

# NORTH AFRICA

Containing Annual Report for 1905.

“Then said Jesus, . . . as my Father hath sent Me, even so send I you.”—JOHN XX. 21.



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PRICE ONE PENNY.

Office of the North Africa Mission, 34, PATERNOSTER ROW, LONDON, E.C.

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

THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

Its Character is Scriptural and Evangelical, embracing Christians of various denominations who seek to be loyal to Christ and to God's inspired Word. It seeks to encourage simple dependence upon God in all things.

LIST OF DONATIONS from APRIL 1st to 30th, 1906. GENERAL AND DESIGNATED FUNDS.

Table with columns for GENERAL FUND, DETAILS OF DUBLIN AUXILIARY, and DESIGNATED FUND. Includes sub-headers like No. of Receipt, Amount, and lists of donors and amounts.

FORM OF LEGACY OR BEQUEST.

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

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

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



**Unequally Yoked.**

ARAB PLOUGHING WITH HIS WIFE AND DONKEY IN TUNISIA.

## **“The Grace of our Lord Jesus be with your Spirit.”**

**T**HE Epistle to the Philippians, written at the dictation of the greatest of all missionaries as he was moved by the Holy Spirit in his prison house at Rome, to the mission church at the Roman colony at Philippi some nine years after the first converts had been gathered, is full of teaching for converts, for missionaries, and for those who are “helpers together by prayer” of the work of God at home and abroad.

The following extracts, which are some of the closing paragraphs of Bishop Handley C. G. Moule's admirable and helpful Philippian Studies, give the key-note in which all missionary work should be carried on, if it is to be truly successful, if it is to be to the praise and glory of God.

In his introduction Dr. Moule points out that Paul, in all his mention of the Lord Jesus Christ, was speaking about events which had occurred about thirty years previously and were still fresh in his memory. At the same time he spoke in the full consciousness that the historical Christ was one with the Jesus Christ of his spiritual life; that in Him were included the actions of his mind and the experiences of his heart.

In the summing up it is pointed out that the name of the Saviour occurs in this short Epistle some forty times, or on an average once in every three verses, amidst every variety of subject.

"The writer begins with describing himself and his associates as the servants, the actual bondmen of *Jesus Christ*. And truly such servants witness to the worthiness of their Master.

"He addresses those to whom he writes as saints, as holy ones in *Jesus Christ*. Their standing, their character, their all, depends on Him; on union with Him, on life in Him. Without Him, apart from Him, they would not be saints at all.

"The writer speaks of his imprisonment at Rome; the subject is full of *Jesus Christ*. 'My bonds in *Christ*' is his remarkable description of captivity. And the result of that captivity was, to his exceeding joy, just this, amidst a great variety of conditions in detail, including some exquisite trials to patience and peace: '*Christ* is being preached'; 'that *Christ* may be magnified in my body, whether by life or death.' He is kept absolutely cheerful and at rest; and the secret is *Jesus Christ*.

"He has occasion to speak of his trial, with its delays, and its suspense between life and death. The whole is full of *Jesus Christ*. 'To me to live is *Christ*'; He fills, and as it were, makes life for me 'And to die is gain'—why? Because 'to depart and be with *Christ* is far, far better.' The dilemma in which he stands (for he is 'in a strait betwixt the two') is a dilemma between *Christ* and *Christ*, *Christ* much and *Christ* more, *Christ* by faith and *Christ* by sight.

"He dwells, in various places, on the life and duties of the Philippians. His precepts are all this, in effect—*Christ* applied to conduct. 'Let your life-walk be as it becometh the Gospel of *Christ*'; 'Filled with the fruit of righteousness which is through *Jesus Christ*'; 'It is granted to you not only to believe in *Christ*, but also to suffer for His sake.'

"In particular, he has to press on them the holy duty of self-forgetfulness. He takes them for model and motive to the heaven of heavens, and shows them '*Christ Jesus*' there, as for us men and for our salvation he prepares to come down, and comes. 'Let this mind be in you,' as you contemplate the original Glory, the amazing Incarnation, the atoning Death, of *Christ Jesus*.

"He expresses hopes, intentions, resolutions, as to his own actions. All is still 'in *Jesus Christ*.' 'I trust in *the Lord Jesus* to send *Timotheus*,' 'I trust in *the Lord* to come myself shortly.' . . . .

"He speaks of a holy immortality, of eternal glory, and of pleasures for evermore. It is no vague aspiration; it is a sure and certain hope; and it is altogether in *Jesus Christ*. 'Our home, our citizenship is in heaven, from whence also we look for the Saviour, the Lord *Jesus Christ*, who shall change the body of our humiliation into likeness to the body of His glory, according to the working whereby He is able to subdue all things unto—Himself.'

"He bids his beloved converts stand fast; it is 'in *the Lord*.' He bids them be of one mind; it is 'in *the Lord*.' He bids them be always calm, always self-forgetting; '*the Lord* is at hand.' He assures them of an all-sufficient resource for their every need; 'My God shall supply all, according to His riches, in glory, in *Christ Jesus*.'

"His last message of blessing brings together their inmost being and this same wonderful Person; 'The grace of our *Lord Jesus Christ* be with your spirit. Amen.' . . . .

"What a witness it all is to the glory of our beloved Redeemer; to the majesty of His Person; to the fulness and perfection of His Work; to the solidity, the sobriety, the strength of the faith which is in Him! There is no inflation or rhetoric in the language of the Epistle about Him. Glowing with love, it is all clear and calm. Yes, for *Christ Jesus* is not a phantom of the fancy; a hope floating on the thick waves of a wild enthusiasm. He is an anchor, sure and steadfast. Blessed are they who ride secure on the deep, held fast by Him.

"May the Spirit bring home to our spirit this great witness of the Epistle; it has its perfect adaptation to each heart, to every life, to every hour.

"Then hereafter we shall give God thanks yet better for Philippians, as we too enter, late or soon, into that world where the Apostle, and *Timotheus*, and *Epaphroditus*, and *Euodias*, and *Syntyche*, and *Clement*, and the saints of *Cæsar's* household, have so long beheld the

Lord. In that land of light, we who have believed, shall rest with them. We shall know them. In the long leisure of endless life we shall enjoy their company, amidst the multitudinous congregation of the just made perfect. There we shall understand now, under the infinite differences of our earthly conditions, the one Hand led them and led us along the one way of salvation to the one end of everlasting life. Above all, we there, with them, shall know JESUS CHRIST, even as we are known. There we, with them, shall realise how to Him, and to Him alone, from all His servants, from Hebrew, and Roman, and Philippian, and Englishman, and African, from ancients and moderns, wise and ignorant, of all kinds and times, was due the whole praise of their whole salvation."

## Notes and Extracts.

**N.A.M. Prayer Meeting.**— The monthly meeting for prayer is held in Room No. 44 of Paternoster House, 34, Paternoster Row, E.C., on the first Thursday in every month from 3.30 to 4.30 p.m. Tea at 4.30, after the meeting. The presence of friends of God's work in North Africa is heartily welcomed and is a great encouragement.



**Hand-painted Texts and Cards** of any size with or without flowers, etc., may be ordered of Miss Vining, 19, Alexandra Road, South-end-on-Sea. The proceeds will go to the funds of the Mission.



**To the members of the Prayer and Helpers' Union,** and others. The Cycle of Prayer issued in January NORTH AFRICA will shortly be ready, printed on card for hanging up. A copy of this will (D.V.) be sent to each member of the P. and H. U. through the local secretaries. Other friends willing to use the Cycle of Prayer are asked to write for copies to the Secretary of the N.A.M., 34, Paternoster Row, London, E.C., who will gladly forward them upon application.



No special requests for prayer are given in "Notes and Extracts" this month, but a number of special needs will be found mentioned throughout the report. Will friends please remember these?



Some rugs made at the Mission Carpet School at Cherehell have been sent home for sale, and may be seen at the office of the Mission, 34, Paternoster Row, E.C. The rugs are priced as follows: one at £2 7s., two at £1 3s. each, and one mat at 10s. For further particulars please apply to the Secretary, N.A.M., 34, Paternoster Row, London, E.C.

**Miss Banks,** who hopes shortly to return to England from Tangier, will be pleased to accept invitations to address meetings during the summer and early autumn. Should any friends be able to arrange drawing-room meetings or missionary garden-parties, such help will be very gratefully welcomed. It is expected that several other members of the Mission will also be available for meetings during the next few months. All enquiries should be addressed to the Secretary, N.A.M., 34, Paternoster Row, London, E.C.

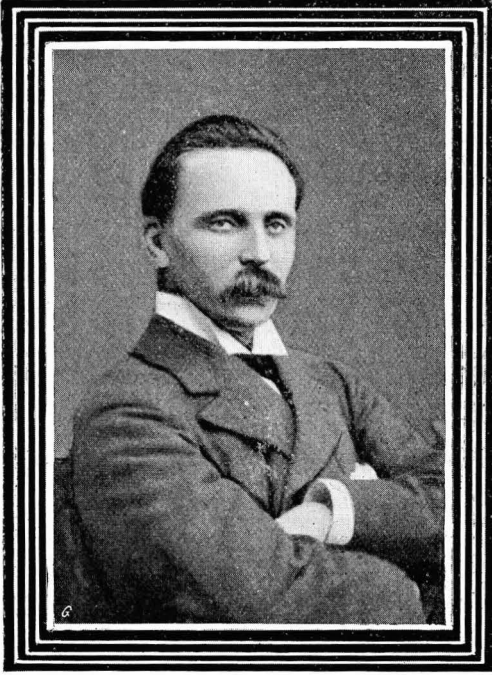


A meeting in connection with the N.A.M. has been arranged to take place during **Mildmay Conference.** It will be held (D.V.) on Thursday, June 21st, at 4.15 p.m., in Room No. 5, below the Conference Hall. It is hoped that Mr. R. C. Morgan will give some account of his recent visit to Tangier at the time of the death of Dr. Roberts and Miss Ida Smith, and that addresses will also be given by missionaries returned from the field. All friends of the Mission able to attend will be warmly welcomed.



There is **one thing which all the workers plead for** from friends in the home-lands with increasing earnestness, and that is **more prayer**; and those most intimately associated with the work at home reiterate the plea. It is the essential weapon in this warfare with the power of Mohammedanism. Are there not some who are debarred from other forms of Christian service who will make it a chief part of their life-work to pray for the advancement of Christ's kingdom in North Africa? Will any friends who will take this up definitely, whether able to give much or little time for prayer, and who would like to join the Prayer and Helpers' Union, please write to Miss Lenper, N.A.M., 34, Paternoster Row, London, E.C., who will be pleased to enrol them as "scattered members," and to correspond with them about special subjects for prayer.

## The Late Dr. George Milne Grieve, of Casablanca.



The Late Dr. G. M. Grieve.

As mentioned in the last issue of NORTH AFRICA, the mission has suffered a further loss in the death of Dr. Grieve. It seems indeed strange and inexplicable to our short-sighted human views of things that two medical missionaries should thus be removed from Morocco, a land which very specially stands in need of such workers. It is a consolation to know that, though we may make mistakes and misjudge, our Heavenly Father, Whose we are, makes no mistakes either in His dealings with His children or with His work.

Born in 1860, in Dundee, Dr. Grieve was, at the time of his death on March 27th last, in his forty-sixth year. He was well taught at school from the Bible and Shorter Catechism, and was brought to know Christ as his Saviour through some special evangelistic services. He was connected in Dundee with the Willison United Free Church, and was chairman

of the Young Men's Literary Society, and Sabbath Morning Meeting. He was a born musician, and able to play almost any instrument. As a member also of the choir, the Psalmody Association, and Bible Class, he had great influence with young men of his own age, and engaged constantly in open-air evangelistic work. When about twenty-three years of age he went to the Edinburgh University, and whilst engaging in mission work in West Port in connection with Dr. Chalmers' W.P. Territorial Church, and afterwards with the Moray Free Church, he was enabled to study medicine, and obtained his qualifications as physician and surgeon.

He had from the time of his conversion had a desire for foreign missionary work. Whilst in Edinburgh he married Miss A. C. Oliver, who was like-minded in the desire to serve Christ on the foreign field, and has shared all his missionary work.

In 1890, Dr. and Mrs. Grieve joined the North Africa Mission, and proceeded to Morocco. After a few months' stay at Tangier, they went on to Casablanca, where for fifteen years they have been patiently labouring for the Master.

On first arriving at Casablanca, Dr. Grieve, in addition to learning the language, erected a bungalow house, given by Mr. John Oliver, his father-in-law, who later on also provided the means to build a hospital, with rooms for missionaries' residence.

Year by year, as the annual reports have shown, large numbers of Moors, both from Casablanca and from the surrounding country, have been medically and surgically treated, and have heard at the hospital the Gospel.

In a recent issue of the *Willison United Free Church Notes*, a paper, written by one who knew Dr. Grieve as a boy, says of him: "What he was as a youth, he was as a man, quiet, unassuming, thorough. And when he went to a field of labour, uninviting, hard, and difficult, those of us who knew George Grieve knew that he would work away at it and would make something of it. On

one of his rare visits home, he said, 'It's hard rock we have to work at, but we keep working away.' And he has wrought to the end."

In addition to his medical missionary work, Dr. Grieve also engaged in private practice. And that he won the esteem of the whole European community at Casablanca is shown by the obituary notice which appeared in *Al-Moghreb Al-Aksa*, a Tangier weekly paper. The writer says: "Dr. Grieve had been a resident of Casablanca for fifteen years, and by dint of his kind heart and simple and energetic life, his unobtrusive good work, both as lay and missionary doctor, he had earned the respect and regard of all who came in contact with him, irrespective of creed or nationality."

In addition to his other work, Dr. Grieve undertook to direct the building of a church for the Sunday service of the European community, which had long been held at his own house. This building was just completed, and the opening service, which it had been arranged the Doctor himself should conduct, was to have taken place on the very Sunday before his death. He had had several patients ill with typhoid, whom he had successfully treated (one being Mr.

Steven, the worker of the B. and F.B.S. stationed at Casablanca), and perhaps from the extra anxiety in connection with these, and from other causes, he seems to have been run down. He took a chill when superintending the last bit of work at the new church, and influenza with renal complications developed, ending fatally, despite all that could be done in the way of medical attention and careful nursing. He was ill only for about eight days altogether.

The first service held in the church was his funeral service, conducted by the British Consul. The numbers of Moors, Jews and Europeans who flocked for a last look at their doctor, and the crowds at the funeral, showed unmistakably how hearts had been won by Dr. Grieve's consistent and quiet Christian life.

We would commend to the prayers of our readers Mrs. Grieve in her loss and loneliness, and also Dr. Grieve's aged mother, and other relations. Mrs. Grieve, who is bearing up bravely and finding that consolation which the Heavenly Father alone can give, is returning to Scotland with her father and sister, who went out to fetch her home. She greatly feels having to relinquish the work which was so dear to her.

## The Year 1905.

**I**N reviewing the work which, with God's enabling, the Mission has attempted and accomplished during 1905, there is indeed great cause for thankfulness to Him for many answers to prayer and many provisions of His grace and bounty.

The year was in several respects a time of trial and difficulty at home, and it is with gratitude that the Council look back on the way God supplied the many needs.

On the field the work continued to be steadily and ploddingly done by patient toilers, and there was much to encourage. At several stations the converts have stood firmly and grown in Christian experience. In Tunis it seemed that the work would be largely stopped through the enforcement by the authorities of an old law directed against unauthorised education, but, to some extent, this difficulty has passed, and other forms of service have kept those whose special work was thus interfered with busily employed.

During the year one missionary, beloved by all who knew her, Mrs. Boulton passed away to be with Christ, and thus the Tangier circle found a big gap in their ranks.

Two other Morocco workers, Miss Jennings and Miss Brown, were kept at home in the autumn by doctors' orders, but both have, since the year closed, been able to return.

The Council realise the great need which exists of making more widely known to Christians, all over the home lands, the needs of the field and the work which is being done. They much appreciate all the help given during the year by members and secretaries of the Prayer and Helpers' Union, the Workers' Union and the Auxiliaries, and they greatly desire to increase the number of those who are thus helping. They would ask all friends of the Mission to pray that someone may be found who could act as an efficient organising or deputation secretary, who could arrange systematically for meetings to be addressed by workers home on furlough, and who would take the necessary steps for forming a publicity department at the home end.

If missionary work were carried on in unwavering faith and in perfect obedience and trust in God's guidance, it may be that no needs would ever exist, since these would be supplied as they arose by the Heavenly Father, who never fails those who trust in Him. Perhaps, however, as work on the field grows, needs are inevitable. Some of these which exist at present in connection with the different fields are mentioned here that friends may join with the Council and missionaries in praying that they may, if God will, be soon supplied.

Since nearly every station seems to be undermanned at the present time, in view of the openings on all hands for further work, there is a great need of more workers, especially of consecrated men. Just now there is also urgent need of a fellow-worker for Mr. Fairman in Shebin-el-Kom; of a married missionary and his wife at Susa; of a fellow-worker for Miss Welch and Miss E. Smith in Algiers, and of another for Miss Read and Miss Day in their work at Chercshell; of a teacher for Miss Jay's Moorish girls' school. It may, perhaps, further be mentioned that a splendidly equipped and able worker is at present prevented from returning to the field owing to the difficulty of education for his two children. If some friends were raised up who could undertake to provide for their school expenses, he and his wife would be free to take up the work again.

Then as to financial needs. The Annual Cash Statement on pages 96 and 97 shows the amount which has been entrusted to the Mission for the work. For the gifts received, large and small, the Council are very thankful, as also for the many earnest prayers accompanying them, and the kind expressions of sympathy and interest and encouragement sent with so many of the remittances.

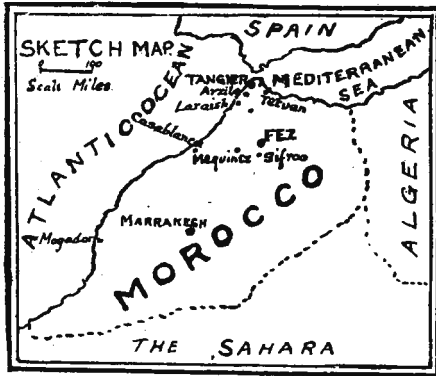
The balances in hand at the end of the year, it will be seen, refer chiefly to the specially designated funds. Since the end of the year, whilst one or two large gifts have cheered the hearts of workers both at the home end and on the field, there has been a great dearth of other gifts, and as this goes to the press **there is an urgent need of £500 to meet pressing claims, and of another £500 at least to pay off all liabilities.**

The Council feel strongly the need of supplying more liberally the personal needs of the workers. As the cost of living at most of the stations is steadily on the increase, it becomes very difficult for many, especially those with children, to make ends meet.

The year has been one of *seed-sowing in faith*, and as will be seen, by the reports of the workers, it has not been without a great many signs of progress, as well as of actual *reaping* in several places. To God be all the praise and all the glory.



## Morocco.



Sketch Map of Morocco.

Morocco, as a country in which European nations are very keenly interested, has been so much before the public for the last year or two, and so much has been written in the papers about the unsettled condition of the government there and the fighting of the tribes, that many friends have had the idea that missionary work has been well-nigh stopped. This, however, is a mistake. As a matter of fact, despite all the upheavals, work at all the stations in Morocco has gone on more or less uninterruptedly during the whole of the year under review.

The disturbances in the north and in the country around Tangier, which is under the control of the famous brigand chief, Raisuli, have perhaps affected attendances at the medical missions, and the road from Tangier to Tetuan has been impassable, necessitating the journey being made by sea. But travelling to and from Fez has not been impossible. Whilst it is true that the country round Fez was not considered safe enough for Miss Mellett and Miss Denison to reside in Sifroo, they were allowed to pay a visit there and stay for a week; and El Ksar, an inland town two days' journey from Tangier, was safe enough to allow of Miss Aldridge living there for many months, thus occupying it as a sub-station to Laraisch.

It is impossible to forecast with any certainty the result as regards freedom for missionary work of the arrangements arrived at by the nations represented at the Algieras Conference. But probably

little difference in this respect will be observable for some years to come.

As mentioned above, the Tangier workers and the whole Mission sustained a very serious loss—the death of Mrs. Boulton, whose place has not yet been filled.

Otherwise there has been no change in the *personnel* at the various stations.

The Spanish work suffered through Miss Brown's illness, especially the visiting in the homes. She returned to England invalided in the early summer, and was not well enough to return until April, 1906.

Miss Jennings, who returned on furlough in May, 1905, was ordered by the doctor to take a prolonged rest. She, too, has now returned to her station. During her resting she managed to address a considerable number of meetings, and succeeded in obtaining many members for the Prayer and Helpers' Union.

Miss Jay was laid aside with an attack of typhoid fever, but in God's goodness recovered. This is cause for thankfulness, as, since the year closed, two other workers at the same station were attacked by the same malady, and in their cases it proved fatal.

The scarcity of food and almost famine prices of wheat caused great suffering in several places, as mentioned in the reports below. In Fez it pressed especially heavily on the native colporteur evangelists, and at times they felt the pinch of hunger in their homes. Mr. and Mrs. Simpson were often at a loss to know how to help them, and again and again shared meals with one and another to help them to tide over. The support of these evangelists is a matter requiring prayer and the exercise of faith. In years gone by the late Mrs. Grimkē gave £120 a year for the support of several. Since her death, when the welcome subscription stopped, the kind permission of a donor, who had given £100 for pioneering work which could not be undertaken, made it possible to apply this sum for the colporteurs' support. But this is now at an end. Should any who are able to help feel led to take up the support of one or all of those left unprovided for, the Council will be very thankful.



The Market-place, Tangier.

## TANGIER

(opened 1883).

Dr. and Mrs. Roberts.

Mrs. Boulton.

Mr. W. T. Bolton.

Mr. H. E. Jones.

Miss Jay.

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

Miss F. Marston.

## SPANISH WORK—

Miss F. R. Brown.

Miss Vecchio (*schoolmistress*)

During 1905, Dr. Roberts was home on furlough for the summer months, and Mrs. Roberts was invalided home from January to October. The Tulloch Memorial Hospital had its beds well filled during the early months of the year, and in less than ten days' time after reopening at the end of *Ramadhan*, practically all the beds were filled again, and a large number of out-patients in attendance.

Dr. Roberts gives, as the numbers for the five months:—

Out-patients .....	1,005
In-patients .....	122

This gives an unusually large average for in-patients. Dr. Roberts' remark, "We finished the year with quite an epidemic of enteric fever amongst the Moors," is full of pathos, in view of the fact that some three months later this same epidemic resulted, in God's providential dealing, in the death both of the doctor himself and Miss Ida Smith, the hospital nurse. Dr. Roberts wrote: "The routine work has been much the same as in former years. On three mornings the out-patients, and all the in-patients who are

able, gather at the Gospel service. On the other three mornings I give a short address before work begins in the wards. On Sunday morning before the 'round,' a prayer-meeting in Arabic, in which our head servant joins, is held in the consulting-room. Each week evening a service is conducted for in-patients by Miss Ida Smith, our indefatigable nurse, Mr. Bolton, and Mr. Jones in rotation, and on Sunday afternoon I take a service in the ward, when Mrs. Roberts comes and helps with the singing. As almost all the nursing falls on Miss Ida Smith, the post is for her no sinecure, and we fear sometimes it is too much.

"We take this opportunity to thank all Sunday-schools, mothers' meetings, Y.W.C.A.s, etc., etc., etc., who have been co-workers together with us in the Gospel by sending on their money to be used in the hospital, as also kind friends who have sent us blankets, sheets, towels, vests, bandages, old linen, empty bottles, and, above all, for their prayers and sympathy in an up-hill work.

"Looking through the case-cards for the year, I see there are not many major operations. A number of cases have been loathsome ulcers, so common in this country, and as many patients come several days' journey for treatment, we are glad to admit them. They prove better for the purposes of a mission hospital with a small staff, because from the beginning they are able to give a hearing ear to the Gospel."

Dr. Roberts gives interesting details of some of those who occupied the various beds. He speaks of a Kaid, who offered a small payment to show his gratitude, of a Constantine Arab, who had learned a little English in Nova Scotia, and insisted on being operated on for cataract, because he "liked Dr. Roberts' hand," of a man with a pistol bullet in his arm who stayed a long time, and though opposed to the Gospel at first, later on used to help in explaining the addresses to dense fellow patients, of a boy of about fourteen years old, who had eighty shots extracted from him. This boy showed little gratitude, for he stole garments from the other patients, and caused much trouble.

Dr. Roberts reports that the converts' service was still continuing, and mentions specially the convert Fatimah, the widow of Bushaib, who is still faithfully following the Saviour, notwithstanding opposition.

**Mrs. Roberts**, on getting back to Tangier in October, as soon as possible recommenced her **classes at Hope House**. These were soon in full swing, and the attendance of women, girls, and boys were very large. Many have been well taught to know the Gospel, and the good and steady seed-sowing thus accomplished must and will bear fruit in God's time.

**Miss Jay**, in reporting on her **school work for Moorish girls**, speaks of many tokens of God's love and care. "During the early part of the year the work went on as usual, the children attending in good numbers, and, as there was much sickness amongst them, many homes were open for visiting. But in March my own health began to fail, and during the latter part of the month I hardly knew how to continue the work. In the first week of April I was taken ill with typhoid fever, and thus the school had to be closed." After a slow convalescence she was obliged to move to a new house, in which much work in the way of alterations and repairs required to be done. As the new place is cheerful and healthy, Miss Jay feels it was well worth all the trouble, as she has now a fine school-room, opening on to a wide verandah, and a quiet side entrance.

She continues: "In November I reopened the work, and though some girls had been married during my illness, and two had died of small-pox, I soon had a number in attendance again," and many new girls joined her. She generally has fifty present, and the need of a teacher to assist her in the work is a pressing one.

Miss Jay distributed many Gospels, and early in the year she sent a large New Testament to the famous Raisuli. He replied by sending one of his chief men with a message of thanks, and a request that four more copies might be sent to him.

Miss Jay had many **Moorish visitors** at her new house, and Aiweesha and her husband have spent several days with her from time to time, whilst old blind Rahamah continues to go to her on Sundays for Bible-reading and prayer. Another constant visitor is the mother of the Kaid who died some years ago. She seems to be truly trusting to the Saviour.

**Miss Breeze** and **Miss Marston**, helped by Mrs. Boulton until her return to England in the spring, carried on the work at the **women's hospital**. They had the usual large number of out-patients and some in-patients. Several of these were serious operation cases. Some houses also were medically visited.

This invaluable work, with its splendid opportunities of teaching down-trodden Moslem women the love of Christ, and the salvation "in Him," was interrupted by Miss Breeze's return to England in November. She was obliged to return owing to ill-health and constant pain, and was still at home when the year closed. Miss Marston has been able to carry on some medical work, distributing simple drugs, and treating easily diagnosed cases.

**Mr. W. T. Bolton** in his report, mentions the work done in the hospital, helping Dr. Roberts amongst in and out-patients, taking services, and giving addresses, and dispensing work. He says, in speaking of the out-patient services: "Many have been the indications of God's presence and blessing. Almost on every occasion, immediately after the service, a discussion between the patients on what I have been saying has arisen, and thus they show that some have followed intelligently what has been said.

"I have given several copies of the Gospel of Luke in colloquial Arabic to students who have asked for them, and to others who have been interested.

"My **Sunday morning Bible class** is held in my own study, with an average attendance of eight. Most of the young men can read and manifest interest. Two members have recently died, both trusting in Jesus, I believe. . . . When I have been away, on more than one occasion, a native convert has conducted, and the others present have prayed."

**Mr. Jones**, besides helping in the Hospital work, spent a good part of the year in superintending Mr. Elson's Orphanage, and in the Refuge work at the Moorish room.

### Spanish Work.

Mr. Bolton has also had the superintendence of the **Spanish work** on his hands. He writes with regard to the **Spanish day school** taught by **Miss Vecchio**: "There has been an average attendance of sixty." He explains that this is a slight decrease in

numbers, owing to the opening of a Freemasons' school in the neighbourhood, where pupils are taken free of charge. But this will probably not be a permanent school.

At the **Sunday evening Gospel meetings** during 1905, the average attendance was thirty, and at the morning **Sunday-school**, conducted by Miss Ward, some fifty to sixty attend. With better premises (it will be remembered that the Spanish Church was burned down, and has not yet been rebuilt owing to lack of funds), Mr. Bolton feels sure many more would be reached.

**Miss Brown** was invalided home for the greater part of the year, and thus the house-to-house visitation was not to any extent carried on.

**FEZ** Mr. and Mrs. O. E. Simpson.  
(opened 1888). Miss Mellett.  
Miss Denison.  
SUBSTATION: Miss Greathead.  
**SIFROO.** Miss de la Camp.

The year 1905 was a time of real blessing in Fez. Much prayer accompanied the work, and whilst spiritual life deepened and much heart-searching went on, since the close of the year a manifest working of the Holy Spirit, both in bringing men and women to decision for Christ, and in leading to fuller consecration, has taken place. The account of this, however, although following the service of 1905, and coming out of it, as it were, will come into next year's report.

Mr. and Mrs. O. E. Simpson have carried on both the **medical mission work and the superintending of the native colporteur evangelists**. At the medical mission they had the astounding total of 11,040 attendances, and Mrs. Simpson paid no less than 768 medical visits to patients in their own houses. **Mrs. Simpson** says: "These were so many opportunities for presenting Jesus, and a cause for much thankfulness to us. There's such a saving of expenditure in time and strength when people are so earnestly desiring us, crowding to us, rather than leaving us to seek ourselves for 'open doors.'" One man, long in the service of various missionaries in Fez, and specially prayed for for three whole years, softened much in his bitter opposition to Christ, and was brought to the Saviour in the first few days of 1906.

Mr. and Mrs. Simpson had during the year a special and unusual piece of service in tending, during an illness that proved fatal, an Englishman who had become a Moslem. Mr. Simpson travelled with him to the coast, *en route* for home, but he died at the port. Before passing away he made a profession of faith in Christ.

**Mr. Simpson** reports further: "In November a young man who professed two

years before, confessed the Lord in baptism, and was taken into the Native Church. Two others were only prevented from taking the step at the last moment. A third made application for baptism."

Of the colporteurs, Mr. Simpson says that two have done good work, considering the present condition of the country, though the actual sales of books were small; and the others, during the year, made decided progress spiritually, and have distributed many portions of Scripture, and reached multitudes with the story of redeeming love. The two men working in South Morocco report a very ready reception of the Gospel, and some souls enquiring after the way of life. Mr. Simpson had throughout the year regular meetings for instruction and devotion with these native workers.

During the summer, Mr. and Mrs. Simpson made a ten days' trip to Sifroo, where they were able to testify to the Saviour. In July they spent a short time tenting on a mountain to the north of Fez. Whilst they were seeking rest they had daily some come to them, with whom they had conversation about the Gospel.

**Miss Mellett** and **Miss Denison** were at home part of the year on furlough. Whilst working amongst the women of Fez, they regard **Sifroo** as their special station, where they employ a colporteur. They were able some time after their return from Ireland to pay a visit to Sifroo. Of this and the welcome they received they write: "It was a very hurried visit, as the authorities, fearing the state of the country, would not give us permission to go at all, except on the understanding that we were back in eight days.

"A little time before going over we had lent our house there to one of its joint-owners for his wedding, and we went with the intention of staying with him and his wife in our own house. On arriving at Sifroo we went straight there and left our things, and then went to the house of one of our friends to dinner. While there, another of our friends went to our house and took all our things away again, saying that we were to be his guests during our stay in Sifroo.

"The people were very glad to see us, and crowds, both of Jews and Moors, came to us every day whilst we were there. We had more invitations from the people than we were able to accept, and we spent a whole day in one house, which had never been open to us in the same way before.

"We were very pleased with the way our colporteur had been working during the past year. We met with some men who had been reading with him. One interested us very much. He came and introduced himself, saying: 'I want to shake hands with you and tell you Christ has saved me, and though

I am but young in the faith, I know that Christ has taken away my sin.' This man is a *fokih* and a black man. There are two other men and a woman asking for baptism.

"At the end of the week we had to return, much to the grief of our friends, many of whom had assembled at the town gate in the early morning, and escorted us a little way on our journey."

On their return to Fez they took up work in the new quarter to which they had moved, and there, amidst a fresh set of people, have women coming to them for medicine three times a week, a girls' sewing class, and boys' afternoon class, an English class for a few young men twice weekly, and much visiting of the women in their houses.

**Miss Greathead** and **Miss de la Camp**, who live in another mission house, were at home on furlough during part of the year, and thus have only four months' work to report on.

Miss de la Camp helped Mr. and Mrs. Simpson in the medical mission by taking part on the women's days in both the preaching and dispensing. She mentions that the women were more than ever willing to listen quietly, and even to ask intelligent questions.

At their **women's sewing class** the attendance was, as a rule, twelve to fifteen out of some twenty-one names on their books. Of these, Miss de la Camp says: "They are all poor working women, quite illiterate; some had to be taught to sew. . . . It was encouraging to see the interest most of the women took in their lesson; there was quite a rivalry as to who should learn her text soonest. Since my return I have been so agreeably surprised and thankful to find that six of the women remembered perfectly the eight texts it had taken them six months to learn. These women live near one another, and from time to time went and sat together, either combing wool or spinning it, sewing, or sitting with their hands before them doing nothing, and they kept repeating their texts and choruses over together, lest they should forget them during my absence. When the class was re-started, only four of last winter's class did not return, two of whom had been remarried, and their husbands would not let them go out; one of them had gone into service, and the fourth was too ill to come. All of them sent messages of regret.

Miss Greathead has a separate class for girls, and both she and Miss de la Camp do a good deal of visiting in the homes.

**TETUAN** **Miss Banks.**  
(opened 1889). **Miss Bolton.**  
**Miss Hubbard.**  
**Miss Knight.**

During 1905 Miss Banks was working in South Spain, and Miss Bolton and Miss Knight spent four months in England on furlough, getting bodily and spiritual refreshment. Miss Hubbard was during seven months of the year "lent," so to speak, to the Tangier station. There she did valuable work in Hope House, helping in many different ways, in the Spanish work, in the women's hospital, in reading with converts, besides attending to the twenty-one missionary visitors, who, during the seven months, stopped for a longer or shorter time at the Mission House.

**Miss Bolton** reports that the principal work among Mohammedans in Tetuan which occupied her during the eight months she was at work was that of the **dispensary**, to which 3,559 patients came, being an average of forty-eight per morning. "A new upper room fitted up for a women's waiting-room added materially to the comfort of those who came, and undoubtedly has helped to bring more of the better-class women. Our plan of work has been to open our doors at 9 a.m. in summer and 9.30 or 10 o'clock in winter, and to admit all comers until 11.30." Then when both the men's and women's rooms were filled, the patients are attended to, and services of about twenty minutes held in each, the bottles, cups, broken bits of crockery, etc., brought to carry away the medicine, having been previously collected. Then, perhaps, the rooms would be filled over again; and some patients are seen privately on coming downstairs to leave. Often special requests are preferred for medicine for most curious purposes, for exorcising evil spirits, love philtres, etc., etc.

Miss Bolton continues: "In addition to the dispensary work, we all had our **private house visiting**, not as a rule visiting each other's friends. I have recorded 174 visits." One most interesting case was that of a young man, dying from exhaustion after typhoid fever, the father sending a slave to take Miss Bolton to the house. Improvement in this case at first took place, but death ensued, as the trained help came to late. "So often they send for us when they have no other hope, when enchanters and charms and writings and visits to shrines have all failed." A poor woman, whom Miss Bolton often visited and sat with in her illness, seemed to drink in the story of the love of Jesus Christ. Another woman, who was led to trust Christ through a vivid dream, seemed quite changed, and showed by the way she passed through trouble that her faith was

real. Another case of great interest is that of a young Riff man unjustly imprisoned. Through him, gospels and tracts have been passed in to other prisoners.

The **women's class** was held regularly as usual.

**Miss Hubbard** writes of the first five months of the year: "Looking up my diary, I see dispensary work, visiting, and classes, filled the days pretty regularly. In the dispensary I read with the men, and also now usually have one of the women's services as well. Taking the services as a whole, I must say the people give a very quiet hearing to the word of God.

"**At my Sunday afternoon class** I had an average of twenty-eight girls each Sunday. On Wednesdays I had a **sewing class** of about eighteen small girls, and on Thursday about twelve elder ones.

"**Visiting** filled up the other afternoons of the week; not only amongst the poor, but also from the better classes, as a rule, the welcome seemed very real."

**Miss Knight**, reporting on the eight months' work in Tetuan, says: "A third part of the year was taken up in furlough, but until the end of June we were going on steadily with the ordinary routine, dispensary and classes. . . . I had good audiences of women, that being my special department. They have consisted almost entirely of the townswomen, with a very large proportion of the better-to-do class. Amongst these also are many who come again and again, really becoming almost regular attendants." Miss Knight speaks of a black woman, who

always repeated at her daughter's house all she heard at the dispensary.

The class of Riff girls formerly held, melted away when the Riff people returned in large numbers to their own country, as they do in times of plenty. But Miss Knight substituted for this a **class of small boys**, who were induced to come very regularly by the attraction of tea. Some twelve at first, and then twenty were steadily taught texts from God's word. This was felt to be a good way of true seed-growing.

Almost every day Miss Knight does **visiting** in the houses, and though her experiences vary very much in different homes, she has one or two places where the Word of God is eagerly asked for, and attentively listened to.

Two little Spanish girls have been regularly taught day by day, as they were persecuted at the R.C. school owing to their mother being a convert.

Thus, at this station, men and women are being familiarised with God's Word, and many seem to need only the stirring of the Holy Spirit to bring them to trust Christ, of whom they now know.

### CASABLANCA **Dr. and Mrs. Grieve.** **Mr. and Mrs. Nott.** (opened 1890).

During 1905 the work at this station went steadily on. Mr. and Mrs. Nott were at home on furlough during the summer, but the **medical mission** was carried on by **Dr. and Mrs. Grieve**, helped by Mr. Steven, of the B. and F.B.S. Mrs. Grieve continued her **classes** for women and girls, and **Mrs.**

**Nott** recommenced her classes on her return after furlough, **Mr. Nott** resuming his part in the medical and other forms of work. Since the close of the year, this station has sustained a very great loss to the work, by the death of Dr Grieve after a few days' illness. A short sketch of his life and work are given on p. 84. For Mrs. Grieve in her sorrow and loneliness, the prayers of all friends are asked. She will be returning to her old home in Scotland at the time this is published. Will friends also pray for the women and girls to whom she has preached the Gospel.

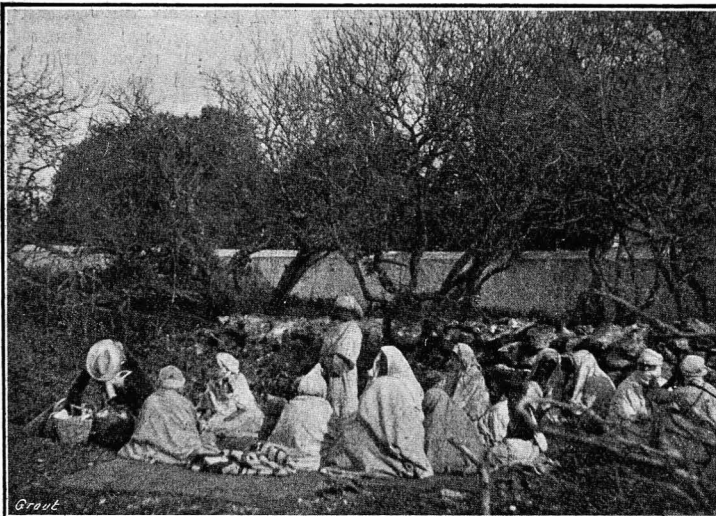


Photo by

[Mr. H. Nott.]

**Mrs. Grieve's Women's Class at Casablanca.**

really interested, and I believe that into some hearts the light has really penetrated, but they are such ignorant and simple souls that we cannot expect much of them. The Lord knows His beloved ones.

"I have done a little **itinerating work** in Kabylia. . . . The best tour was in May, when I visited Djemaa Sahridj, and Mr. Ross and I went together to Michelet, where we had good times in a number of villages. We were able to give away many portions of the Gospel in Kabyle, and everywhere they were gladly accepted."

**Mr. Shorey** writes of the great difficulty of getting together a **class of Kabyle boys**. Being the rough boys off the streets, they have no notion of law or order, but a few have attended regularly.

Of the **meetings for Kabyle women**, which is an outcome of the meeting for beggars, Mr. Shorey writes: "We gave no definite promise of anything for coming, although we occasionally give bread as the women are so poor. They are for the most part what we should call 'rag-pickers,' though some are more respectable, but just as poor." Madame Rolland (now an independent worker) usually conducts this meeting and Mr. and Mrs. Shorey attend and help at it.

The **class for French boys** is composed of some who formerly attended the ladies' classes, but have lately been drafted over to Mr. Shorey. Their behaviour is comparatively good and their attendance regular.

**Visiting the cafés** and speaking to the men in them has taken up a good deal of Mr. Shorey's time, and he has had many good opportunities of witnessing for Christ, as well as of giving away portions of the Scripture.

Some who have professed conversion during the year are standing well—especially a young Jew of about twenty-two years of age.

**Madame Cuendet** continues her work among Spanish girls and French women. Four girls made profession of accepting Christ in the early part of the year. The French women are nearly all Christians. They have been greatly tried during 1905 by poverty and sickness.

**Miss Smith** and **Miss Welch**, assisted by **Mrs. Shorey**, work amongst Kabyle and French women and children.

Their meetings and classes are as follows:

	Average Attendance
Kabyle Children's Class ... ..	40-50
" Women's " ... ..	28
French " " " ... ..	28
" Girl's Bible Class ... ..	22
" " " Prayer Union Members	15
French Children's Class ... ..	42

Miss Welch writes of their work: "**Our native women's class** is a special joy to us; we believe that at least five or six are truly trusting in the finished work of Christ." One of these, when questioned recently, gave very clearly her reasons for her belief, and when asked if she would like to be baptised, replied, "I would indeed, and am ready *when you will*."

Many of the Kabyle girls are equal in their Scripture knowledge to girls of their age in England, and several of them appear to be true little Christians.

"In the French work many have professed faith in Christ during 1905, and we have as members of the Scripture Union and prayer meeting twenty professing Christians from the young women's Bible class."

## Regency of Tunis.

The chief change in the location of workers in the Regency of Tunis during 1905 was the removal of Dr. and Mrs. Churcher from Susa to Sfax during the month of May. Sfax is a larger and in some respects more important place than Susa, and, while much regret has been expressed at the closing of the medical mission in the latter place, its establishment at this new centre will bring the Gospel within the reach of many who had formerly no chance of hearing it. At the same time earnest evangelistic work is being carried on at Susa, and through the help of a lady doctor—Miss Bridgford—working in association with the ladies there, some medical work for women and

children has been conducted since Dr. and Mrs. Churcher left.

Miss Hodges has left Susa for Alexandria, where the assistance of additional workers was much needed, while Miss Johnston has returned to her old station, Tunis. Miss Turner has been obliged to spend the year in England, and has been called to pass through much sorrow, having lost her mother in the spring of 1905, and her father in the autumn. She hopes to be able to return to North Africa before the close of 1906.

In the Regency of Tunis definite results from the work carried on have not during this year been so marked as in Morocco or Algeria. It will be noted that the num-



Sketch Map of Tunis and Tripoli.

bers under instruction are smaller. There has been during the year organised and very marked opposition to the work in one or two stations, and great caution on the part of the missionaries is needed so that further difficulties may not arise. While, therefore, it would be matter for great rejoicing if larger numbers were coming within range of Gospel teaching, it is better that the work should not be too prominent. Very much is done in a quiet way, visiting in the homes of the people or holding conversations with them as opportunity may offer, about which it is difficult to give any satisfactory idea in an annual report, but all of which is known to the Master, and is, equally with the public preaching, a carrying out of His great command. And the numbers reached by these means are in the end far from small.

### TUNIS

(opened 1885).

Mr. and Mrs. A. V. Liley.  
Mr. and Mrs. J. H. C. Purdon.  
Miss Grissell.  
Miss Johnston.  
Miss Hammon.  
Miss Cohen.  
Miss Tapp.  
Miss Case.  
Miss Roberts.

### ITALIAN WORK—

Although the work amongst Moslem men in Tunis during 1905 has continued to be large and exceedingly interesting, there have not been definite conversions and baptisms, as

was the case two or three years ago. And of those who were baptised some have been unable to stand the testings and persecutions which so surely follow in a Mohammedan country. This is not a matter for surprise, although it is a cause of great regret and disappointment. Similar backslidings are not infrequent, even in England, where there are so many helps and so few real hardships for the new convert. It should make us more praiseful for those converts from Islam who have stood their trials well, and more prayerful for all, whether strong or weak.

"The sinner's own fault. So it was . . .  
Clearly his own fault. Yet I think  
My fault in part, who did not pray  
But lagged, and would not lead the way.  
I, haply, proved his missing link.  
God help us both to mend and pray."

Early in the year the little school for Moslem girls was closed by order of the Government, to the intense regret of the workers at Tunis. It was discovered that it was contrary to a law, which had not previously been put in force, forbidding anyone to teach who had not a diploma recognised by the Government. To get such recognition, even if possessing an English teacher's diploma, is no easy matter, so that it would appear that that branch of the work is permanently at an end.

The closing of the school had a damaging effect upon the work amongst women also for a time, as not understanding the matter, they feared that they might get into trouble if they associated in any way with the missionaries. This dread, however, had to a large extent passed away before the year closed, and visiting in the homes of the people could be carried on as before.

During a good part of the year the state of Mrs. Liley's health gave cause for concern, but it is a matter for great thankfulness that she is now better, and is able to remain on the field.

It is impossible, owing to lack of space, to give a full account in the missionaries' own words of the work of this large station, but the following extracts from their reports will indicate something of what is being done.

The chief branches of the work are as follows:—

- Bible depot, open for sales and conversations.
- Public meetings at the depot.
- Private meetings for converts.
- Receiving of native visitors in the mission houses.
- Itinerating work.
- Visiting in native homes.
- Class for porter boys.
- Classes for native women.
- Class for Jewish boys.
- Work amongst British seamen.



Work among Italians—meetings, Sunday-school, classes, visiting.

**Mr. Liley** writes: "It is always a pleasure to receive people at the house. . . . Often it has been the ones and twos that have come, but sometimes as many as six or more have come at once. Some came 'Just to ask a few questions,' or 'to know more of the truth,' but, alas! their object has sometimes been to try and crush me with 'the superiority of Islam.' Among these visitors, however, some very sincere enquirers have come . . . really desirous of breaking away from the thralldom of Mohammedanism; they had counted the cost, but were unable to pay the price.

"The most interesting part of the work, and one which has given me great pleasure and encouragement, has been the **itinerating**. The bicycle, so kindly given me, is of the greatest service in this work. . . . While

grants us the desire of our hearts in adding to the number of believers. . . .

"The *Ramadhan* meetings were splendid this year, and very many were reached, but of results we know nothing."

**Miss Grissell** writes: "Thank God for our depot. It is our granary for the seed of truth, and the numbers who pass through it carry away with them what would bring in a glorious harvest, but for the tares which are chokingly thick in the soil of their hearts. . . . The sale of books is rather better than last year, though I fear it will sound ridiculously small to those who do not understand that we are living in the midst of a people that do not want the book we offer for sale." The takings were 300 francs (£12) for 274 volumes large and small.

**Miss Hammon**, referring to the fear the women and girls had of associating with the missionaries for some time after the closing

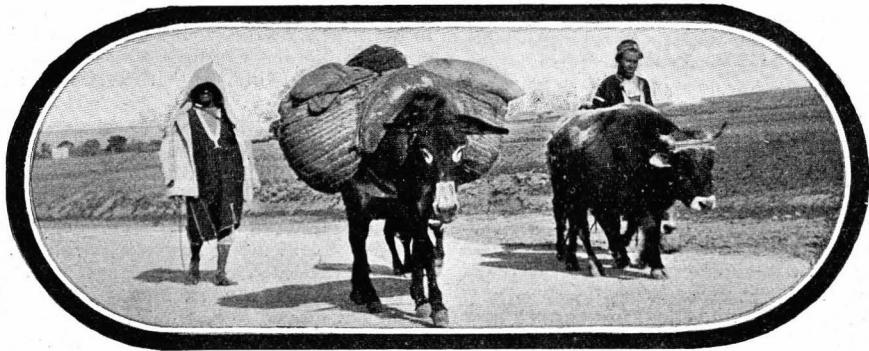


Photo by

Arabs met with when Itinerating near Tunis. [Mr. A. V. Liley.]

riding along with groups of Arabs on their donkeys, or visiting a native café, or village, I have often had good times; as many as twenty to thirty Arabs have grouped themselves around me to hear 'the old, old story.'"

Among the **British seamen** Mr. Liley has met with much encouragement. Fifty-four vessels, and about 1,500 officers and men were reached during 1905. Many greatly appreciate the books and papers given them, and the words spoken are not soon forgotten.

**Mr. Purdon** writes: "My time is occupied with two mornings a week at the depot, one morning a class for Beddai and Omar (converts), three evening meetings there (in conjunction with Mr. Liley, Miss Grissell, and Miss Hammon), and one evening at my house for discussion. . . . This represents the regular work undertaken. . . .

"Sidi Beddai (the depot-keeper) is daily growing in knowledge of the Word and Christian experience, and will be, if God will, an invaluable daysman between the Eastern and Western mode of thought, when God

of the girls' school, writes: "I am glad to say that the feeling is now gradually passing away, and when we invited the old girls to a feast at **Mrs. Purdon's** this winter—dividing them into two parties, so that the neighbours' attention might not be excited—there were twenty-three who accepted the invitation, and we were glad to find that the hymns and texts taught them in former days were still fresh in their memories. The most promising of these girls are still being visited and taught regularly in their houses."

**Miss Johnston**, who spent the early part of the year at Kairouan, but subsequently took up work in Tunis, where she was formerly located, writes: "My work of visiting here in Tunis is very interesting, though sometimes it is not easy, and we need special fitting for it. One young woman, who has known different missionaries for years . . . told me the other day that she had some time ago asked God to save her, and that her heart was at rest."

**Miss Tapp** writes of the **porter boys' class** now in her care: "The average attendance

has been from ten to fifteen. The boys have learned many texts and hymns, besides the outlines of Scripture stories. It is only by quiet, persistent teaching that we can hope to make an impression, but we were encouraged by hearing of a man, who came up during the *Ramadhan* meetings, and exclaimed, 'Oh, I know about this!' He then repeated several texts which he had learnt years before at the porter boys' class."

**Miss Cohen**, who had commenced a small girls' class with a view to getting together a second school in a different quarter from the other, felt obliged to discontinue this effort when the school was closed. She was, however, able to have a few girls come regularly twice a week for teaching, and succeeded in gathering together seven women, the nucleus of a second mothers' meeting. These girls and women are shown in the accompanying illustration. Miss Cohen also conducts a Jewish lads' class, and helps in the Italian Sunday-school.

### Italian Work.

The year 1905 has been one of much trial in the Italian work, through the death of friends and supporters at home, and the unfaithfulness of some of the converts. In November a new evangelist came to help in the work, and since then an additional meeting has been commenced in another district of Tunis, where the people are very bigoted. Thus the work is spreading and not decreasing, in spite of the hindrances.

**Miss Case** writes: "Our little church now consists of fourteen members, not counting

the workers. . . . Besides those admitted to church fellowship, we are encouraged to know of sixteen adults and young people whom we can count as converts, or at least enquirers, and all these need much prayer.

"To our usual Christmas fête we were able to admit over sixty children, who had merited the treat by regular attendance at **Sunday School**. Many of these recited chapters from the Bible, and sang hymns from memory very creditably, but the most interesting feature of the evening to me was the recital of verses, etc., by the 'Little Sicily' contingent . . . from that new district where it has been such a fight to establish a Sunday-school."

**Miss Roberts**, writing of her women's class, says: "I am glad to say three new members are seeking Christ, not directly through our influence, but that of other members of the class, who are ever trying to spread the 'glad tidings.' One of these was ordered by her husband to make the bread on Sunday; she did it, but managed to come to both meetings as well as my class!" Presumably some English Christians might "take a leaf out of" this Italian sister's book!

**SUSA**  
(opened 1896).

**Mr. and Mrs. H. E. Webb.**  
**Miss A. Cox.**  
**Miss Bagster.**

While Dr. and Mrs. Churcher's names appear under their new station, Sfax, they were located at Susa until May, 1905. Miss Loveless spent the greater part of 1905 at Susa, but moved to Kairouan towards the end of the year. Her name, therefore, appears under the latter station.

Of the **medical work** carried on at Susa, and afterwards at Sfax, **Dr. Churcher** writes: "The number of consultations during the year has been 2,726, and the places visited beside Susa and Sfax have been Djemal and Kairouan, Kala Serrere and El Djem, Djibiniana and Mahares.

"The town of Susa is surrounded by villages, while Sfax has hardly a village within a day's journey. Both are walled towns, and the Arab souls within them are tens of thousands . . . for ten years now members of the N.A.M. have laboured in Susa . . . they have seen *movement*



Photo by

[Mr. J. H. C. Purdon.

**Women and Girls who attend Miss Cohen's Class, Tunis.**

among the dry bones, and that movement has cheered their hearts and strengthened their faith.

"The move to Sfax was full of interest and difficulty. The great need and the bad repute of the place seemed to say, 'Walk circumspectly.'

"We humbly think that the Lord sent His angel before us, and we would very gratefully thank those friends who remembered us specially in prayer."

Mr. Webb assisted in the medical mission by speaking to the men in the waiting-room, and also accompanied Dr. and Mrs. Churcher on their visits to outlying places. Of other branches of the work in Susa itself, he writes:

"I had a nice class for enquirers, consisting of some half a dozen young Arabs who had been some years in the various classes. For three months they gathered twice a week, when instruction was given in Bible truths, which was much appreciated by each of them. But the common difficulty which assails much of our work came to this class—one after another left for employment in other places, and so the class ceased to exist.

"I had the great pleasure also of further instructing a young Arab convert, who for three or four years has given evidence of faith in Christ . . . but eventually he, too, had to leave Susa to seek employment in the country. I had besides numbers of visits from young men to my house.

"Our public meetings for Arabs have been held as usual twice a week. Sometimes the place filled to the doors, at others a little company of four or six listened quietly for an hour or more.

"During *Ramadhan* our lantern meeting proved an attraction to some of the crowds who thronged the brightly-lighted streets. The boys' meetings were full to overflowing, whilst the meetings for men were well attended by Arabs, Jews and Maltese . . . there appeared to be some very serious listening . . . one noticed several native lawyers and leaders of the people, whilst the working man and even the hooligan class were in evidence at times."

Miss A. Cox and Miss Bagster write: "Notwithstanding the ceasing of our medical mission labours, we have still more than enough for hands and heads with all the other branches of work in operation here."

They are briefly as follows:—

	Average Attendance
Weekly Class for Women ... ..	6
Daily " Girls ... ..	6
Weekly " Boys (No. 1) ... ..	7
" " " (No. 2) ... ..	7
Sunday meeting for Jewish lads ... ..	12
Visiting in homes, number of houses on list	70

The classes, though small in numbers, are encouraging, as those taught appear to take a real interest in the lessons. The boys' class was divided, so that the older ones might be taught separately. Of the meeting for Jewish lads Miss Cox writes: "Some of them are wild and unruly, but we are most hopeful that three, at least, are truly seeking the Lord."

The visiting was rendered difficult for a time owing to the fanaticism that was aroused when the convert from Tunis was arrested, but the effect of that is now wearing off, "though several of our enquirers remark that to confess Christianity before their own people would mean prison, and perhaps death. . .

"We have been made very glad lately over two Arab lads in our elder class who have stated their desire to become Christians. They need much prayer. Also a young native woman has confessed that she believes in the shed blood of Jesus. A young Jew, years ago in our class, who has a drinking father and very bigoted mother, has during the year professed faith in Jesus.

"It should be added that for some months past a small medical mission has been started at our house for the women, by a lady doctor who came to us a year ago. 'All those who come for medicine hear the Gospel.'" Miss Cox closes by appealing for a missionary and his wife to take the place of Mr. and Mrs. Webb.

Miss Loveless, in addition to helping in the medical work at Susa, followed up some of the patients, and also spoke to those who were staying at the *Baraka* (a shelter for patients from a distance) on Sunday afternoons. She tells of some cases in which the treatment received was the means of opening hearts to the Gospel. Of one girl, named Fatima, she writes: "Soon it was evident that she was taking an intelligent interest in the Gospel. One day she told us she had received the words of God into her heart, and believed in the Lord Jesus. She tried to learn texts and hymns by heart, and would often say, 'Repeat them till I know them perfectly, I so soon forget.'" When Dr. Churcher left Susa, it was arranged for her to see another doctor there, for which she was very grateful, but with tears in her eyes she asked, "And am I no more to hear the words of God?" Of course she was invited to come to the ladies and be taught by them.

Another girl of the same name, who with her family came under Gospel teaching, said to Miss Loveless when the latter was leaving Susa, "We were like animals till we came here—so ignorant. Now we know the words of God, and desire to walk in the straight road."

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

Kairouan is the only inland mission station in Tunisia, and in consequence differs considerably from the others. The European community so large in the ports is here very small, and the town is exceedingly native in its appearance, in spite of the fact that it possesses a railway station and postal and telephonic communication. That the men are more reserved towards the Christian missionary than in some other places is therefore not surprising, and one must look for a more than average amount of bigotry in so famed a citadel of Islam as is "Kairouan the Holy." There must be something to account for the fact that aggressive though quiet Christian work has been carried on in this town for nine years without raising any particularly remarkable opposition—is not that "something" the power of God behind those who are obeying His great command?

The chief branches of the work during 1905 were:—

Evening meetings in the Bible dépôt.  
Daily class for native girls.  
Weekly class for negroes.  
Fortnightly medical mission.  
Visiting in Moslem homes.

Of the dépôt work Mr. Short writes as follows:—"The shop is open nearly every morning, sometimes part of the afternoon, and about four evenings a week. During the day the listeners are generally single individuals or tiny groups of two or three, in the evenings the shop will sometimes fill up and a dozen or more be listening. About one evening a week the lantern is used in the long space behind the shop, and often there have been thirty or more present."

During January and part of December Mr. Short had the help of two different native converts in the shop; this proved a great attraction, and it was often overflowing with interested or hostile natives. Sometimes "the men would listen as if spellbound to truths directly opposed to Islamic teaching." One night fourteen lads listened intently to the Gospel story of the crucifixion, and the convert's comments on it.

The medical work carried on at Kairouan fortnightly while Dr. Churcher was stationed at Susa has been greatly missed by the people since his removal to Sfax.

Writing of enquirers and converts Mr. Short mentions one young man who for a time came regularly to him for teaching, and

\* Miss Loveless's report will be found under Susa, although when the year closed she had moved to Kairouan to work with Miss North, who was without a companion owing to Miss Addinsell's absence in England."

whom he believed to be sincere. After a few visits he said his trouble about sin was gone, but he was troubled about confessing Christ. Then he ceased coming, and was lost sight of altogether. Such are the disappointments to be met with in this work. "The Lord knoweth them that are His."

Mrs. Short writes of her work as follows:—"Thank God here in Kairouan we have many 'open doors'; in this brief report I can only mention the three principal ones:

"1. **The girls' class.** To this morning by morning about twenty girls are gathered together. For the first hour they do sewing, native embroidery, or crochet. The second hour is devoted to repetition and learning of texts and hymns, singing, and a Bible lesson.

"2. **Visiting in the homes.** This side of the work opens up to us Islam in all its wretchedness and misery, and without any of the pious covering which a casual observer might fancy he saw. I have some twenty-two houses on my visiting list. . . . I have been enquiring lately, and out of a number I have only found one woman who has only had one husband and has lived for any number of years with him. This man has lately died, and my servant was comforting the widow by saying, "Never mind. He has gone his way, and now you can get another."

"3. **A class for Negroes.** These women specially interest me. They are more friendly and trustful than the Arabs. As with the girls, needlework is the first item, then a short Bible lesson is given.

"These are some of the 'open doors.' Will those who pray for us ask that yet another may be opened—the door of utterance, that we may 'speak with boldness.'"

Miss North, who several years ago started the girls' school with Miss Addinsell, writes with thankfulness of the fact that, while the school at Tunis was closed by order of the Government, they have, so far, not been interfered with. They have given up teaching reading and writing, so that it may not come under the term school.

Of the visiting, Miss North writes: "In visiting the homes we are generally warmly welcomed. I do not say that they always *as* gladly listen to our message, but they *do* listen, and for this we are thankful."

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

The following are the various branches under which the work is carried on at Bizerta.

The Bible dépôt, open for sale of books and conversation,  
Lantern meetings in the dépôt.  
Meetings for enquirers in the mission house.

Class for Arab girls.  
Visiting in Arab homes.

**Miss Markusson** was absent on furlough for the four last months of the year, but the workers at Bizerta have the valuable help of two Finnish ladies, **Miss Stenius** and **Miss Eklund**, who have been sent out by a Finnish mission, so that **Miss Ericsson** was not left alone. She speaks hopefully of the work, and of some professing converts, but feels that it is better to leave the details unpublished. She writes: We have had many special answers to prayer, and we want to praise our faithful God, Who is able to shake the strongholds of Mohammedanism."

## Tripoli.

A comparison of the statistics furnished by the workers in Tripoli in 1903, when last the annual report was issued geographically, and those given at the close of 1905, shows a decided increase in the numbers coming within the circle of the missionaries' influence, as well as additional efforts to gain the ear of the people.

Tripoli has always been regarded as a great stronghold of bigotry and hardness of heart, but, while it cannot be said that there is as yet that earnest seeking after God which the workers long to see, there is a decided change in the whole aspect of the work. There is much seed in the soil, and a large harvest might be brought in rapidly if only the needful showers of blessing were sent from above. Paul may plant and Apollos may water, but it is only GOD Who can give the increase. And does He not wait sometimes for the prayers of His people?

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

The **Medical Mission** in which all the workers take part, while **Mr. Venables** is responsible for the medical part of it, was held on 134 days, with an average attendance of seventy-three per day. During 1904 the average was sixty-seven. The total attendances were 9,788, as against 8,550 in 1902-3. The increase is chiefly in the women's department—there being over 1,000 more attendances of women during the past year than in 1902-3. This may, in part, be owing to the fact that **Miss Dundas** and **Miss Harrald** took up work in Tripoli about that time, and have

**SFAX** **Dr. and Mrs. T. G.**  
(opened 1905). **Churcher.**

Although **Dr. and Mrs. Churcher** moved to Sfax in the spring of 1905, it is thought better to include their report for the year under Susa. They have been able to make a very encouraging commencement at this new station, and several difficulties have been taken out of the way. **Miss Benzakine** joined them last January, and **Mr. and Mrs. Webb** in February. With these reinforcements and God's blessing upon the work, much progress during 1906 is looked for.

been able to increase considerably the work amongst women at this station. It is also due to the breaking down of prejudice. **Mrs. Venables** writes: "Years ago very few women would venture; now, while we have many Bedouin who come long distances, we have a fair proportion from the city, occasionally from fairly good families, showing that there is less opposition. While some only come once or twice, others persevere, and if cured they advertise the fact far and wide, thus bringing us new cases."

While **Miss Harrald** and **Miss Dundas** give the Gospel messages in the women's waiting-room, **Mr. Reid** does the same for the men. He writes: "My work has been as usual centred in and chiefly confined to the medical mission, where it has been a great pleasure and privilege to preach to men and boys from all parts of the land the blessed truths of the Gospel. . . . During the summer and autumn months a crowd of men and women has made me turn out at five o'clock a.m. to let them in, and by six or seven o'clock the waiting-rooms have been filled, . . . sometimes as many as forty have had to go away empty."

"The attention to the preaching has been very encouraging, and I have no doubt many are being definitely and decidedly influenced. . . . Only one young man came for any length of time as an enquirer, and he ceased to come, partly from intimidation. He does call in occasionally for books, which he reads to himself, and also to a circle of others in sympathy with him. That this circle of readers does really exist I know on reliable and independent authority."

The following **classes** were held during the year by the four lady workers:—

Girls' sewing class, with 55 members,	
" knitting " " 17 "	
" crochet " " 20 "	
Boys' French " " 26 "	
English Sunday " " 5 "	

**Miss Harrald** writes: "Several of the older

girls, who are regular attendants at the three classes, have committed to memory the Lord's Prayer, the Ten Commandments, and a number of texts, besides learning two colloquial and eighteen classical hymns." These were not all learnt in one year, but are kept up by constant repetition. Of one girl Mrs. Venables writes: "One of the original members of the Friday evening sewing-class is still with us—she is the adopted daughter of M., our woman convert. She joined the class when about six years old, and has continued regularly for ten years. For a long time she was one of the most troublesome, but a great change took place about two or three years ago. She is now quiet and attentive."

Of the **visiting of men** in their shops, Mr. Reid writes: "In visiting I have had more success than last year, though the shops in which I am really welcome are not many, and they are usually those of men who have received help at the medical mission. It is a great pleasure to be able to visit pretty freely a number of weavers of some little education, where in the early days I received but very scant courtesy. For years it was just about impossible to get amongst them; now I am welcomed by many of them. One very nice young fellow of a well-known family has the New Testament I gave him on a shelf at the

end of his loom. That he reads it carefully I know from his conversation."

The **visiting of women** in their homes has, as usual, occupied a good deal of the lady workers' time; 692 visits have been paid to 112 houses. One cripple woman visited professes to be a secret believer, and at her own request has begun to learn some hymns. Miss Dundas writes of bigotry and prejudice quickly giving place to a willingness to hear her message in some of the houses she has entered during the year.

The woman convert M. is taught regularly, and although by no means young, is making some progress in her New Testament reading lessons.

The son of the man Sh., who has for many years professed conversion, makes good progress at his lessons with Mr. Reid, and shows interest in the Gospel.

Of the **distribution of New Testaments and Gospels**, Mr. Reid writes: "I am very grateful for the grant from the Scripture Distribution Society, through Mrs. Pridham. I have great hope of the work of these silent messengers since the old prejudice against them as being corrupted, has mostly died out." This gives great cause for thankfulness to those who understand one of the chief difficulties in dealing with Mohammedan men.

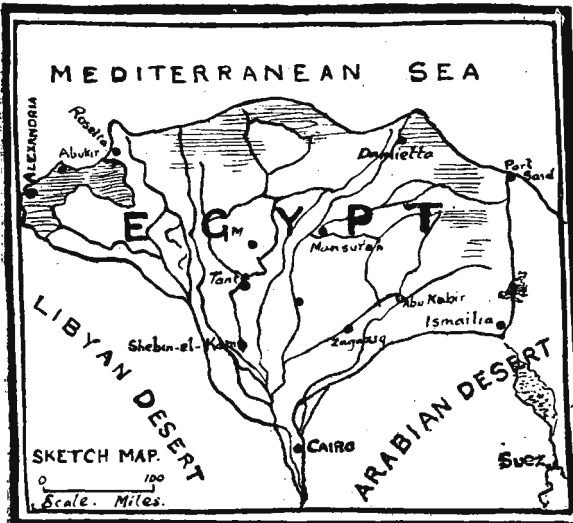
## Egypt.

As English influence increases in Egypt, it is a matter of thankfulness that missionary efforts are being increasingly pushed forward there.

As to the North Africa Mission work in Alexandria, Mr. and Mrs. Dickins had to come home for their furlough during the year 1905, for a very much-needed and

well-earned rest; but up to the time of leaving and after their return, as soon as they were settled in the new house, the invaluable girls' school work, the evening preaching services for men, the trips to villages of the Delta, visiting in the homes, and other forms of service were vigorously carried on. The station has been strengthened by the addition of Miss Hodges, who formerly worked in Susa, and by two voluntary helpers—Miss Emerson and Miss Cookson.

At Shebin-el-Kom Mr. and Mrs. Fairman have had a splendid year's work in developing the schools started some years ago. The statistics given below show the progress in numbers, and the various openings up of other work which have grown out of both the boys'



Sketch Map of the Nile Delta.

and girls' schools show how many opportunities there are now for a large work. It is a matter for thankfulness that Mr. Fairman has been kept in health and strength through the very heavy tasks he has had. He seems to revel in the preaching, and has been greatly encouraged by the hearing of the Gospel message on all hands.

The lease of the present school building comes to an end on December 31st, and, as has been explained in former numbers of NORTH AFRICA, it will probably be impossible to get any Moslem or Coptic landlord to let another room for the purpose, owing to their hatred of Christians. In God's good providence, through a most generous gift of a constant donor to the Mission, a splendidly suitable plot of land has been bought from the Government, and Mr. Fairman has now all the deeds in his possession, and is ready for building school-rooms, chapel, and mission dwelling-house. Another kind friend has contributed £200 towards the building. A further sum of £1,500 is required. It is a grand opportunity for investment in God's bank, so to speak. A friend of the workers in Egypt has published a small illustrated booklet describing the work in Shebin-el-Kom. A copy of this will gladly be sent to any friends who care to see it if they will send to the office of the Mission a postcard giving address to which it may be sent.

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

Mr. Dickins reports: "The work of bringing the Mohammedans, who are far off from the true God, to recognise that sinners are

made nigh in the blood of Christ, and to draw near the throne of Grace with acceptance in His name, has been continued steadily throughout the year at this station. Our personal ministry extended from January 1st to March 31st, and from October 1st to December 31st, the intervening period

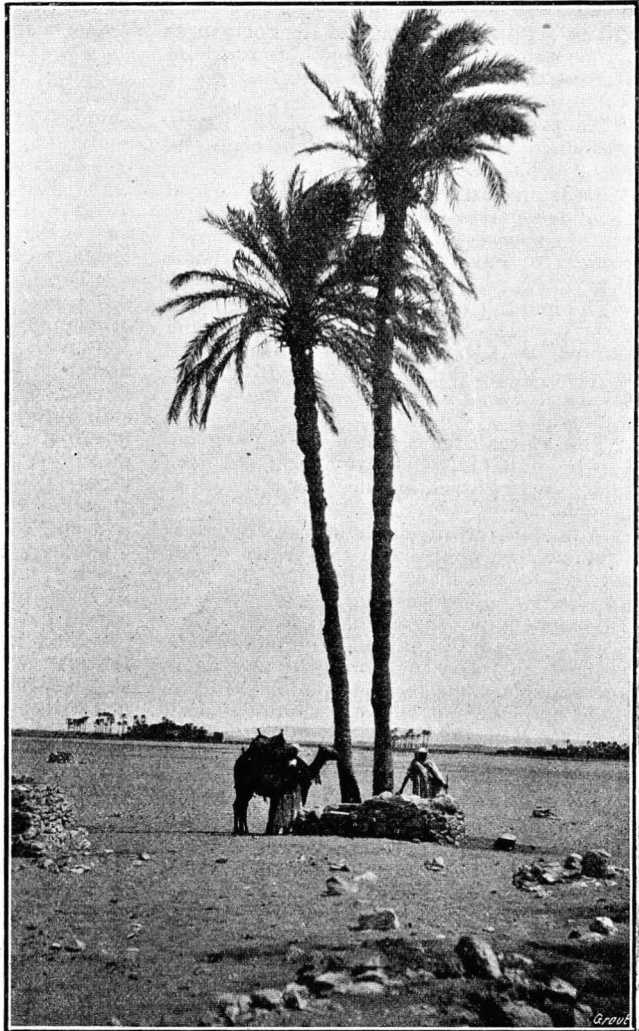


Photo by]

[Geo. Goodman, Esq.

**A Well in the Desert, Egypt.**

being spent at home, chiefly at Blackheath, Ilford, Isle of Wight, Keswick, Kendal, and North and South Wales, in reference to all of which places the memory is green, and the spiritual refreshment was great. The means used to bring our neighbours near to us have been as follows:—

"The weekly prayer meeting, when missionary friends working in other districts have sometimes met with us, and are always welcomed heartily.

"The evangelistic meeting, held almost every night in the mandarah, or reception room.

"The girls' school, at which the average attendance has been about forty.

"The regular exposition of the Scriptures in the Moharrem Bey Hospital, where hundreds of the sons of Islam have listened to the Gospel.

"The presentation of copies of the Scriptures where a desire to possess the book and to read it has become manifest.

"Occasional itineration, limited by lack of a qualified native helper, with whom to exchange services, or another missionary brother to leave in charge of the home work.

"The helping of the young educated men in their endeavour to get a practical and grammatical knowledge of English. This has been a fruitful means of getting men near to us, and so to listen to the Gospel message.

"The annual feast, when presents given as prizes sent by friends from England have enabled us to gather together the relatives of the girls.

"After our return, expecting new workers to join us, we approached the owner of our premises to see if we could rent the next house, only to discover that, as he was getting married, he wanted us to leave, unless we were prepared to pay an exorbitant rent. In answer to prayer the Lord gave us a much more suitable home for the mission. But as we did not enter on the possession of it until December 16th, the time is too short to speak of proved advantages. But by a larger staff given us by the Lord, we look forward to further progress in the new year, and conclude by asking definite prayer for definite conversion to God from among the Mohammedans of this city, far off, but called to become nigh in the blood of our Lord and Saviour, Jesus Christ. At our last gathering around the Lord's table, four converted Mohammedans partook of the cup of blessing with us. We give all the glory to God, and long for greater things.

Mrs. Dickins, helped by Miss Hodges, and also by Miss Emerson and Miss Cookson, has carried on the girls' school work mentioned above, and visiting work in the homes in the city and some villages. With the help of the new workers, much new work will gradually be taken up. Mr. and Mrs. Dickins have long had on their hearts evangelising in the many large villages of the Delta, left entirely untouched, and with no possibility of hearing the Gospel except by itinerating.

## SHEBIN-EL-KOM Mr. and Mrs. Fairman.

(opened 1899).

Regarding the work in 1905 at this station, Mr. Fairman writes: "Shebin-el-Kom is the capital of the Province of Menoufia. Its population is about 28,000.

"Menoufia is the most fertile province in Egypt, and the most beautiful. It is likewise the most thickly populated for its size, its population exceeding 800,000. According to official statistics, Menoufia is also the most wicked province in Egypt. In this province, amongst these many thousands of perishing souls, we are the only resident missionaries.

"The district of which the town we live in is the centre, contains over 190,000 souls, who dwell in something over sixty villages. How vast is the field we occupy, and how few and feeble the forces engaged in it!

"During 1905 the Lord has greatly encouraged us in every department of the work attempted.

"Over 350 evangelistic meetings have been held amongst Copts and Moslems. The attendance during the year has been most satisfactory, averaging twenty-five for each meeting, or an aggregate of 8,750. Of these meetings, perhaps the Sunday morning services deserve first mention, the average attendance at these meetings of men, women, and children, exceeding fifty. The numbers attending, the attention given, the hearty singing, and the fellowship in prayer of these services, have been the source of inspiration for all the other branches.

"Next in order of merit, perhaps, are the lantern services. These have been and are still being held fortnightly, and the average attendance exceeds fifty-five. Moslems have freely attended these. Women also have been present, special accommodation being provided for them. Latterly, through the kindness of a Moslem friend, I have been enabled to use the acetylene gas for the lantern, which has been an added attraction.

"The other services have had a fluctuating attendance, but have presented splendid opportunities for the exposition of Divine truth; and amongst them special mention must be made of the meetings in the houses of the people themselves, which take the form of conversational Bible classes, and which afford peculiar opportunities, not merely for the discussion of a varied series of topics suggested by the portions read, but of dealing with personal difficulties in a way perhaps impossible under other conditions.

"And best of all, in connection with these evangelistic efforts, we can point to one or two Copts who, before they came into contact with us, lived without fear of God or man, and enslaved to drink and other sinful habits, but are now monuments of the grace



of God, their changed lives and habits, as well as the testimony of their relatives, witnessing to the effects of the Word and the Spirit of our Lord.

"Another important feature of the year's work (perhaps it will prove to be the most important in after years, when the young lives which have been under our training mature, and the effects of that training are manifested), is the **school work**. Two schools are carried on, a boys' and a girls', the average attendance for each during 1905 being: boys, eighty; girls, thirty. This school work has excited strenuous opposition on the part of Copts and Moslems against us because of the religious instruction given. The Copts complain that we are making their children Protestants, and the Moslems that we are making them Christians. The Coptic priest, therefore, resorts to threats of excommunication, and libellous representations of our character and work, and so induces the Copts to withdraw their children, and the Moslem does the same, after addressing a letter to us in the following style:—

"His exalted presence, head master of the English school.

"After wishing you a good morning. Upon the arrival and presence of our dear father, and upon his questioning Mohammed and Ahmad concerning the religion of Islam, they were unable to answer, but answered when questioned about the Coptic (*sic*) religion. For this reason he has sent them to Madrasat ul Karial.

"Year 1905. January 17."

Let this translation of a letter actually received by us on the above-mentioned date be not only an eloquent witness to the reality of the spiritual instruction our scholars receive, but an unmistakable prophecy of the unfailing and increasing effect of the Word of God in the future. And may it also be a call to our friends in the homeland to gener-

ously help to sustain this important branch of the Lord's work. We have been loyally helped in this difficult work under trying circumstances, by our head master, Marcus Effendi, and a staff of teachers.

"In connection with the day-schools, **Sunday-schools** are also held. Average attendance: boys, thirty; girls, seven.

"During the year a Bible-woman has commenced **work amongst the women** of the town. She visits on an average seven houses a day, and has met with much encouragement. It is through her efforts largely that women now regularly attend our Sunday services.

"A colporteur has regularly traversed the province from end to end. Through the colporteur and the Bible Depot, during the year 1,167 portions of Scripture were sold for the sum of £18 11s.

"Regular meetings have been held in some of the outlying **villages** at some of which, when the lantern was used, over 250 Moslems attended. And these opportunities are increasing daily, and would increase far more rapidly if time and strength permitted. The year closed with a signal answer to prayer, the Lord having raised up friends to give the money necessary for the purchase of a suitable piece of Governme..t land, which we obtained at half price, for the erection of school and other mission premises. The land purchase has been completed, and the new year finds us waiting on the Lord for the £2,000 needed to erect the buildings, and thus consolidate the work and give us a permanent foothold in this place where Satan's seat is.

"Our contract on the mission premises expires on December 31st, 1906. There is, therefore, but little time for the incoming of the money and the erection of the buildings, but our God is faithful, who also will do it, and He loves a cheerful giver."

## Home Department.

### Auxiliaries of the North Africa Mission.

The Mission has now ten auxiliaries in England, Ireland and Scotland. Some of these auxiliaries contribute towards or supply fully the support of special missionaries, while others help the General Fund. Friends willing to start new auxiliaries are asked to communicate with the Secretary. The following list gives names and addresses of local secretaries of auxiliaries.

Barking—Mr. F. Horne, 39, Westbury Road.

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

Brighton and Hove—Miss E. E. Shelbourne, 53, Hova Villas.

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

Dublin—S. S. McCurry, Esq., 3, Spencer Villas, Glenageary.

Edinburgh—Mrs. Porteous, 3, Priestfield Road.

Leicester—John A. Bolton, Esq., Westleigh, Kirby Muxloe.

Liverpool—Miss E. Harrison, Newstead, Blundellsands.

Weston-super-Mare—Miss F. Blake, Rock-leaze, Atlantic Road.

West Kirby (Cheshire)—Miss M. Geddes, Shirley, Lingdale Road.



**The Prayer and Helpers' Union.**

The North Africa Mission Prayer and Helpers' Union, started in 1902, has now forty branches, there being an increase of fifteen during 1905.

The objects of this Union are threefold : (1) To unite in prayer for the extension of Christ's Kingdom in all foreign mission fields, and especially in North Africa. (2) To make use of the Mission's magazine, NORTH AFRICA, with a view to obtaining information for definite prayer, and maintaining interest in the work. (3) To seek to enlist the sympathy and prayers of others for the spread of the Gospel in North Africa.

Any friends wishing to join the P. and H.U. or willing to form local branches are invited to apply to the Secretary at the offices of the Mission.



**The Workers' Union for North Africa.**

This Union, which has for many years rendered much appreciated help to the workers, sends yearly presents of clothing and other articles to the missionaries, carriage and duty paid. There are now twenty-six branches in the United Kingdom and Canada. The honorary secretary is Miss L. Tighe, The Priory, Christchurch, Hants. Miss Tighe will be very glad to enrol new branches, or new members, or to supply any information about the Union to friends who will help the missionaries by becoming members. For list of local secretaries see NORTH AFRICA for April, 1906.

**Notes and Extracts.**

(Continued.)

**Arrivals.**—Mr. and Mrs. O. E. Simpson reached Southampton from Fez on May 16th.

Miss R. Cohen reached London from Tunis on May 22nd.



**Departure.**—Miss C. S. Jennings left London for Larais on May 4th, travelling via Paris and Madrid.



**"Tuckaway" Tables.**—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., "Astwell," 20, The Avenue, Eastbourne, price 12s., postage and packing case included. The proceeds will go to the funds of the N.A.M.

Sympathy from all friends of the Mission will go out towards Mr. and Mrs. Fairman who, on the eve of starting from Shebin-el-Kom for their furlough, have lost their youngest child, Gladys. A severe epidemic of chicken-pox and measles swept through Shebin, and three of their children and a native servant were attacked.



**Picture Post-cards.**—A new series of twelve different cards is now ready, price 4d. per doz., post free 5d. These have been chosen from interesting pictures which have appeared during the last few years in NORTH AFRICA, and include some from each of the five countries where the Mission is at work. Orders may be sent to the Secretary, N.A.M., 34, Paternoster Row, London, E.C.

**"The Gospel in North Africa."**

By JOHN RUTHERFURD, M.A., B.D., and EDWARD H. GLENNY, late HON. SEC. N.A.M.

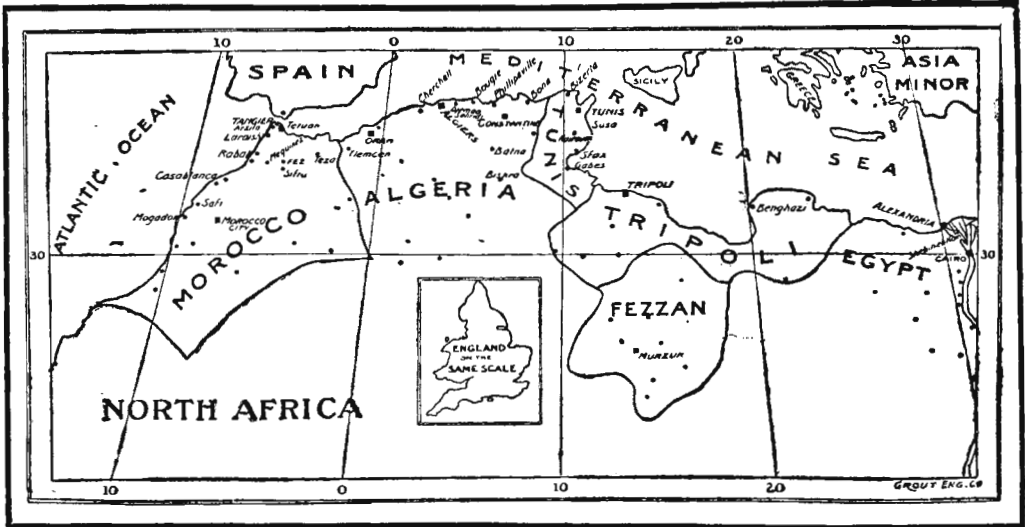
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**NORTH AFRICA** consists of

**MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,**  
and has a Mohammedan population of over 20,000,000.



**MOROCCO** has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

**ALGERIA** is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate and much beautiful scenery; there are excellent roads and extensive railways.

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of

about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast.

**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel.

**EGYPT** is still tributary to Turkey, but under the guidance and supervision of the British Government. It has a population of about 10,000,000.

**THE VAST SAHARA**, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary.

**NORTHERN ARABIA** is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but are willing to be enlightened.

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone—5830 CENTRAL.

# THE NORTH AFRICA MISSION.

## Referees.

REV. W. HOUGHTON, Norwood, S.E.  
THEO. HOWARD, Esq., Bromley, Kent.  
REV. J. J. LUCE, Gloucester.

JAS. MATHIESON, Esq., London, W.  
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Parcels and Small Cases for transmission to the field should be sent to the N. A. M., c/o Messrs. Bride and Eastland, 29-35, City Road, London, E.C. Will friends wishing to send large cases kindly write for instructions before doing so? In all cases particulars as to contents and value of packages must be sent, being required for Customs' purposes.

Gifts in Money or in kind should be sent to the Secretary, Dr C. L. Terry, North Africa Mission, 34, Paternoster Row, London, E.C., to whom all cheques and money orders should be made payable.

## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.		Date of Arrival.	
Tangler.	Date of Arrival.	Cherchell.	Date of Arrival.	M. ERICSSON	...	Nov., 1888	...
Dr. SCOTT CHALLICE	... Mar., 1906	Miss L. READ	... April, 1886	Miss R. J. MARKUSSON	...	Nov., 1888	...
Mrs. CHALLICE	... Mar., 1906	Miss H. D. DAY	... April, 1886				
Mrs. ROBERTS	... Dec., 1896	Algiers.					
*Mr. W. T. BOLTON	... Feb., 1897	Kabyle Work—					
Miss J. JAY	... Nov., 1895	Mons. E. CUENDET	... Sept., 1884	Miss A. COX	... Oct., 1892		
*Miss G. R. S. BREEZE,		Madame CUENDET	... Sept., 1885	Miss N. BAGSTER	... Oct., 1894		
M.B. (Lond.)	... Dec., 1894	Miss E. SMITH	... Feb., 1891	Kairouan.			
Miss F. MARSTON	... Nov., 1895	Miss A. WELCH	... Dec., 1892	Mr. E. SHORT	... Feb., 1899		
Mr. H. E. JONES	... Jan., 1897	Mr. A. SHOREY	... Nov., 1902	Mrs. SHORT	... Oct., 1899		
Spanish Work—		Mrs. SHOREY	... Oct., 1904	Miss E. T. NORTH	... Oct., 1894		
Miss F. R. BROWN	... Oct., 1889	Djemaa Sahridj.				*Miss G. L. ADDINSELL	... Nov., 1895
Miss VECCHIO, School Mistress.		Kabyle Work—				Miss E. LOVELESS	... Nov., 1902
		Mr. D. ROSS	... Nov., 1902	Sfax.			
		Mrs. ROSS	... Nov., 1902	T. G. CHURCHER,			
		Miss J. COX	... May, 1887	M.B., C.M. (Ed.)	... Oct., 1885		
		Miss K. SMITH	... May, 1887	Mrs. CHURCHER	... Oct., 1889		
		Constantine.				Mr. H. E. WEBB	... Dec., 1892
		*Mr. J. L. LOCHHEAD	... Mar., 1892	Mrs. WEBB	... Nov., 1897		
		*Mrs. LOCHHEAD	... Mar., 1892	Associated Worker—			
		*Miss E. K. LOCHHEAD	... Mar., 1892	Miss M. BENZAKINE	...	Jan., 1905	
		Mr. P. SMITH	... Feb., 1899				
		Mrs. SMITH	... Sept., 1900				
		Miss F. HARNDEN	... Nov., 1900				
		Miss F. H. GUILLERMET	... May, 1902				
		REGENCY OF TUNIS.					
		Tunis.					
		Mr. A. V. LILEY	... July, 1885				
		Mrs. LILEY	... April, 1886				
		Mr. J. H. C. PURDON	... Oct., 1899				
		Mrs. PURDON	... Oct., 1899				
		Miss M. B. GRISSELL	... Oct., 1888				
		Miss K. JOHNSTON	... Jan., 1892				
		Miss A. HAMMON	... Oct., 1894				
		*Miss R. COHEN	... Nov., 1902				
		Miss H. M. M. TAPP	... Oct., 1903				
		Italian Work—					
		Miss A. M. CASE	... Oct., 1890				
		Miss L. E. ROBERTS	... Feb., 1899				
		DEPENDENCY OF TRIPOLI.					
		Mr. W. H. VENABLES	... Mar., 1891				
		Mrs. VENABLES	... Mar., 1891				
		Mr. W. REID	... Dec., 1892				
		Mrs. REID	... Dec., 1894				
		Miss F. M. HARRALD	... Oct., 1899				
		Miss F. DUNDAS	... April, 1903				
		EGYPT.					
		Alexandria.					
		Mr. W. DICKINS	... Feb., 1896				
		Mrs. DICKINS	... Feb., 1896				
		Miss R. HODGES	... Feb., 1889				
		Shebin-el-Kom.					
		Mr. W. T. FAIRMAN	... Nov., 1896				
		Mrs. FAIRMAN	... Feb., 1897				

IN ENGLAND.—Miss B. VINING, *Invalided*.

Mrs. D. J. COOPER. Miss E. TURNER.

\* At Home.