over fortnightly, is also a most useful means of getting into contact with the people and bringing them under the sound of the Gospel. It opens up many channels of usefulness to be entered between the days when the Medical Mission is being held.

Mr. Cooksey, accompanied by Mr. Webb, took a most interesting and important **journey** on one occasion into the country to the west of Kairouan, and, with the assistance of **magic lantern** and slides, quite a large number of persons were brought under the sound of the Gospel who otherwise could hardly have been reached.

The work in this Moslem holy city is still hard and difficult; but our brother and his wife, with the two sisters who are helping them, are toiling hopefully and diligently, as the following reports from them will show:—

Mr. Cooksey's report is as follows:—"The palmy days of this Moslem stronghold are past, and its superfluous mosques, schools, and tombs alone remind us of the time when the Christian risked his neck for a look at its interior; but there still clings to the inhabitants a strong hereditary hostility to all that is of the religion of Christ, and very ready are they to contend by argument for what they once defended with the scimitar.

"Around the **Bible shop**, therefore, where the old Book is pulled to pieces, weighed, and criticised, there centres a good deal of effort. Here the student, merchant, and rude Bedawin gather, and contend for Islam, seeking to show the excellencies of their faith, and the unreasonableness in particular of our doctrines of the Trinity, divine Sonship, and vicarious sacrifice of Christ. They display oftentimes a wealth of ingenious reasoning and hair-splitting oriental subtleties.

"In this branch of work there has been blessing, especially in *private* discussions, for seldom does a Moslem reveal his true opinions, hopes, and fears in public. He is reared in an atmosphere of dissimulation and deceit, and rarely trusts his own friends implicitly, so that in their company he feels bound to make a stand for the Prophet.

"It is extremely improbable that what we understand by Christian kindness, which does good to all hoping for nothing in return, exists at all in a Moslem's make-up; he befriends his co-religionists, if at all, only with an eye to eventualities in the near future, or as merit to be repaid in heaven. Thus a **medical mission**, when understood by him, is one of those higher "Christian evidences" of the superiority of our faith, which, conjoined with Christian testimony and life, forms a silent impeachment of his system which cannot easily be argued away. This branch is admirably conducted by Dr. Churcher, and fortnightly some hundred men and women, suffering for the most part from a loathsome form of disease, receive Gospel teaching and a practical demonstration of its benevolence at his hands.

"We are beginning to find out the great value of the **magic lantern** in Gospel work, and an average of two preaching services weekly for youths and boys have been conducted by its aid. We have received great encouragement in these services, and many young hearts have been strongly influenced for truth. From a crowd of eighty who from time to time come to us, there is a nucleus of about twenty-five who are really attached to the services, and give ground for hope of better things.

"Something is being done for the Jews. It has not grown into anything organised yet, for the opposition of the Rabbi hinders us, but there are very few here who have not heard the Gospel, and in friendly discussion we seek to prove from the Hebrew Scriptures the validity of the claims of Jesus. Many

have received new light and teaching, and are inclined to take a less hostile view of our faith. The life and influence of the Hebrew convert here is very good, and leads many, both Jews and Moslems, to enquire about *the way*.

"Marked success has attended the work among the women and children both in classes, and house to house visitation. A company of women averaging from twenty to twenty-five has gathered at Mrs. Cooksey's weekly sewing-class, and the Gospel talks interspersed with lantern services have been appreciated by them.

Miss Addinsell writes:—"During the first half of this mission year I was in England, and Miss North, having no companion, was obliged to be absent from Kairouan longer than would otherwise have been necessary. It was the end of November, therefore, before we were able to recommence our work together among the needy women and girls of this city.

"There are about seventy houses open to us, but this number represents many more families. The visiting cannot be adequately reported on. Statistics are of no value, for often the least real work seems to be done when the greatest number of houses have been entered, and such days are the most dis-

couraging, as they only show that there have been few hearts open to listen to the message. Then again, we often find that those who have heard apparently almost with eagerness one day, absolutely refuse to give any audience at all next time, but are full of the praises of Mohammed; although, thank God, it is sometimes vice versa.

"In March Miss North went to Gafsa, in company with Miss Grissell, and a full account of this busy month has already been published. We have together visited some of the outlying districts occasionally. Miss North's special department is the girls' classes, although she visits as well. There are twenty-two girls now, showing an increase of ten during the winter. Several of these will not be able to come next winter, as they are considered too old to be allowed to go out of doors.

"The largest part of my time is taken up in visiting. I also assist in Mrs. Cooksey's large class of women, held on Fridays, and I am usually present at the boys' lantern service, which Mr. Cooksey holds twice a week.

"We so much need more missionaries here. We are only able, as it were, to touch the very edge of the work. There is so much to do and there are so few labourers."

Tripoli.

Mr. and Mrs. W. H. Venables. Mr. and Mrs. W. Reid. Mr. and Mrs. D. J. Cooper.

THE Turkish province of Tripoli has at present but one mission-station—in the city of Tripoli itself—but we are thankful to know that a colporteur of the British and Foreign Bible Society has visited Benghazi, an important town nearly 400 miles to the east, in the district now known as Barca, and not far from where the ancient Cyrene was formerly situated. The Turkish officials would not allow him to get his Turkish or Arabic books through the Custom House, but he was able to pass those intended for sale to Jews, Greeks, and Italians, and fortunately he had some Arabic and Turkish portions in his portmanteau which were allowed to pass. No doubt the others would have been passed had he been able to wait for an order from Constantinople. The Rabbis and Roman Catholic Friars endeavoured to stop the work, and threatened to excommunicate any who dared to purchase from, or even converse with, him.

The Italians, however, paid but little heed to their friars, and listened willingly to explanations of Scripture, and not a few made purchases. From the Greeks also he received sympathy, and the pope of their congregation bought an Italian Bible and several portions in Greek, and seemed to appreciate the work of the Society. The Mohammedans, too, were friendly, so that he soon disposed of his slender stock of books among them, and as he could not get any more through the Custom House, some of them accompanied him to the ship when he was embarking, and obtained some from him on board, bringing them back on their persons. Some twenty copies of Scriptures in Turkish, and twenty more in Arabic were thus sold. Altogether 238 copies of the Word of God were placed in the hands of the people, and we greatly rejoice that thus something has been done for this place for which we have so often prayed.

In the city of Tripoli itself the year can hardly be said to have been one of much manifest progress. The C.M.S. missionaries, who were staying there to study Hausa, left in the spring of 1899, with a view to spending a short time in England before going up the Niger. We regret that their attempt to establish themselves in Kano has at present been unsuccessful, and one of their number, Rev. Dudley Ryder, died of dysentery, on June 1st, this year. Rev. A. E. Richardson has come home invalided; another of their number was unable to proceed to the field on account of his health, and is now working as superintendent of a division of the London City Mission. Dr. Millar is the only one of the four who were in Tripoli, left in the field with Bishop Tugwell.

The departure of these four missionary Hausa students from Tripoli reduced the Christian community there. Mr. and Mrs. Venables were also home on furlough during the summer, and Mr. and Mrs. Cooper returned home later on in order to go to Morocco to take up work in Fez. Thus for a time Mr. and Mrs. Reid only were left as witnesses for Christ in the whole of this country, which is many times larger than England. Mr. Venables reports that on account of his absence in England on furlough last year the attendances at the Medical Mission were less than usual, but during the last six months of the year the numbers were—

Men	1,887
Women	667

2,554

As the Medical Mission was held seventy-four times, this gives

an average attendance of between thirty-four and thirty-five per day; quite half of these were new cases, or had not attended during the past twelve months.

He feels it is a matter of great thankfulness that so many Moslems have thus come under the sound of the Gospel both by hearing the addresses that have been given, and also by being dealt with more or less personally.

Mrs. Venables writes of the work amongst the women and girls:—"Since our return to Tripoli at the beginning of November I have regularly spoken to the women at the Medical Mission. Occasionally only three or four are present, but usually from ten to twenty. There has not been much encouragement. Some have come, as usual, prepared not to pay any attention, and some are too stupid to take in an address; nothing but a personal talk is of any use for such, and we have no one to undertake that. We are still needing sisters without many home ties, who can give up time for this, and for seeing women in their own homes. One continually feels how much might be done if those, whose hearts are filled with love to these women and a desire for their salvation, would devote themselves to work among them here.

"When Miss North started the girls' class I remember thinking that it would not be at all in my line; but now I enjoy it, and feel more hopeful about it than any other work I am engaged in. One feels a joy and strength in the thought that they are learning God's Word, and a confidence when praying for them, because the precious seed must bring forth fruit. God's Holy Spirit will surely work in our midst. We have twenty-six in the class now, and the attendance varies from sixteen to twenty. The

homes of these girls have increased the number of houses open to me, but beyond a visit when necessary about the child I am not able to add them to my list."

Mr. Reid writes:—"In commencing another yearly report of our work in Tripoli, I feel that it ought to begin with a note of thanksgiving. Goodness and mercy have followed us all the way. We are thankful for good health. None of the workers have been ill with any serious sickness. The regular course of our work has not been hindered by sickness for more than a day at once, and these days have been few. We are thankful also for being allowed to keep on the work with as much or as little liberty as we have ever enjoyed, our work being restricted to the city and immediate vicinity. But while this is so, we are glad to say we have had no trouble whatever with the authorities concerning our present work at the **Medical Mission**, at the **Book Shop**, or in **visiting**. And when it is remembered that the majority of those who come to the Medical Mission are country people, the restriction is not so serious as at first appears. We attribute our measure of liberty to the good hand of our God upon us, and the influence of the Medical Mission in a land where medical aid is so much needed by a people in the lowest state of poverty. Another reason is that we have gained the confidence of the people in a city small enough to allow of our being known by all.

"The **Medical Mission**, which is our chief work, was practically closed during the first half of the year, on account of Mr. Venables' absence in England on furlough. But during that time about a third of the ordinary number of patients came for simple medicines, such as eye lotions, quinine, etc. A good impression was made upon the people by showing them that Mr. Cooper and myself, who had before done little but preach to them with the object of subverting their faith, were ready and glad to help them in other ways when the opportunity offered. Thus I believe a large amount of good was done in taking away a lot of prejudice that existed against us, and gaining their confidence by showing that we really cared for them. To give to the needy, whether money or medicine, seems to be the main article of practical religion in the opinion of both Jews and Moslems in Tripoli. The Jews, by a partial misinterpretation of Prov. x. 2, say that 'Almsgiving delivereth from death.'

"At the end of July Mr. and Mrs. Cooper left us for England for rest and change, preparatory to taking up work in Fez.

"Since Mr. and Mrs. Venables' return in November, the Medical Mission work has been regularly kept up. The average attendance has been very good. As usual, amongst the men the majority of the patients have been of the poor and non-reading class; but there have always been some who were better

educated, and during the last three months of the year the proportion of these has somewhat increased. It has been a great and precious opportunity to have from thirty to forty, or even more, men to address three times a week, some of whom had never before heard the Gospel preached. As a rule, all listen attentively, and often there are some who show that they are more than merely curious, and have but little of the prejudice and fanaticism that too generally exist. In the preaching, the Gospel is always set forth simply and plainly, and false notions of God, of Jesus Christ, and the prophets are vigorously exposed. A great enemy with which we have constantly to wage war is the fatalism so general amongst Moslems, here as everywhere. Sometimes when a man is pressed to attend to the things of eternal life, he will say, 'Have you ever been to the meat market? Did you see the sheep hung up by the legs? Well, then, we are just like that. Everything is hung up by its legs: man can do nothing whatever.'

"After the address there has sometimes been an opportunity for a long discussion with some man of education, and occasionally as many as fifteen or twenty others have listened attentively. We have had more applications for New Testaments than usual; of course, these have gladly been supplied gratis. In some cases these New Testaments have been read by students in the light, or, rather, darkness, of a Moslem book called *Idhar-ul-Haqq*, now well known, I believe, in Moslem colleges throughout North Africa. Our teaching has been much discussed by several leading teachers with their disciples.

"It is very noticeable at the Medical Mission that the death of our Lord Jesus Christ is not denied with such confidence and warmth of assurance as it used to be. This is probably the result of our always asserting that Moslems have no certain information on the question, either in the Koran or in the commentaries. One day during a discussion I was much surprised to hear a man who knows the Koran thoroughly acknowledge to his companions that there is no passage in it which says that Mohammed will intercede for them. It is now four years since I argued this matter in the midst of much heated opposition in this man's shop.

"The work at the **Book Shop** was well kept up till Mr. Cooper left us, at the end of July. Since then it has not been as regularly attended to. The visitors have only been few in number, and mostly Jews. The sales of books have been small; but we always have Bibles, New Testaments, and Portions, which we gladly give to any who show an interest in the Gospel. We are glad to say the number thus distributed has been larger than during last year. On account of the very small number of readers, large sales cannot be expected."

Egypt.

EGYPT is of the utmost importance as a field for the missionary to Moslems. Its capital, Cairo, contains one of the largest of Mohammedan universities, with at least 5,000 students; its government, under British influence, accords great liberty to the missionary; and its intersection by railway, river, and canal gives much facility for itineration.

With regard to the attitude of the people towards Christianity, it may be said that there is, on the whole, great willingness to hear the gospel, on the part of both rich and poor. But it must not be thought that the hearts of the Moslems of Egypt differ from those of Moslems elsewhere, or from the hearts of mankind in general. They are "not conformable to the law of God," and are often bitterly antagonistic to the truth about Christ. On the other hand, the fact that they will listen with interest to the preaching of missionaries, and read and inquire about the message which they tell, throws the door wide open for us to enter, and removes all seeming excuse for denying them the glad tidings. We know not what plan of grace God has in hand for Egypt, nor how great an ingathering there yet may be of her sons and daughters; but we do know that our friends there are calling very earnestly for more prayer and more labourers, and we cannot believe that God would have them call in vain. Let none who have taken up the Cross of Christ need so much urging as one of old whom God had appointed to bring His people out of Egypt.

We are glad to say that our workers in Egypt have been able to open one new station during the past mission year. Shebin-el-Kom, on a branch of the Nile, was chosen, as affording facilities for itineration, as well as on account of the fact that it is the capital of a large and populous province.

We are also glad that two new workers have been added to the ranks in Alexandria. Miss Float and Miss Tiptaft went out last October, and are already able to help in the School and in other work.

On the other hand, the Mission has to deplore the death of Miss Watson, of Rosetta, from diphtheria, and Mr. Kumm has resigned his position in the Mission, after marriage to Miss Lucy Guinness, with a view of undertaking work further south than our Mission is operating. He expects to obtain the help of some of his countrymen from Germany, as well as of other Continental workers.

ALEXANDRIA.

OUR station at Alexandria was opened about eight years ago. The second city of Egypt in population, and the first in commercial importance, with 300,000 natives and Europeans, Alexandria presents an extended sphere for missionary work amongst "all sorts and conditions of men." There are English sailors and soldiers, poor, thriftless Italians, Greek merchants and money-lenders, Jews, and many others who need the Gospel, as well as the Moslem natives who form the bulk of the population. But it is especially to these last that our workers have gone, and they find themselves by far too few for the task before them.

We give some details of the work in its different departments, much of which is taken from the report sent by Mr. Fairman.

The Girls' School is conducted by four of the lady missionaries—Mrs. Dickins, Mrs. Fairman, Miss Float, and Miss Tiptaft. It is held both in the morning and afternoon, and there are between fifty and sixty names on the register. The girls appear to be much interested, and have made no little progress in their lessons, which include a good deal of Scripture teaching, in addition to the ordinary subjects of elementary education.

The Harem Work.—This work also is undertaken by the lady missionaries, with the help of the Syrian Bible-woman, Adma. The number of women to whom the Bible is read is on an average forty-two per week. Many of these are the mothers of the girls who attend the school.

The Nightly Meetings for Men. started by Mr. Summer, are still continued, although they had not been so successful this year as they were in the past. On previous occasions as many as forty, fifty, or sixty men have attended constantly, listening to a Gospel address, and then entering with great zest into the discussion which followed. But during the last few months the condition of things has completely altered, and sometimes for days or weeks no one could be persuaded to come. This has been a great trial of faith for the missionaries, who had been expecting great things from this branch of the work, and apparently with good reason. When we look round for some explanation of this decrease of numbers, however, it becomes easier to understand what has taken place. First of all, the Moslems were defeated over and over again in argument by our brethren, which cannot have been a pleasant experience for these proud men. Then the *sheikhs* have been exerting themselves more energetically and systematically against Christianity, warning the people against going near the Protestant missionaries. "For several months past too the native journals have endeavoured to revive the spirit of Islam, and to consolidate their forces, as they are beginning to feel the pressure of the influx of civilisation and the keen edge of Christian truth." Two things which have helped much to incite them to this are the speeches of several French politicians against Islam, and the circulation in Egypt of Dr. Rouse's very forcible little tract, *Which of the Two? Christ or Mohammed?* May this effort on the part of the evil one to retain his hold on the educated men of Egypt prove futile, and be only the introduction to a far wider knowledge of the truth!

The Visiting of Moslem Patients in the Kaiserwerth Hospital has been undertaken by Mr. Dickins and Mr. Fairman during the past mission year at the request of those in charge of the institution. Mr. Fairman writes:—"We visit there three times a week, and preach, read, explain to, and pray with the thirty or forty Mohammedan patients always found in its wards. This work is full of interest and encouragement, and is of no small importance, seeing that the patients come from all parts of the Nile Delta, and, on returning to their homes, carry with them portions of the Scriptures; and doubtless tell out all their experiences in the hospital—amongst others, how they heard of One, Jesus Christ, who saved sinners such as they. Who can tell what the harvest may be from the seed thus sown?"

Itineration.—There is not so much itineration from Alexandria

to tell of this year as there has been on former occasions. This is owing partly to the removal of Mr. Hooper and Mr. Upson to Shebin-el-Kom last November, and partly to a scarcity of funds. Mr. Kumm made some journeys into the desert region in the S.W. of Lower Egypt before his resignation early in 1900. In February Mr. and Mrs. Dickins had an interesting time visiting the villages and towns along some branches of the Nile, and found the opportunities for work practically innumerable.

The Mohammedan tailor who professed conversion last year seems to be going on well. He has applied to the American Presbyterian Mission Church, and is under a course of instruction preparatory to being received into it. He has taken this step on account of the severe persecution he received on coming to our missionaries. Amongst the numerous Coptic Christians he will not be so marked.

ROSETTA.

ROSETTA, with its 17,000 Mohammedans, was opened as a North Africa Mission station only three years ago. During the past mission year we have had to record with sorrow the loss of one of the two workers who had been stationed there. Early in January Miss Ada Watson was called to cease from her labours and to go to be at rest with the Master. Miss Van der Molen is thus left alone. She has had different friends staying with her for short periods, but is very anxious for a permanent helper, so that the station of Rosetta may be kept open.

Miss Watson was able to reach some of the men by teaching them English, and she had the joy of seeing definite conversions, but since her death Miss Van der Molen has found it impossible to continue this branch of work, as her time has been fully occupied with other duties.

The chief work has been the **Small School for Moslem Girls**. There has been an average attendance of from thirteen to fourteen during the year. Up to last autumn this was held in the mornings only, but the girls were constantly asking to be allowed to come in the afternoons also; and when our friends moved last October into a larger house, they allowed the children to do so. The class begins at eight o'clock with singing, prayer, repetition and reading of scripture. At nine an English lesson is given, as they are all most anxious to learn English. From ten until half-past eleven arithmetic, and Arabic reading and writing are taught. Some of the older girls have now almost finished reading the Gospel of Luke, having previously gone through two simple Arabic reading-books. The afternoons—from half-past one till four o'clock—are devoted to needlework. Miss Van der Molen says:—"As to results, some of the children show by their answers that they have a fairly good knowledge of the truth, but whether it has reached their hearts or not, the future only will reveal. I used to do **visiting** in the afternoons, but since the girls have been coming then as well as in the mornings, I have had little or no time for this. Some of the women show a great interest in the word of God, and it is a real pleasure to tell them of His love, but they are so very dense that they need to have the same story told them over and over again before they can take it in. Many doors are open, but who will enter them and bring the Gospel to the women of Rosetta?"

"How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

SHEBIN-EL-KOM.

SHEBIN-EL-KOM is our youngest station, having only been opened in November, 1899. It lies in the centre of the Menoufiyeh province, of which it is the capital; the city contains 22,000 souls, the province three-quarters of a million. Our two workers are the only missionaries to this multitude of people, and they plead very earnestly their urgent need of helpers. The province is almost

purely agricultural, and there are some 800 towns, villages, and hamlets. It is easy to get into contact with the people; and already the opportunities for work seem to be opening widely on all sides.

We record with sincerest gratitude to God Mr. Upson's complete recovery from a very severe attack of small-pox in the early part of 1900, which was not the least of His mercies to Shebin-el-Kom during the mission year.

Mr. Hooper and **Mr. Upson** write about the work as follows, dividing it under five heads:—“(1) One of the most encouraging branches of the work here is the **distribution of the Scriptures**. Through the kindness of friends we have been able to lay in a good stock. It would be easy to scatter hundreds of copies in the towns and villages which we visit, but experience has taught us that it would not be wise to do so. We believe that, as a rule, it is better to make some charge for the books, although in some cases we give them gratuitously. These people value more what they pay for; besides, by selling the books, we get to know who are interested, and we are able to point out passages to them, revisit them, and pray intelligently for them. We praise God that not a few Moslems have purchased Scriptures and are reading them. We ask special prayer for this department of the work, for we believe that souls are ‘begotten by the word of truth,’ and that God’s word is ‘the power of God unto salvation to every one that believeth.’

“(2) Another branch of the work is that of **preaching** the word. Every Sunday morning we hold a service in our reception-room, with hymns, reading, prayer, and a short address on some of the fundamental truths of the Gospel. These meetings have been well attended, considering the short time this station has been open.

“(3) **Personal Conversation**.—On week evenings we endeavour to get the men to come to our house for conversation on the truth, and we have had some most interesting and profitable

times. For example, a Moslem *sheikh* visited us one evening, accompanied by the chief assistant of the Government school. This man is by birth a Copt, but is given to scepticism, and the *sheikh* is trying to induce him to accept Islam. The Moslem tried to overawe us by his wonderful fluency of speech, but we just pinned him down to the words of the Book itself, such as, ‘I am the Bread of Life,’ ‘He that believeth on Me hath everlasting life.’ The schoolmaster appeared to have profited by the discussion, and assisted in keeping the *sheikh* to the point at issue, *i.e.*, ‘The supreme claims of Christ concerning Himself.’

“(4) **English Classes**.—We are *not* mere “educationists,” and had no special desire to take up this work, but only acceded to the many requests to give English lessons in order to draw to us and to the sound of the Gospel some of the hundred or so of Government officials of this town. Some of these pupils of ours are school teachers, and one for whom we are especially praying is headmaster of a school here. He is a most intelligent fellow, but a thorough believer in Islam.

“(5) **Village Work**.—This work is very interesting and most important. Let us give just one example. Melig is a village of 9,000 inhabitants, lying on the bank of the river about an hour’s donkey-ride from here. We visited this place and sold some Bibles and Testaments, and gave away some Gospels and other books. One young Moslem *sheikh* was so struck by Sir William Muir’s *Invitation to Moslems to Read the Christian Scriptures* that the following Sunday he brought two other Moslems over to see us, and remained three hours, thus being present at our Arabic service. The subject was ‘The water of life free to thirsty souls.’ On leaving he purchased a complete copy of the Scriptures. On another occasion three Copts came over from the same place and bought several books. Special prayer is asked for this branch of labour, for as Shebin-el-Kom lies in the centre of the province, we have opportunities on every hand.”

Barking.

Mr. A. Hope. Mr. S. Fraser. Miss K. Philpott. Miss F. Harnden.
Tutor—**Mr. Milton H. Marshall.**

THE number of workers studying Arabic at Barking, with a view to proceeding to the Foreign Mission field, varies from year to year, and during the last session has been rather less than usual. Two brethren and two sisters, however, have satisfied the Council in regard to their progress in Arabic, and are hoping to proceed to the foreign field this autumn. They have also taken a course in “Mohammedanism, and how to meet it,” and some of them have continued to study

These friends have also given a certain amount of time to Christian work in the neighbourhood, as have most of those who have stayed here. It is interesting here to mention that a young man who was some years ago led to a decision by one of our lady missionaries working in Morocco, is now himself engaged in Christian work at Tilbury Dock, where, beside his other work, he comes in contact every week with several hundreds of Mohammedan Lascars.

Another missionary, also in Morocco, was blessed to a lad who has just left the neighbourhood for training in the *Joyful News* Mission. Two other workers were blessed to a man who had been for forty years more or less under the sound of the Gospel without deciding. He has now for eight years given evidence of an entire change of heart. Four years ago a returned missionary here was telling of the conversion of a little Moslem girl. This touched the heart of a girl in the class to which she was speaking, and she was afterwards dealt with by the leader of

the class, and is now an earnest and useful Christian. She has herself been blessed to some others.

These are not the only cases of blessing which might be mentioned, but they are enough to call for thanksgiving to God.

Mr. Fraser has laboured in a very difficult neighbourhood here, in which a very large number of the people are **Roman Catholics**. An interesting work has been done by him and others amongst the children and lads, and in the **lodging houses** as well as in the **open air**.

Mr. Hope has found his sphere in another difficult place, in a hamlet about two miles away, on the banks of the Thames, where Sir J. B. Lawes’ factory and workmen’s dwellings stand. He has also had an opportunity of visiting the **ships** which call there. **Miss Philpott** has worked among the **women** and **children** in the same place, while **Miss Harnden** has helped in **various classes** and **women’s meetings**.

FAREWELL MEETINGS

WILL (D.V.) BE HELD AT

DEVONSHIRE HOUSE, BISHOPSGATE STREET,

On TUESDAY, OCTOBER 16th, at 3 p.m. and 7 p.m.

THEODORE HOWARD, Esq.,

The Home Director of the China Inland Mission, has promised to preside in the Afternoon, and

COL. MORTON, of Mildmay, in the Evening.

Addresses will be given by members of the MISSION COUNCIL and returning and out-going MISSIONARIES.

We earnestly invite a full attendance of the friends of Foreign Missions.