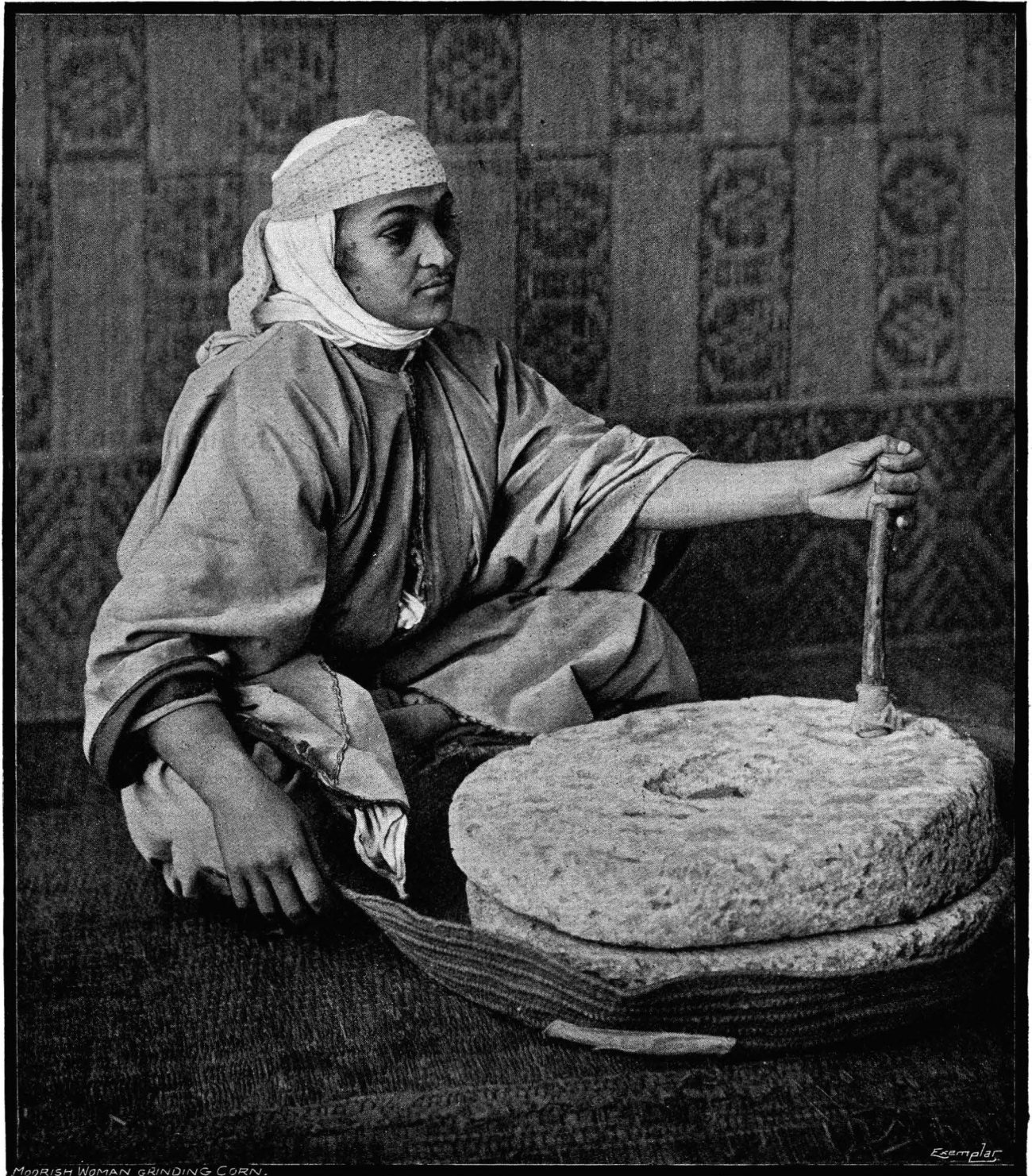


NORTH AFRICA

CONTAINING ANNUAL REPORT.



MOORISH WOMAN GRINDING CORN.

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.
OFFICE OF THE MISSION, 34, PATERNOSTER ROW, LONDON, E.C.

THE NORTH AFRICA MISSION.

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Bankers—LONDON AND SOUTH-WESTERN BANK,
Cheapside Branch, London, E.C.

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

Gifts in Money or in kind should be sent to the Hon. Sec.

Parcels and Small Cases for transmission to the field to be sent to "N. A. M.," Foreign Missions Club, 29/35, City Road, London, E.C.

Will friends wishing to send large cases kindly write for instructions before doing so.

Notes on the General Cash Account from May 1st, 1902, to April 30th, 1903.

(See pages 116 and 117.)

THE year under review which closed four or five months ago, shows an income of £8,988 17s. 11d. This is £28 more than the previous year, and £1,578 more than 1901, which was exceptionally low. The income during the last four years has been as under, omitting shillings and pence:—

1903	£8,988	} Average £8,596.
1902	£8,960	
1901	£7,410	
1900	£9,027	

As however the expenses of the year were above the average, it was thought necessary to obtain a loan from the bank to the extent of £500. The fact that there are legacies to the amount of £3,500 left to the Mission, and not at present available, and the further fact that the Mission owns property to the value of several thousand pounds more, was considered a justification under the circumstances to obtain this loan. The Council, however, greatly regret that it should have been necessary, and feel that until it is cleared off they must not extend the work. Up to the time of writing, this has not been done, and it is a matter of earnest consideration and much prayer that the finances of the Mission may soon be in a more flourishing condition. Several large generous gifts came in during the year, amongst them one for over £1,000, and two for £500 each. At the same time the smaller gifts were equally welcome, and just as large in the Lord's sight, if given in proportion to the ability of the giver.

Notwithstanding, therefore, the frequent financial pressure that has been experienced, we have again and again been assured of the faithfulness and care of our God in regard to His failing servants. Our trials are without doubt intended to humble and instruct and bless us, and we trust we may not miss any of the lessons the Lord has to teach us.

The expenditure for the year has been £9,376, leaving a balance in hand at home and abroad of £784, or about £112 more than the year before.

Beside distributing rather more amongst the missionaries there has been a larger expenditure on travelling and rent.

Several missionaries who had been at home for some time returned to the field. This involved extra travelling expenses and new places of residence. There was also special outlay in connection with the disturbed condition of Morocco which compelled several expensive extra journeys.

The cost of medical missions was rather larger than the year before, while the needs of the Morocco Industrial Mission were less.

At home the expenses were about the same as the previous year, being rather more in the office on account of rent and furnishing the present City premises, but less for meetings, which were fewer, in consequence of most of the missionaries being busily occupied in the foreign field.

Altogether, there is a great deal to be thankful for in regard to the help that God has sent in through His servants, though at the same time there is need for effort, prayer, and faith that the supplies in future may be more abundant.

A FORM OF BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of _____ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

North Africa

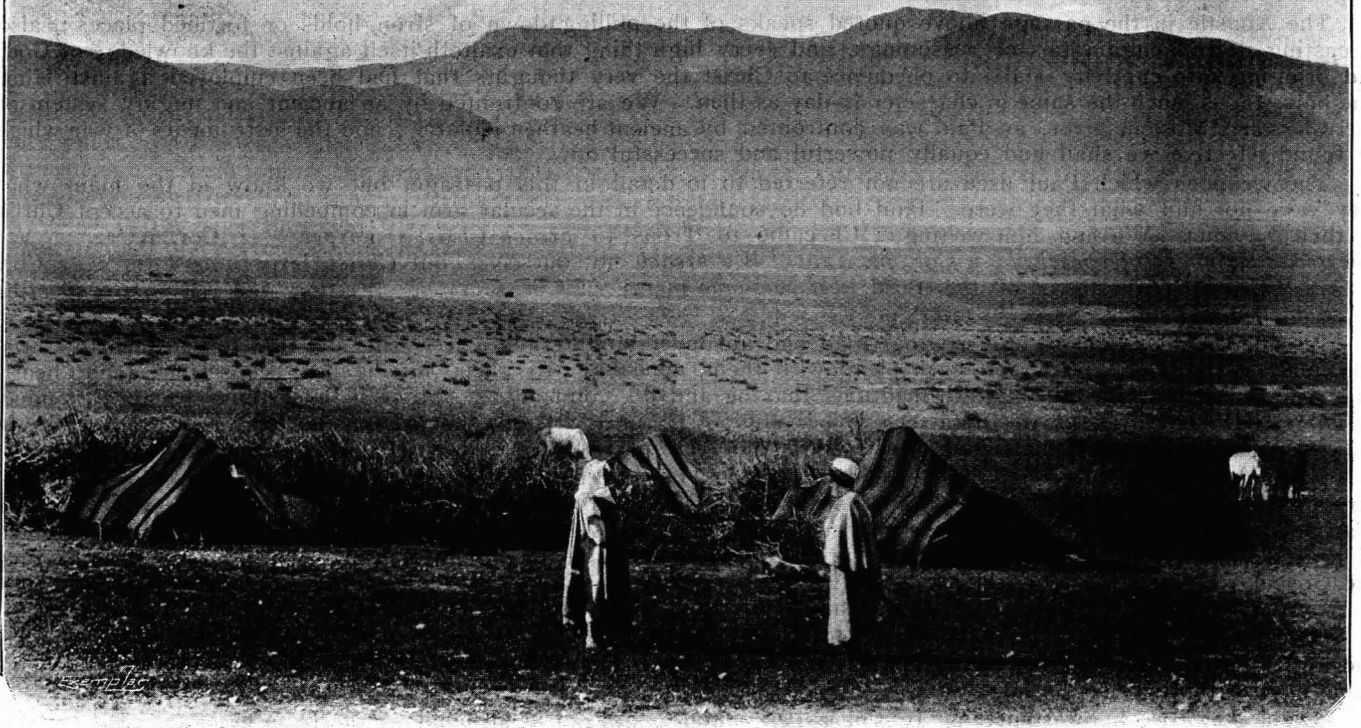


Photo by]

[the late Mr. Burt.

The Weapons of our Warfare Mighty through God.

"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Cor. x. 3-5.

THE world is just now learning afresh the true character of the Mohammedan religion. Every few years, in one part of the world or another, Islam gives a glaring manifestation of the fact that it wars after the flesh, and that its weapons are carnal. The Armenian massacres are still fresh in our memories, but lest we should forget, the Macedonia massacres are now in progress. This is not an exceptional condition of affairs, but has been going on for centuries, and will go on so long as Islam is not controlled by superior force. *It is part of the Mohammedan religion—an essential part of it—and without it Mohammedanism would be inconsistent and false to itself.*

Why God has permitted it to continue is a mystery, but a mystery that seems to have its explanation in the fact that the professed Christians in the East, in centuries past, became corrupt, and the "scorpion" Mohammedan hosts have been permitted to rule over them in chastisement. Western Christendom has opposed these Moslem oppressors in the past with carnal weapons, but has failed. Now the political power of Islam is decaying from its own internal corruption rather than from outside attack, though, of course, as decay proceeds, other powers continually take possession of portions of the countries they ruled.

Mohammedan rule would have come to an end years ago but for the jealousies of the nominally Christian nations, who cannot agree as to their respective shares in the Moslem lands if divided. In consequence, the deplorable massacres go on, while professedly Christian nations stand by protesting, but practically doing nothing.

But as in the past the destroyers have in time been themselves punished by the hand of God, so will it be again, and surely the nations of Christendom will also have their share of judgment for permitting their jealousies to hinder them from helping the oppressed. Had professing Christians been more faithful, Mohammedanism could never have made headway. Had they, instead of organising the Crusades to rescue the Holy Sepulchre from the Saracens by the sword, organised a Scriptural Gospel Mission to enlighten them, Mohammedanism would ere now have occupied a very different position from what it does. As they did not obey the Lord's command to evangelise them, they have to smart for their disobedience through Moslem misrule and tyranny. Thank God, He will not contend for ever, and the days of Moslem oppression will in the providence of God be ended, even though Moslem delusions still deceive its devotees.

The North Africa Mission believes that its work is to enlighten those whom Islam has so long blinded, and to tell them the good news of salvation from the wrath of God and the dominion of sin through Christ Crucified and Exalted. This number of our paper gives a few particulars of what has been done or attempted during the last year.

The Apostle in the passage above quoted speaks of the pulling down of strongholds or fortified places; also of casting down imaginations or reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity and into obedience to Christ the very thoughts that had been employed against Him. The holy war is much the same in character to-day as then. We are confronted by an ancient and mighty system of anti-Christian Moslem error, as Paul was confronted by ancient heathen idolatry; and the instruments of war which he found effective we shall find equally powerful and successful now.

The weapons which Paul used are not referred to in detail in this passage, but we know in the main what they were not and what they were. Paul had no confidence in the secular arm in compelling men to accept Christ as their Saviour. We find him writing: "I came to Troas to *preach Christ's gospel.*" 2 Cor. ii. 12. "We use great *plainness of speech.*" 2 Cor. iii. 12. "*We preach not ourselves, but Christ Jesus the Lord.*" 2 Cor. iv. 5. "Knowing the terror of the Lord, *we persuade men.*" 2 Cor. v. 11. "*We pray you in Christ's stead be ye reconciled to God.*" 2 Cor. v. 20.

In other words, Paul recognised that man had an understanding and a free will, and that to win men to Christ one must instruct, enlighten, and even plead with them, appealing to their intelligence, conscience, and heart. In 2 Cor. vi. 4, *et seq.*, the apostle mentions that he and his companions sought in everything by their conduct to commend themselves as the ministers or servants of Christ. In this connection he places in the forefront patience, as a means of commending the Gospel, and then proceeds to enumerate a great variety of means.

But even Scriptural and spiritual weapons will not be effective unless God works through them. It is through God that they become mighty to the pulling down of strongholds. We need, therefore, prayer and faith that God Himself may work through us and such means as are well-pleasing to Him. All this calls for searching of heart. Are we using spiritual weapons, or have we turned aside to employ carnal ones? Are we commending the Gospel we preach by Christlike lives? Are we by prayer and faith drawing on the power of God so that He is working through us and through our weapons of warfare?

Are the strongholds of error being pulled down; if not, why not? Are reasonings being cast down? Are the high things that exalt themselves against the knowledge of God being brought down, and is every thought being brought into captivity to Christ?

Thank God, we know something of this experimentally, still not at all what we desire to know. It is here that we are weak. We are apt to think that our great need is more money and more labourers, and these are indeed wanted; but our real need lies deeper than this, it is to be in such a state spiritually that the mighty power of God may flow unhindered through us so that the strongholds of evil may fall, that rebel sinners may become captivated by the love and power of Christ, and become His glad, happy and obedient servants.

Perhaps more has been done than some friends realise in pulling down the strongholds of error and sin in North Africa. Fortresses may be evacuated without the enemy being captured or finally conquered. The occupation of Bloemfontein and Pretoria did not close the war in South Africa, but it was a step in that direction and did cause the war to take a new form.

Moslem prejudices and errors are strong fortresses, and Moslem reasonings may be well called "imagination." In not a few cases these have been pulled down by the preaching of the Truth, and prejudices have been sapped by Christian love, as exhibited in Medical Missions and other forms of kindness.

Some friends seem to forget that there is any pulling down work to do, and think this work almost, if not quite, unscriptural. They would have us preach the Truth without regard to false faiths that oppose. We believe in the preaching of the Gospel as our great weapon; but it becomes necessary to so preach it as to expose the errors of Islam and pull them down. Reasonings have to be cast down. The missionary does not seek argument, but he must be prepared to meet the Moslem or heathen opponent in discussion, and graciously and meekly show him and all who listen that his Moslem or heathen beliefs are without solid foundation, while Christian Truth is well founded.

Even in our own land there is need to-day for pulling down and casting down; we have to show that the sacerdotal claims of Romanism and Ritualism are built on a rotten foundation; we have to prove that the credulous assumptions of "higher criticism" and rationalism are unfounded. They must be cast down. The denial of error is not enough; its statements must be disproved to fair-minded and intelligent men. We must not assume that all who are in error are there wilfully, but must in meekness *instruct* those who oppose.

Thought is not to be ignored on the one hand or destroyed on the other, but to be brought into captivity to the obedience of Christ. Here we seem to come to the positive side of our work. It is not enough to pull down and cast down. We must seek to bring our opponents to believe and obey the Gospel, as well as to recognise that their old faith is unreliable. The French Revolution pulled down and cast down much of the error of Rome, but being infidel in its character, it could not give the Gospel in its place. The English revolution being to a considerable extent under the influence of the Gospel, replaced to a greater degree the errors it overthrew with the glad tidings of great joy.

Let us pray that in North Africa the pulling down may be accompanied by a true building up, that the casting down may be followed by a lifting up into the light of the knowledge of the glory of God in the face of Jesus Christ. God has supplied us with spiritual weapons, through which, if we humbly and consistently use them, He will work to our joy, and to the salvation of the lost.

E. H. G.

Algeria.

DURING the Mission year of which the present Report treats, Mr. George Pearse, to whom in the main, under God, the N.A.M. owed its origin, was called to his eternal rest, as reported in the issue of NORTH AFRICA for August, 1902. It was in Algeria that Mr. Pearse was specially interested about twenty-five years ago, and among the Kabyles of that country that he initiated the work that grew into the present Mission. It is therefore deeply interesting to notice that in the year of Mr. Pearse's death not only was the completed New Testament, which has been translated by Mr. Cuendet into the Kabyle language, issued, but that three new missionaries were sent out to work among the tribes of Algeria, for whom Mr. Pearse had toiled and prayed, and for whose evangelisation he pleaded in a letter written only a week before his death. We cannot fail to see in the progress of this branch of the work that God, who stirred up the spirit of His servant a generation ago, is still with us, prospering our poor efforts and accomplishing through us purposes of grace to many souls.

Of five new workers sent out to North Africa during the Mission year, three went to Algeria, viz., Mr. A. Shorey, Mr. D. Ross, and Miss A. Parker, to reinforce those working among the Kabyles, as above stated. These friends have of course been principally occupied with the study of the French and Kabyle languages, in which all are making encouraging progress.

At Constantine the staff was weakened by the transfer of Mr. and Mrs. Short to the more needy station of Kairouan, in the regency of Tunis, towards the end of the Mission year; but, on the other hand, it was strengthened by Mons. and Mme. Bardet being appointed for one year as helpers to the missionaries at Constantine. Mons. Bardet has done good work both in the sale of Scriptures and in preaching in French and Italian. There were also added to the workers at this station Miss Harnden and Mlle. Guillermet; the former by transfer from Tunis, where she had been occupied with the first year's study of colloquial Arabic in the field, while the latter arrived at Constantine for the same purpose after her year's preparatory study of book-Arabic in London.

We rejoice that others besides the missionaries of the N.A.M. are labouring among the tribes of Algeria, and that much happy fellowship exists between them and our own workers.

Djemaa Sahridj.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<p>Djemaa Sahridj, 1882—</p> <p>Miss J. COX 1887 } Miss K. SMITH 1887 }</p>	<p>Work amongst Kabyles. Weekly Meetings for men. Average attendance, 10. Weekly Meetings for women. Average attendance, 25. Weekly Meetings for young men. Average attendance, 12. Weekly Class for shepherd lads. Average attendance, 18. Weekly Class for Kabyle girls (senior). Average attendance, 25. Weekly Class for Kabyle girls (junior). Average attendance, 30. Weekly Class for Kabyle girls at village of Misloub. Average attendance, 12. Sunday School for Kabyle boys. Average attendance, 30. Sunday School for Kabyle girls. Average attendance, 25. Sunday Class for village girls. Average attendance, 10. Monthly Communion Service for converts. Sunday Service with converts. Itinerating in distant villages Teaching the blind—Braille system adapted to Kabyle. Work amongst sick in Mission House and homes. Teaching Kabyle girls staying in Mission House. Occasional Evening Meeting for young men on Sundays. — N.B.—Over 200 Kabyles are under regular instruction.</p> <p>Work amongst French People. Sunday Meeting. Average attendance, 9.</p>

disorder and dirt. Patient listening and bright answers show a marked attention among our young people, whether lads or girls. Also we believe there is real belief in the Gospel, where fear still keeps the lips silent.

"We receive the sick from distant tribes, when we have good opportunities of reading the Word and telling the only way of salvation; in this work, as in all other work connected with men and lads, S. (a native Christian) is a very precious and faithful helper. We thank God for him.

"The blind also receive instruction, but they are privileged, and seem to live in a state of teaching, as sheets of "Braille" are constantly passing out of the window of our sitting-room for them, besides their regular lessons. Their progress is most encouraging, and El H. already reads in public to the men of his village. The French schoolmaster questioned El H. recently, and heard him read from the "Braille," and was amazed.

"About two hundred Kabyles are under regular instruction during the week.

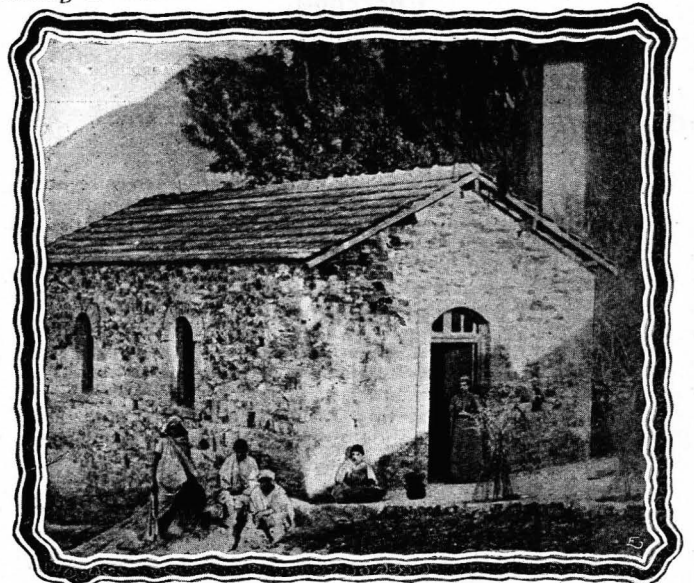


Photo by

[Miss K. Smith.

The Women's Meeting-room, Djemaa Sahridj.

The following extracts are taken from the report of Miss Cox and Miss Smith on the work at this, the oldest station of the N.A.M. :—

"We believe there is quiet, steady progress among all who attend our meetings and classes regularly. Order and cleanliness reign where for many years it has been a severe fight with

"We have the assurance of God's presence in our midst, and Mons. and Mme. Rolland continue to be a real help and comfort in the work. A wonderful change has come over the people, and year by year we realise that the Gospel is taking a firmer hold upon hearts."



Photo by]

[Miss K. Smith.

A Native Colporteur and Blind Boy reading, Djemaa Sabridj.

Cherchell.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Cherchell, 1890—	Work amongst Arabs. Bible Reading for elder boys. Arab Boys' Classes. Sunday Class for girls; 120 on register. Lantern Service for lads and men. Medical work in homes and at Mission House. Visiting in homes and receiving Arab visitors.
Miss L. READ1886 } Miss H. D. DAY1886 }	Work amongst French. Visiting in homes and receiving visitors Thursday Children's Class. Helping in French Protestant work.

Our two missionaries at this station, Miss Read and Miss Day, have toiled on bravely through another year, and have since been enjoying a much-needed furlough.

Miss Day reports:—

"By the kindness of a friend, who paid travelling expenses, our Mission year began with a visit to Tlemçen, our first station, which we had not revisited since 1892. For some years this town has been without a missionary to the natives, yet the old, old story is known and revered in many homes, and the Lord knoweth them that are His.

"We left Scriptures and leaflets in several towns along the line, and sent some into the far interior of Algeria and Morocco.

"In a philanthropic work carried on in Tlemçen by some French Protestants we found the solution to a problem that has been in our minds for some years, and which we have mentioned in letters home, viz., 'How to help the Arab women to provide for themselves when deprived of their natural protectors?'

"Here rug weaving was the industry, employing women and girls, and if the Lord open up the way for us we trust to begin something of the same kind next winter.

"Miss Read's **medical work** is a source of comfort to the women and to ourselves. It is so good to be able to relieve them, if ever so slightly, though to give them good food is often more necessary than medicine. We need to serve tables, as well as to minister the Word, to lighten the pain and sorrow around us.

"Our mornings are spent in **attending to sick cases** or **receiving women** who come to tell their troubles and seek help; our afternoons in **visiting in the homes** of the women, and giving them the Word, but the **boys and girls' classes** on **Thursday and Sunday** remain the brightest spots in the week's work.

"We seem to have seen deeper into the needs of the work this year; the future of our big lads troubles us. We want to have them daily under our influence, and give them a chance of leading a pure, healthy life. At fourteen they begin to spend their evenings at the cafés with their pernicious influences, and to our grief we find that our own boys, of whom we hoped so much, have no other place where they can sit down. Their mothers almost drive them out at night; there is no room for them in their homes, except to eat and sleep, and the **lantern meetings** which we have been having once or twice a week in the winter, are not sufficient. Last year our landlord built us three new rooms, and we propose, if the Lord sends the means, to fit up an empty class-room as a cosy room, with a table, chairs, games, and a small library; on the walls coloured pictures representing the horrors of strong drink, and in the fireplace a wee stove for them to make their own coffee."

Constantine.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Constantine, 1886—	Work amongst Arabs. Weekly Men's Meeting. Attendance, 12—20. Weekly Lads' Class. Attendance, 6—15. Weekly Woman's Class. Average attendance, 8. Weekly Arab Girls' Class. Average attendance, 25. Itinerating work in villages. Visiting women in homes. Occasional Lantern Services.
Mr. J. L. LOCHHEAD...1892 } Mrs. LOCHHEAD1892 } Miss E. K. LOCHHEAD 1892 } Mr. P. SMITH1899 } Mrs. SMITH1900 } Miss F. HARNDEN ...1900 } Miss F. H. GUILLER- MET1902 }	Work amongst French. Sunday Meeting for Christians. French Prayer Meeting. Attendance, 15—20. French Boys' Class. Attendance, 17. Weekly Gospel Meeting. Attendance, 20—40. Thursday Class for French children at Temple. Attendance, 12. Hymn singing with French Protestant children. Visiting.
<i>Missionary Helper—</i> M. BARDET.	Work amongst Jews. Sunday School for French and Jewish children. Average attendance, 13. Weekly Meeting for Jews. Attendance, 12—30. Visiting men.
	Work amongst Italians. Sunday Meeting. Attendance, about 12—20.
	Book shop open daily for Arabs, Jews and Europeans.



Photo by]

[Mr. P. Smith,

The Gorge, Constantine.

For the first five months of the Mission year, **Mr. and Mrs. Lochhead** with **Miss Lochhead** were on furlough in Scotland. For the rest of the year the work of the station was carried on at full strength, without any interruption. After reporting that **nightly meetings** were held among people of four nationalities, and that the **Bible Shop** was kept open each forenoon and afternoon with a missionary in attendance, Mr. Lochhead adds:—

“With regard to the work as a whole we can truly say that we have never realised so much as during the past eight months, the presence of God and the liberty of the Spirit. Some signs have followed the preaching of God’s word in a few Europeans professing faith in Christ. Long and interesting **conversations with Arabs and Jews** have shown the serious thoughts occupying the minds of some.”

Mr. Percy Smith writes:—

“On the whole the work of the past year has been well sustained. It has been the busiest year since my arrival in Algeria.

“The **Bible Shop** still continues to be an excellent means of coming in touch with the men; many new acquaintances are formed there, and we have had quiet, earnest talks, as well as arduous and warm discussions. We meet there Arab, Jew, and European. The sales are greater now, as Mons. Bardet, with his licence for colportage, generally manages to sell a few in the town while visiting for the meetings.

“The **meetings for Arab men**, though small, have been very impressive. False ideas about Christianity have been removed, and a clearer positive knowledge given. Above all other points the Death of Christ, as the only ground of approach to God, has been insisted upon.

“With regard to the **Italian meetings** we have cause to thank God for the privilege of gathering so many to hear the Gospel. There are two or three who are converted, one a notable case. We hope that he will prove a means of great blessing to his fellows.

“We have taken a new departure in the **Jewish meetings**. Laying aside the lantern, which is exceedingly useful for a certain class, we have taken to a more expository form of teaching, setting forth in relief the person and work of the Messiah, as contained in the prophets, especially in Isaiah. It has been an encouraging sight to look upon from twelve to twenty young Jews, all understanding French, listening intently while the Person and work of the Servant of the Lord (Isaiah xlii. to end) have been portrayed before them. In character they are generally light, but they are very frank and free from bitterness. Their minds are in such a state that they can appreciate the reasonableness of Christianity when intelligently presented, and we pray the Spirit of God to demonstrate the power of the truth to their consciences. Of course the ground is not so clear in the case of the older type of Jew, as he holds to traditional doctrine more tenaciously, though in so far as this is in accord with truth we have a basis upon which to begin.

“One part of the work which has not been developed so much during the past year is the **itinerating** and the **visiting of the**

surrounding districts. The order (now practically a dead letter) against the sale or distribution of the Word of God to the natives was a partial cause of this; but also we have found it difficult to maintain the regular work of meetings, and at the same time to do much at itinerating. Nevertheless, as much as possible has been done.”

Our sister, **Miss Harnden**, only spent about six months of the year at Constantine, and writes of poor health at the time of settling down at the new station, and of the difficulty experienced in overcoming the change in the colloquial Arabic:—

“I can testify to the goodness and loving kindness of our faithful God in difficult circumstances . . . the Lord is always teaching us by experience more of our utter dependence on Him, and thus making us more fit to serve Him. I have gained an **entrance into homes** and made friends of some of these women and girls. The insight into the needs of the people has filled me with the more intense desire to reach them with that Gospel, which is our own source of strength, joy, and peace.”

For **Mademoiselle Guillermet** the period under review was the first twelve months in the foreign field, and she was therefore almost entirely taken up with the further acquisition of Arabic, as the key to all other work. But French being her mother tongue, she was able also to visit among both Roman Catholic and Protestant French people, as well as to initiate **Sunday School work** among their children.

Algiers.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<i>Algiers, 1892—</i>	<p>Work amongst Kabyles. Sunday meeting for men. Attendance, 24. Class for boys (twice weekly). Average attendance, 8-19. Meeting for blind beggars and cripples. Average attendance, 41. Gospel Meeting. Average attendance, 25. Kabyle Women’s Class. Average attendance, 25. Kabyle Girls’ Class. Average attendance, 60-70. Tours in Kabylia. Translation of Scripture into Kabyle. Scripture distribution (608 portions during the year). Visiting cafes and shops. Visiting women in homes. Sick visiting. Holiday Home for Kabyle and French children during summer months. Occasional Lantern Services.</p>
<i>Kabyle Work—</i>	
Mons. E. CUENDET ...1884	
Madame CUENDET ...1885	
Miss E. SMITH1891	
Miss A. WELCH1892	
Mr. D. ROSS1902	
Mr. A. SHOREY.....1902	
<i>At Tazmalt—</i>	
Miss A. PARKER1902	
	<p>Work amongst French. Bible Class for factory girls. Average attendance, 25-30. Cottage Meeting for women. Girls’ Sunday School Class (senior). Visiting in homes. Visiting sick children. Visiting in hospital. Monday Mothers’ Meeting. Average attendance, 20-25. Class for European and Jewish children; 60 under instruction. Sunday Bible Class for European and Jewish young women. Average attendance, 20. Occasional Lantern Services.</p>

This beautiful city is, to the general public, the best known of all the towns in the Barbary States, with its sharply contrasting European and native quarters, the former almost like a bit of France brought across the intervening Mediterranean, and the latter absolutely Oriental, with its maze of narrow and hilly lanes. The work here is, of course, according to the general aim of the Mission, chiefly among the Mohammedans, and

specially, racially considered, among the Kabyles, that branch of the Berber peoples among whom the N.A.M. was the first mission to begin Gospel effort. There is a large but shifting population of these tribes in Algiers, and among them our missionaries find an ample field. Although Algiers is not by any means our oldest station, yet it claims our oldest missionary, in the person of Mons. E. Cuendet, the *doyen* of the N.A.M. staff, who has worked in the city and country among the Kabyles for now nineteen years, being admittedly one of the best Kabyle scholars in the whole country, and the translator of the entire New Testament into that language.

Mr. Cuendet reports as follows on the year's work:—

"As the rock is slowly consumed by the waves that constantly strike against it, so are the hard hearts of Mohammedans in this country slowly broken and turned towards the light by the constant influence of the Gospel. But if the work is progressing slowly, I am certain that it is progressing surely.

"This winter I have been encouraged by a regular attendance at my **general meetings for Kabyle men**. The average has been about twenty-five. The attention has generally been good, and interest has been shown by several. I would specially mention a coalheaver, who, after his hard day's work, always seemed glad to spend an hour in listening to the singing and preaching of the Gospel. He was very thankful to receive a Scripture portion in Kabyle. Once we asked him if he liked the meetings, and he replied: 'If I did not like them I would not come.' Others have given similar answers.

"It has been difficult this winter to gather the boys of the streets for a class, but our **meetings for the blind and crippled** have given us the greatest encouragement. This meeting was begun in the middle of January, and until the end of April we had an average of forty-one. For a long time I had it in my heart to gather those poor beggars from the streets, to whom the sympathy of our Lord Jesus would certainly have gone out, but it was very difficult to do it while I was alone. But since Mr. Ross and Mr. Shorey have come they have helped me in this as well as in all my meetings. After the singing and the preaching of the Gospel, to which they always listen with the greatest attention and interest, we give them an Arab loaf, for which they are very thankful. We are sure that in several of these dark hearts something of the precious Light has already penetrated.

"As usual, I have as much as possible **visited the Kabyle cafes and shops**, where I found good opportunities for preaching the Gospel. But it is sad to have to say that in the cafes many young men get more and more corrupted with gambling. When they are gambling they have no ear to listen to the Gospel.



Photo by

[Miss E. Smith.]

The Holiday Home for 1902, Algiers.

"Through the kindness of the 'Association for the Free Distribution of the Scriptures' I have been enabled, during the past year, to **circulate 603 portions of the New Testament in Kabyle** both in Algiers and on my **itinerating tours** in Kabylia. During these tours I have very often met with interesting cases of Kabyles who had heard me in Algiers, or to whom I had given portions of the Word of God. **Translation work**.—I have finished this year the Book of Psalms, of which I had translated ninety last year, and I have also done to the sixteenth chapter of Exodus. Then I have revised the **Kabyle Gospel of Luke**, in view of a transliteration into Arabic characters, which the British and Foreign Bible Society has asked me to do.

"In addition to my habitual work I have given Kabyle lessons to Mr. Shorey and Mr. Ross five times a week for six months.

"With regard to my wife's **French Work** at Bab-el-oued, she has been very encouraged this past year. Her **meetings for factory girls** have been very regularly attended, by an average of over twenty-five. They have made very good progress in the Scriptures. Three of them have been lately converted, and are to be soon baptised by the Spanish evangelist, for they are all Spaniards. Another girl, after a long illness, died some weeks ago in the peace of Christ and the joy of salvation, which she accepted in the hospital, where my wife visited her regularly."

Miss Emily Smith and **Miss Welch** have continued their faithful testimony and loving efforts among native women and children, as well as among the French. They write as follows:—

"Thinking over the work of the past year we realise how much God has blessed us. Now, perhaps as never before, the workers are realising that '*Faith* is the victory that overcomes the world.' The numbers steadily increase in the **native girls' class**, and we believe that in some of these souls the love of Christ has taken root. The **women's class** gives us joy, for these poor dark souls are being lightened by the Light of the world. Only they who know the awful results of Mohammedanism on womanhood can realise anything of what this means. Only God's Spirit can carry the message home to their souls; but only they who steadfastly *believe* in the Holy Ghost; the Lord and Giver of life, can work in hope in Mohammedan lands.

"Among the **French**, too, we have seen signs of God's power. Some of the **Sunday Bible class** members have come out as Christians 'born again, born of the Spirit.' They are set in the midst of temptation, they are young and weak, but we rejoice over them, and pray and believe for them all. We have had *much* opposition to our work among **French children**, but thank God it did no harm to *His* work. Such times try the workers, but in the end they only strengthen the cause of Christ.

"The **Christmas fetes** were very happy. We had the great pleasure of having Mons. Rocheblave and Mons. and Mme. Chenot, two of the French pastors, present at the French children's fête.

"The work was so much greater this year that we could not have got through it were it not that our friends, Mons. and Mme. Cuendet, and their son William, gave themselves up to help us make all the fetes a success. The '**Holiday Home**' proved again its helpfulness to our work. We greatly desire to make this a permanent branch of work in Algiers, and are doing all we can to find subscribers to its support. All lovers of children (and who loves them not?) have here an opportunity of bringing sunshine into the lives of many.

"Much of the 'going forward' of last year's work is due to the great sympathy and kindness and help we have received from *all* our fellow-workers in Algiers. We have proved how great is the power of the 'unity' of the Body of Christ."

Our three new missionaries in Algeria have been, of course, chiefly occupied with language study. **Miss Parker** has, by the kindness of Mr. and Mrs. Griffiths, who are working in Kabylia independently of the N.A.M., lived with them at Tazmalt, only a few hours by railway from Algiers, yet right among the country folk. Here she has had abundant opportunity for contact with the people, and thus for beginning to speak Kabyle, as well as for book-study with grammar and dictionary. **Mr. Ross** and **Mr. Shorey** have been stationed at Algiers with excellent help in acquiring French thoroughly, and with the great advantage of Mons. Cuendet's thorough knowledge and expe-

rience of the language and people in studying Kabyle, and getting initiated into work. Mr. Ross writes:—

“The student class is naturally the most fascinating to work among, and Mr. Cuendet finds endless opportunities to distribute Gospels among them, and to have private converse with them. Contact with ‘Western education’ has compelled them to relinquish many old beliefs, geographical and otherwise, and their minds seem consequently more open to new ideas. These young men are spoken to in cars, cafés, shops, and streets, and usually Mr. Cuendet is not long talking before they are put to silence, if not to conviction. One rejoices to see how the missionary in question has won the respect of this and of other classes of Kabyles.”

“We have been helped in the study of Kabyle by a convert from Djemaa Sahridj. The more one comes in contact with him the more is one convinced that the good Word and work of God have taken deep root. His greatest delight is to sing and speak on spiritual topics, while in his own quaint and original way he shows the absurdities of his old religion. For three years’ Christian experience he has a good deal to show, only that time does not cover the period of attending classes beforehand.”

Among much else of interest Mr. Shorey reports:—
“I have had the pleasure of attending Mr. Cuendet’s meetings, and have thus had an opportunity of hearing Gospel services in Kabyle. On an average I should think we have quite thirty each time the hall is opened. A number have been impressed, especially some of the more intelligent and influential men.

“Itinerating.—I have now visited practically all the Mission stations in Kabylia, and had an opportunity of seeing the work. Much experience has been gained by these visits.”

“I have been able to do a little in the way of tract distribution and assisting at Sunday morning services on several American war-vessels. Some hundreds of tracts were given away, and several officers thanked us for coming aboard. Many seemed to enjoy the services.

“During this last year there was in Algiers a Conference of missionary workers from this city and Kabylia. This Conference was due largely to Mr. R. C. Morgan (of *The Christian*), and apparently was productive of much spiritual good. The weekly prayer meetings have been good for ourselves and for the work. Prayer is much needed for the peoples whom the Lord has laid on our hearts.”

MOROCCO.

Population, variously estimated, from 5,000,000 to 8,000,000.	
Number of Missionaries of the North Africa Mission	25
Number of Stations	5
Number of Missionaries of other Societies, or Independent Workers	46

DURING the year under review, Morocco has, as a country, been passing through a time of turmoil. For the Mission, it has been a year of tragedy. The young Sultan, persisting in the beneficial reforms commenced some years ago, has had to face and suppress a widespread rebellion. The dissatisfaction which his improvements in government aroused, was fanned into a flame by a Pretender, who fixed his headquarters at Taza, about sixty-eight miles N.E. from Fez.

In October last a fanatical countryman entered Fez, and in his blind Mohammedan zeal took an oath to murder a Christian. The first he met was the late Mr. David J. Cooper, whom he shot with a gun at close quarters, as narrated in the December NORTH AFRICA. The Sultan had this murderer dragged from the hitherto unviolated sanctuary of Mulai Idrees, and put to death a few hours after the murder. This bold act of justice was by the Pretender used as a very successful plea to many of the more zealous Moslems of Northern Morocco to take up arms against the Sultan. There is much reason to thank God that the rebellion has been successfully dealt with, through the active military measures carried out by the Sultan’s Minister of War, Kaid Menebhi, and the Sultan is probably now more safely established on his throne than any of his predecessors. The fear of a *Jehad*, or holy war, for exterminating Christians has passed away for the time being.

In the midst of such unrest, and daily alarms, and the usual false reports, it is a matter for thankfulness that the work of the missionaries has not been hindered to any great extent. Mr. Cooper’s murder, being the isolated act of a fanatic, did not stop the work even in Fez, though for a time it lessened the attendances of patients and native visitors to the Mission house. The defeat of the Sultan’s army near Fez on Christmas eve produced considerable alarm, and in January all missionaries were asked by the Consular authorities to go down to the coast. Thus Fez was without workers for four or five weeks, but they returned and resumed work in February.

As mentioned in the reports below, Miss Mellett and Miss Denison were able to make two long stays in Sifroo, their isolated sub-station, thirteen and a half miles S.S.E. from Fez.

Mr. and Mrs. Simpson, who on Mr. Cooper’s murder did not hesitate to go straight to Fez to take his place, had already taken up work before they were ordered to the Coast. On returning to Fez they recommenced the work, and it has gone on since without material break.

The troubles around Fez, and the difficulty of the Sultan in quelling the Taza rebellion, gave opportunity to the northern tribes around Tangier and Tetuan to commence a series of inter-tribal fights. The Beni-Ider tribe attacked Tetuan, and were joined by others, and the Angera tribe and to some extent the Riff people also declared for the Pretender.

When the condition of Tetuan became critical, it became necessary for the four lady missionaries and their two friends to leave. Having bravely stayed at their post to the very last moment of safety, they succeeded in escaping, on April 23rd, by sudden flight overland to Ceuta, and thence by boat to Gibraltar. At the close of the Mission year they were busily engaged in evangelistic work in Gibraltar and South Spain, thus occupying the time till they could return.

The work at the other North Africa Mission stations has continued more or less as usual, though attendances generally were somewhat lessened.

Besides mourning the loss of Mr. Cooper, the Mission during the year sustained another loss by death. Mrs. Jones, who worked at Casablanca, passed “home” to her Redeemer in August, 1902.

Another death to record is that of a “centurion,” who many years ago was converted and baptised in Tangier. His death in August, 1903, which was in a sense that of a martyr, is mentioned in Miss Jennings’s report.

Dr.

GENERAL CASH ACCOUNT

TO BALANCES in Hand, May 1st, 1902.

AT HOME.

	£	s.	d.	£	s.	d.
Designated Purposes				502	9	9
Less General Purposes Overdrawn				61	17	2

440 12 7

ABROAD.

At Various Stations

231 10 7

672 3 2

TO RECEIPTS.

FOR GENERAL PURPOSES—

Donations, as per total in "NORTH AFRICA"	4,489	4	8
Publications, including Sales of "NORTH AFRICA"	65	18	2
Sundry Receipts	85	9	3

4,640 12 1

FOR DESIGNATED PURPOSES—

Specially Supported Missionaries

Donations	2,193	0	7	2,193	0	7
Sundry Receipts				53	15	10

Medical Missions

Donations	562	5	2	562	5	2
Sundry Receipts				7	18	6
Patients' Payments at Sousse				80	5	0
Interest				12	7	8
Profit on Exchange				115	3	9

Morocco Industrial Institute and Orphanage

Donations	13	17	3	13	17	3
Sundry Receipts				2	8	0
Sale of Produce				41	4	8
Profit on Exchange				24	11	1

Various Designated Objects and Persons

Donations	993	17	7	993	17	7
Sundry Receipts				37	19	2
Profit on Exchange				209	11	7

As per Total in "NORTH AFRICA"

3,763 0 7

TOTAL RECEIPTS FOR DESIGNATED PURPOSES

4,348 5 10

TOTAL RECEIPTS FOR ALL PURPOSES

8,988 17 11

Loan from Bank

500 0 0

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

£10,161 1 1

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

Mission.

1st, 1902, to APRIL 30th, 1903.

Cr.

DIRECT EXPENDITURE, GENERAL AND DESIGNATED, FOR MISSIONARIES AND THEIR WORK.

	£	s.	d.	£	s.	d.	£	s.	d.
PERSONAL ALLOWANCES, RENT, ETC.									
By Missionaries' Personal Allowances, General and Designated	3,630	11	10						
" Outfits and Passages for New Missionaries	39	0	0						
" Missionaries' Rent, Repairs and House Expenses (apportioned), Furniture	892	16	4						
" Helpers engaged in direct Missionary Work	472	10	9						
" Sundries	15	0	0						
							5,049	18	11
COLLATERAL EXPENSES.									
By Rent, Repairs, etc., for Mission Purposes (apportioned)	409	13	8						
" Relief and Food	43	9	10						
" Teachers of Languages and Books	218	0	10						
" Travelling, Freight and Passages	962	4	6						
" Schools—Wages, £25 16s. 11d.; Materials, £17 8s.—	43	4	11						
" Sundries	81	1	3						
							1,757	15	0
WORKING EXPENSES OF MEDICAL MISSIONS.									
By Rent, Repairs, and Furniture	309	10	9						
" Wages of Native Servants and Nurse	128	10	9						
" Drugs and Instruments	317	7	0						
" Food and Firing	191	12	3						
" Various Expenses, including Travelling, Freight, and Postages	85	6	2						
							1,032	6	11
MOROCCO INDUSTRIAL INSTITUTE AND ORPHANAGE.									
By Repairs to Building and Cultivation Expenses	108	2	6						
" Food, Clothing, Freight, and Sundries (partly met by Sale of Produce, see Receipts)	57	14	9						
							165	17	3
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK—									
From which Total should be deducted the bulk of the "Profit on exchange," shown on the other side of the Account									
									8,005 18 1

HOME EXPENDITURE.

PUBLICATIONS.									
By Printing and Binding "NORTH AFRICA," and Electros	298	10	1						
" Postage and Carriage	81	8	7						
" Share of Office Salaries	81	0	0						
" Other Publications	20	16	9						
" Travelling	4	7	9						
							486	3	2
MEETINGS AND CONFERENCES.									
By Travelling, Share of Office Salaries, Rent, Printing, Hire of Halls, and Sundries							142	0	10
OFFICE.									
By Rent, Taxes, Repairs, etc., including Removal and New Furniture	156	13	10						
" Salaries and Wages	432	2	11						
" Postages, Telephone, Stationery, Printing, and Bank Charges	143	19	6						
" Travelling, Interest on Loan, and Sundries	10	1	1						
							742	17	4
									1,371 1 4
TOTAL EXPENDITURE FOR THE YEAR									
									9,376 19 5

BALANCES IN HAND, APRIL 30th, 1903.

At HOME, Designated Purposes	868	7	7						
" " Cash at Office	5	2	6						
	873	10	1						
" " Less General Purposes, Overdrawn	290	3	8						
							583	6	5
Abroad at Various Stations							200	15	3
									784 1 8
									£10,161 1 1

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

ARTHUR J. HILL, VELLACOTT & CO.,

Chartered Accountants, 1, Finsbury Circus, E.C.
27th August, 1903.

There has never been a year since the starting of the Mission when there was so much encouragement in the work. But probably three-quarters of the inhabitants of Morocco live in villages, and to reach these itinerating journeys must be undertaken. All workers in the field are very fully occupied, and thus many more workers are sadly needed.

The colloquial translation of St. Luke's Gospel, published by the Gospel Union missionaries, is mentioned with favour in all the reports.

Tangier.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Tangier, 1884—	Medical Work. Hospital for Moorish out-patients, 2,358 new cases. In-patients—19 supported beds; 220 patients. Thirteen services weekly. Prayers with Moorish servants. Evening prayers with in-patients. Occasional medical itinerating work.
Population—30,000, a third being Jews and Spaniards.	Hospital for Moorish women. Out-patients three times weekly. In-patients—four beds supported. Medical and other visiting of women in their homes. Gospel teaching to, and daily prayers with in-patients. Services with out-patients.
J. H. D. ROBERTS, M.B., C.M. (Ed.)...1896	Other Work amongst Moslems. Day School for Moorish girls. Average attendance, 29. Visiting parents of pupils in their homes. Bible Class for three Christian Moorish women. Sewing Classes for Moorish women weekly.
Mrs. ROBERTS1896	Sewing Classes for Moorish girls. Class for Moorish boys. Visiting shops and cafés. Daily Boys' Reading Class. Daily reading with converts. Sunday morning Bible Class for Moors. Colporteur work by native convert.
Mr. W. T. BOLTON ...1897	Work amongst Spaniards. Day School, attendance, 50. Sunday Evening Service, 30. Bible Class for young women. Sunday Morning Children's Service, 30. Weekly Evangelistic Service. Week-night Service for Christians. Sunday Bible Class for girls. Women's Sewing Meeting, 8. Girls' Sewing Class, 8. Tract distribution. Visiting in the homes and visiting the sick.
Mr. H. E. JONES1897	
Miss J. JAY1885	
Mrs. BOLTON1888	
Miss G.R.S. BREEZE, M.B. (Lond.)1894	
Miss F. MARSTON.....1895	
Spanish Work—	
Miss F. R. BROWN ...1889	
<i>School Mistress.</i>	
Miss VECCHIO.	
Missionaries of other Societies, and Independent workers, 9.	

The several distinct branches of work in this station have all been carried on throughout the year. The oldest branch is the medical and evangelistic work among Moslem men in the Tulloch Memorial Hospital. In this Dr. Roberts is helped by his wife, by Mr. Bolton, and Mr. Jones, and by the Hospital nurse, Miss Ida Smith.

Next there is the similar work in the Moorish women's Hospital, in which Miss Breeze, M.B., is helped by Miss Marston and Mrs. Boulton.

Another branch of work amongst Moslems is Miss Jay's day school for girls, the success of which, considering the country in which it is carried on, is a matter for rejoicing.

Besides these, there are various classes held for boys, women, and girls, and some visiting in the homes, and receiving native visitors. Mr. Jones, who was formerly at Casablanca, has been working at Tangier since his return to Morocco in December. He has been visiting the shops and cafés, and has thus reached many who would not come to the medical mission.

The retirement of Mr. and Mrs. Edwards has, alas, put an end

to the Industrial Institute and Orphanage work, since no one was available for continuing it. As to the work among Spaniards, the day school, of which Miss Vecchio is the devoted teacher, and the evangelistic work carried on by Miss Brown, and superintended by Mr. W. T. Bolton, are giving much reason for encouragement.

[Since the close of the Mission year, the corrugated iron church, in which both the school-work, and all the services were held, has been burned down. It was not insured. The loss is great, as all the school-books, Bibles, desks, hymn-books, organ, etc., etc., were destroyed. The workers are in great perplexity, and are anxious not to stop the school-work, especially as the only other school except that of the Franciscans, is one lately started by the Anarchists.]

Dr. Roberts mentions that nine days after he and his wife arrived from furlough in May the hospital was full, and the work in full swing. As to workers in the Hospital, he says, Miss Ida Smith joined them as nurse in June, and has been doing very good work since. During the summer the late Mr. Cooper worked among the patients, as also did a native convert. Since that time Mr. Bolton and Mr. Jones have helped in the dispensary, and in spiritual work. Mrs. Roberts took her share in the work, too, and played the hymns at services. The services have been held regularly morning and evening.

Dr. Roberts says also:—"We believe we can rejoice this year over some who have really trusted the Word of Truth." One man, who had been shot through the arms and partially crippled, was dealt with by Mr. Cooper. On leaving the Hospital he publicly confessed Christ in the town refuge. He needs much prayer. Another man who came from the south, ill with malaria, an ex-soldier, was taken on as under-servant. He, too, was brought to Christ, and dared to break the fast of Ramadhan. Other interesting cases are mentioned.

"During the year, we had 220 in-patients, with five deaths. Out-patients numbered 2,358; less than usual, but a fair number considering the unsettled state of the country.

Dr. Roberts wishes to thank all who helped by sending contributions, garments, bottles, etc.

Mrs. Roberts helped her husband in the hospital as above-mentioned, and reports that during the past year she has had much encouragement in her classes for women, girls, and boys. The numbers attending have been good throughout the year, and several new members have joined.

Mr. W. T. Bolton, on his return from furlough in November, conducted regularly some of the services in the Hospital. He also took charge of the Spanish work, and has recently taken on the oversight of a native colporteur, who is supported by the Dublin Auxiliary.

Mr. Jones returned to Morocco in December, and has been very helpful in the work at the Tangier Hospital. He started a daily class for teaching boys to read. He has also done a good deal of difficult, but very useful, work in visiting the cafés and shop-keepers in the town.

Miss Breeze had to spend a great part of the year in England owing to the illness and subsequent death of her mother. She reached Tangier in February, and reports: "We resumed work at the Women's Hospital immediately, and had good numbers from the beginning," and these were well maintained on the whole.

As to in-patients, Miss Breeze says, "We have only four beds supported, and we had five or six women here at a time; we have accommodated more than our funds permitted." [The cost of supporting a bed seems now to be £1 15s. per month, Miss Breeze calculates.] "Most of the inmates are young girls, and before they leave they get a good deal of knowledge



Photo by] [the late Mr. D. J. Cooper.

The Women's Hospital, Tangier.
 (A house on the top of the city wall.)

of the Gospel, and know many hymns. It is very nice to hear them singing hymns of their own accord.

"My work of **visiting the sick in their homes** has been continued, and I have far more calls than I can possibly overtake. **Miss Marston** has also continued visiting in many homes where she knows the people, and is in many cases warmly welcomed. We wish so much we could record conversions, but we toil on in faith. We have again had the kind help of Mrs. Boulton on dispensary mornings.

"We would again thank those kind friends who have sent bottles and garments." Miss Breeze also mentions her gratitude to those who support the beds.

Mrs. Boulton, writing of the year's work amongst the women, says, "There do not seem many striking events standing out to be chronicled: it is more a record of quiet plodding, telling out the Gospel story day by day. Certainly there is a marked change in the behaviour of the women who come to the Medical Mission, and although there may be occasionally a certain amount of indifference, opposition is now almost unknown." Mrs. Boulton speaks of the great boon she has found the colloquial translation of St. Luke's Gospel, published by the American Mission, and the joy it is to find the women understand what is read to them. "One very intelligent blind woman whom I visit regularly is very appreciative, and generally tells me from week to week what I read last; indeed, in her tiny hut I often get three or four listeners."

"At another house where a blind young woman lives with two elderly relatives, I get a hearty welcome. On my last visit the girl and the old aunt were alone, and when I had finished reading, and told them that Christ, though now in heaven, was willing to save and forgive, the old woman said earnestly, 'Señora, won't you pray now and ask Him to forgive us?' So, putting a hand on each one of them, I pleaded for them Christ's own words, 'Him that cometh unto Me, I will in no wise cast out,' and I do trust that these two poor, ignorant women have stretched out the hand of faith to the loving Saviour."

Mrs. Boulton then gives a most striking instance of God's Word producing conviction of sin in a Moslem. It is hoped that this will be printed in the November number.

Miss Jay, in reporting on the **Moorish Girls' Day School** and her year's work, says: "The year just closed has been one of somewhat exceptional anxiety owing to the disturbed state of the country, but, notwithstanding the rebellion, the work in Tangier has gone on all through the year without interruption, and for this our hearts are full of praise to our loving Heavenly Father. During the autumn the school had to be closed for house repairs, but by Christmas all was finished, and the children had their treat as usual; for this many dolls and toys had been sent by kind friends in England." Miss Jay explains that several of the elder girls were kept at home, owing to the number of soldiers passing her house from the encampments on the Marshan. "Several girls, as usual, left the school to be married; this is always a trial, but this year it was a special trial, as amongst those who left was Aiwesha, the little girl who had so long made my house her home." [An account of the wedding appeared in the January NORTH AFRICA.]



Photo by] [the late Mr. D. J. Cooper.

The Spanish School, Tangier, held in the Iron Church.

"Special thanks are due to the many friends at home who have shown an interest in the school and work; their sympathy and help have been most cheering."

Miss Brown, who works exclusively among the Spaniards, tells of busy days spent in happy service. She had the privilege of pointing to Christ several of those whom she visited who were dying.

As to the **Sunday School**, she says: "The attendance at the Sunday School has been good throughout the year, and I am encouraged by the good behaviour of the children."

As to the **Gospel meetings**, Miss Brown reports that these have kept up well; also the **women's sewing class**, where garments have been made for the poor; and the **young women's Bible class**. The report closes with a note of praise for answers to prayer in difficulties.

Miss Vecchio is able to report, in the **Spanish Day School**, a total number on the books, 83; total number of attendances, 18,918; average attendance for the year, 49.1; total number of admissions, 66. Miss Vecchio says that the boys and girls have shown marked attention during the daily Bible lessons. Several children have come from the school of the Franciscans, and one from the Anarchists' school. This child had been punished severely for merely uttering the name of God.

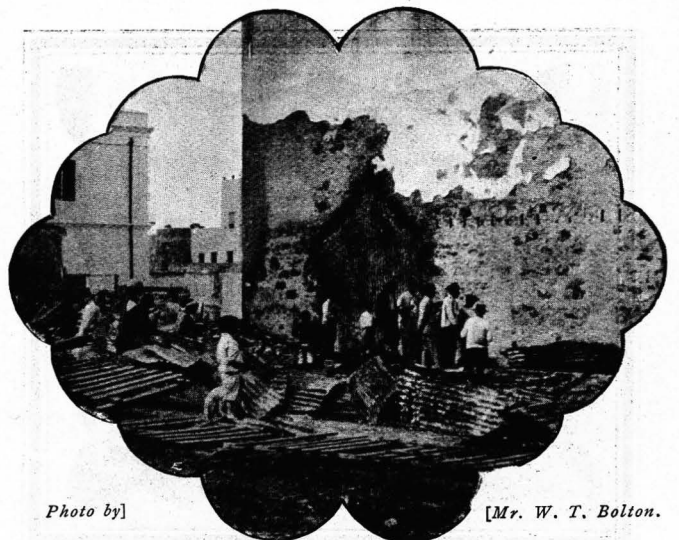


Photo by] [Mr. W. T. Bolton.

The Ruins of the Spanish Church, Tangier, after the Fire.

Fez.

STATION AND DATE OF OCCUPATION,
NAMES OF MISSIONARIES AND
DATE OF ARRIVAL IN N. AFRICA

FORMS OF WORK CARRIED ON.

Fez, 1888—

Population—variously esti-
mated from 50,000 to
150,000.Mr. O. E. SIMPSON...1896
Mrs. SIMPSON1898
Miss L. GREATHEAD...1890
Miss M. MELLETT ...1892
Miss S. M. DENISON...1893Twelve native converts
employed as Colporteur
Evangelists.
Number of Missionaries of
other Societies, 6.Sub-station *Sifroo***Medical Work.**
Dispensary open twice weekly for men,
average attendance 60.Dispensary open twice weekly for
women, average attendance 75.
Daily surgical dressings.**Other Work.**Sunday service and Bible teaching for
converts.

Sewing class for women and girls.

Boys' class.

Converts' prayer meeting.

Itinerating colporteur work by native
evangelists.

Occasional lantern services.

Visiting men and women in houses.

Medical work amongst Moorish women
twice weekly.Medical work amongst Moorish men
weekly.Medical work amongst Moorish Jews
weekly.

Girls' class.

Colporteur work by native evangelist.

Visiting in homes and receiving visitors.

In the City of Fez, a station the importance of which from a missionary point of view cannot be over-estimated, the work has been going on throughout the year, and is now showing clear signs of having considerably influenced the people. In the time of the rebellion, on all hands native friends offered to protect the workers, if danger came. Mr. and Mrs. Simpson were, before the murder of Mr. Cooper, designated for Fez, and were looking forward to having many years of happy service with him, relieving him of the strain of the medical work he had to do. When the news of his murder came they were just about to start, and they went on to Fez to take up the work he and Mrs. Cooper had so successfully been doing. The order from the foreign ministers in January that all Europeans were to leave Fez and go down to the coast has already been mentioned. They returned a month or two afterwards.

Miss Mellett and Miss Denison, who work among the women in Fez when not permitted to stay at their station, Sifroo, were able this year, despite the disturbed state of the country, to spend two periods of three months among the Berbers of this



Photo by

[Miss Mellett.]

Colporteurs at Fez.

town, which, being situated on important cross-roads, is a strategic point. The reports below show that the testimony of the workers as witnesses for Christ is telling in the place.

Mrs. Simpson, in her report, says: "It has been a strangely chequered year. It commenced with disappointments and delays—'His appointments'—in the late return from furlough last November, while waiting for passage funds; then the heavy rains on arrival at Tangier, and the long, trying journey up to Fez early in December, only to find vacant places instead of the loved fellow-workers who had hoped to welcome us. One—Mr. Cooper—was absent from the body, present with the Lord; but the sacred dust is not far distant, just in God's Acre near by, awaiting the Resurrection morning, and we tread holier ground where he has walked, and laboured, and laid down his life for Christ's sake. His dear wife and children had already left, and sorely we missed them.

"We had been just a fortnight here when Christmas Eve brought us the news of the Pretender's victory within a few hours of the gates of Fez. A panic seized the city. Another week passed, and the Consul's orders took us back to Tangier." But by February Mr. and Mrs. Simpson were back in Fez, and soon had the work in full swing, with an average of sixty women at the Dispensary two days a week, and over thirty men on two other days. In three and a half months 1,734 patients had been seen, and eighty-four medical visits paid.

Mr. Simpson reports fully on the Fez work under six heads, viz., **Bible instruction for native converts; preaching the Gospel at the men's medical mission; the direction and care of native workers; visiting men in their homes; magic lantern services; private talks with enquirers.** These various methods of delivering God's message and teaching the people take up all his time, and he is very fully occupied. He says that there is a marked change in the attitude of the people towards the Gospel preaching. He also mentions the need there is for cheering and encouraging the native workers, as well as for building them up in their faith. Twice a week special services are held for the converts, at which all are expected to attend.

Miss Greathead has helped regularly in the dispensary, and with the women's work generally, and has also conducted the **women's sewing class**, which is her special branch.

Miss Mellett and Miss Denison report: "We have had many things to thank God for during the past year, though it has been a year of many changes, upsets, and interruptions. The first three months of the mission year we spent in Sifroo, where we were able, much more freely than had been possible for years, to **visit the villages around**; then in September we came into Fez, and hardly settled into regular work when Mr. Cooper was murdered in October. The work was not in any way stopped at this time, but the people did not come in such numbers as usual just at first.

"We then, with Miss Greathead, continued the work till a week or two before Christmas, when Mr. and Mrs. Simpson came up, and took over the medical work in the town, whilst we continued the work at our own house." Miss Mellett mentions the happenings around Fez, and their being ordered to leave Fez in January. After three weeks' stay in Tangier they were allowed to return, and went off again to Sifroo, where they stayed three months, when they were asked to return to Fez by the British authorities. "Whilst in Sifroo," Miss Mellett continues, "we had many opportunities of **teaching Moors, Berbers, and Jews.** Some of the Berbers came four days' journey, and some seemed very interested in the Gospel, many of them never having heard it before. Whilst there we had a sort of **"Sunday School" on Fridays**, which was well attended by the children, who quickly drank in the teaching, and learned to repeat texts."

They had several good **lantern services** also. Speaking of the **native colporteur**, supported by the Dublin Auxiliary, Miss Mellett says: "The colporteur seems much encouraged in his work, and has several men who come from time to time to read with him in an upper room, which we have lately hired for him; he also gets into the prison, and **teaches the prisoners** as opportunities occur."

Tetuan.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Tetuan, 1889—	
Population, 20,000 to 30,000, one-third of whom are Jews, and perhaps 300 Spaniards.	
Miss F. M. BANKS.....1888 Miss A. BOLTON1889 Miss A.G. HUBBARD...1891 Miss I. DE LA CAMP...1897	<p>Work among Moslems. Dispensary, three times weekly, for Moors and Riffs. Medical visiting in homes. Elder Boys' Class. Average attendance, 12-13. Small Boys' Class. Average attendance, 15-16. (1) Women's Sewing Class. Average attendance, 11. (2) Women's Sewing Class. Average attendance, 15. Moorish Girls' Sewing Class. Average attendance, 19. Moorish Girls' Sewing Class (senior girls). Average attendance, 15. Moorish Girls' Sunday School. Average attendance, 23. Day School for Moorish girls. Average attendance, 8 (14 on books). Visiting Moorish and Riff families.</p> <p>Work among Jews. Dispensary for Jews on Saturdays.</p> <p>Work among Spaniards. Sunday Evangelistic Service. Day School for Spanish children. Mothers' Meeting. Sunday Bible Class for Christians. Prayer Meeting. Sunday School for Spanish children. Average attendance, 20. Visiting in homes. Girls' Sewing Class. Average attendance, 10. Occasional Lantern Services. Medical Work.</p>
Missionaries of other Societies: None, except a colporteur of the B. and F.B.S.	

Being inhabited by the better class Moors, Tetuan is an important town, and the work done by the energetic workers stationed there, who year after year have plodded on, is now in a most hopeful state, as the reports below show. Actual conversions can now be mentioned; and whereas six years ago it was the one complaint that in Moorish houses they were welcomed until they preached the Gospel, and then they were stopped, now the workers rejoice that almost wherever they visit (and nearly all the houses are open to them) they are asked to read "the Book."

The Spanish work has yielded good results, though some cases caused disappointment.

The enforced absence of the workers since April 23rd has already been mentioned.

Miss Banks, helped by her friend Miss Knight, kept steadily on throughout the year all the medical work at the dispensary and did much medical visiting in the homes. She also continued her various classes for women and boys.

Miss Bolton says: "The year has been a very bright one: never have the circumstances all round been brighter. This has been largely due to the circulation of the Gospel of Luke in the colloquial; it was so good to have something that the common people can understand." Miss Bolton says women tell them that their men read it aloud to them, and they like nothing better than to listen. Miss Bolton also speaks of several who were enquirers.

In her sewing class there were signs of blessing; at 8 a.m. fifteen or more gather, and listen for three-quarters of an hour to the Gospel reading. One of these women died last year trusting in Jesus Christ.

As to the work among the Spaniards, Miss Bolton continues: "It has been very cheering lately. A few better families began to attend our meetings, and from the first four or five seemed to receive the Word, and went steadily on to conversion." She then gives details of a young wife who lost three children from small-pox, and was kept in peace through the heavy trial; and

of a well educated man and his wife who showed clearly by actions that they were converted; and of other marked cases.

Miss Hubbard was away in Spain in December and January (with Miss Smith, of the Children's Special Service Mission, who was holding services there). She speaks of the disturbed state of Morocco; but she says also "in spite of all the upset we were having the people come to us in good numbers, and many houses were opened for visiting." She speaks of the great joy they had in using the colloquial translation, and says the *fokih*s are glad to receive it too.

Miss de la Camp spent several months of the year away from Tetuan. In October she went to Fez, and was unable to return till February. In her school for Moorish girls, classes, dispensary work, visiting, etc., she reports a decidedly increased interest being taken in God's Word.

Casablanca.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Casablanca, 1890—	
Population, perhaps 10,000, of which several thousands are Jews.	
G. M. GRIEVE, L.R.C.P. and S. (Ed.) 1890 Mrs. GRIEVE Mr. H. NOTT1897 Mrs. NOTT Miss L. SEXTON1897	<p>Medical Work. Out-patients, dispensary 5 days a week for Moors and Jews. 5,000 treatments in year. In-patients. Reading daily with in-patients. Service with out-patients.</p> <p>Other Work. Lantern services. Visiting Moorish cafes and shops. Visiting Moorish women in houses and huts. Occasional visiting villages around.</p>
Missionaries of other Societies, 2.	

Though not in itself a very large town, Casablanca is a most important place, as it taps a large district, being a trading port. Thus it forms an excellent centre, and the Gospel message reaches many more than the townspeople. The death of Mrs. Jones in August, and Mr. Jones' removing to Tangier made a gap in the ranks of the workers there. A steady work has been in progress, and the workers are decidedly encouraged by the better hearing given to the preaching.

Dr. and Mrs. Grieve have continued, with the help of Mr. and Mrs. Nott and Miss Sexton, the medical and evangelistic work at the hospital, and have had a large number of out-patients—over 5,000 visits during the year—and some in-



Photo by]

[Mr. H. Nott.

A Gate in the City Wall, Casablanca.

patients. Mrs. Nott has attended to the bodily needs of the patients, and Miss Sexton has done the dispensing, whilst Mr. Nott has done the preaching and talking to the people. Mr. Nott says: "Praise God, with these numbers we feel good has been done. Not a few from among the Moors have, after the address, or with the doctor in his consulting-room, admitted the powerlessness of their own religion." Mr. Nott mentions the case of a Jew who during his visits to the hospital confessed that he believed Jesus to be the Christ. To in-patients they have been able by lip and life to preach God's Word. **Lantern services** have been occasionally employed. **Portions of the Bible and tracts** have been distributed. He says: "The new translation of Luke into the Colloquial is highly appreciated here among young readers."

Miss Sexton says: "As regards the medical work there is very little change from former years." Speaking of **visiting in the homes and huts**, she says: "There is an advance from last year. Several new houses have been opened, besides huts and villages. And in most of these the interest in the Gospel is deepening. Hundreds must have heard the Word of God during the past twelve months." Another form of service which Miss Sexton mentions is the **receiving** occasional **visits** from some of the few Moorish women who are allowed to go out.

Laraish.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Laraish, 1899—	Work amongst Moors.
Population, between 5,000 and 8,000.	Dispensary.
Miss S. JENNINGS ...1887	Medical visiting in homes.
Miss K. ALDRIDGE ...1891	Girls' sewing class
Independent Missionaries, 4.	Occasional boys' class.
	Sunday Bible class for women.
	Visiting the villages with medicine.
Sub-station <i>Arzila</i>	Work amongst Moorish and Jewish w men.

The disturbances connected with the Pretender did not spread to these two seaports, but the tribal quarrels were rife all around. Laraish did not suffer much, but Arzila was for a time entirely blockaded on the land side by highwaymen and free-booters under the famous Raisuli of Zeenat.

Mr. and Mrs. Taylor, who were working independently at Mequinez, have now taken a house and started work in Laraish.

The workers are constantly getting fresh houses opened to them, and are becoming better known in the villages and among the tribes around.

Miss Aldridge, at the commencement of the mission year made a visit to Sifroo, and gives most interesting details of the work there and of her visits with the Sifroo workers to some cave-dwellers. Details of this and of her journey back we hope to print later. Regular work went on at Laraish from August to November, when Miss Aldridge had to respond to an urgent call to nurse fellow-workers in Tangier. She went on thence to Tetuan for a short rest, and was obliged to stay there owing to the disturbances closing the roads. By February she recommenced work at her own station, after risking the journey thither from Tangier, which she had reached by sea. **Dispensary work, classes, and sick visiting** went on then regularly, but not much **village work** could be done owing to the tribal disturbances.

Miss Jennings reports: "Through May and part of June, besides my ordinary mission work, I had the daily **instruction** of the one **native convert** here, the poor lad Jelali, who had suffered persecution for his faith; and I also had the **oversight** of the 'Kaid,' the native convert, who was employed as a colporteur of the British and Foreign Bible Society. He accompanied Miss Parkinson and me in June on our itinerating to a large plain, south of Laraish, and daily preached Christ to the men and boys who went to his tent. I may mention here that later on he received bodily injuries in Laraish, as a result of his bold testimony for Christ, from which he never recovered. In August he died as a direct result of these injuries in Tangier."

Three times during the year Miss Jennings was able to **visit** the **sub-station, Arzila**, where the convert Sofia lives; on one occasion she stayed in Sofia's two-roomed native house so as to come more easily in touch with the people.

Tunisia.

FULL of cheer is the news which has come from Tunisia during the year 1902-1903. It has been by far the most encouraging year yet known by the workers in this part of North Africa. Six converted Moslems have been baptised—five at Tunis and one at Susa; and one was baptised at Tunis the day after the year closed. In addition to these there are several enquirers, some of whom profess to know Christ as Saviour, though they have not yet thus confessed Him openly. These facts call for a loud note of praise. At the four different stations in this country the work has been carried on along the lines employed in former years.

A few changes have taken place in the Mission staff. Mr. and Mrs. G. B. Michell, who had been connected with the Mission for about fifteen years, resigned last autumn while at home on furlough, in order that Mr. Michell might take a post where he hopes to be able to continue his translation work, while pursuing another calling. Tunis has thus lost two experienced and valuable workers.

Mr. and Mrs. Liley, who had been at home on prolonged furlough, returned last autumn, and Miss Cohen, a new worker, was added to the staff at Tunis. Miss Ethel Roberts, who had worked for some years as a friend with Miss Case in the Italian work, was accepted as an associate or honorary missionary, and returned to continue the same work.

Miss Case, who formerly devoted all her time to Italian work, has now come to the help of the Arabic workers, and gives part of her time to visiting amongst the elder girls who have left the Mission school.

Miss Johnston and Miss Turner, who were formerly at Tunis, but had been at home some time owing to ill-health, returned last autumn, and are now stationed at Susa.

Mr. and Mrs. Short spent the greater part of the year at Constantine, but were asked to strengthen the station at Kairouan, where Miss North and Miss Addinsell had been carrying on the work alone since Mr. and Mrs. Cooksey left. They therefore removed there in February.

Miss Grissell again visited Gafsa with Miss Maud Tapp; and Dr. and Mrs. Churcher, Mr. Webb, and Miss A. Cox made one journey to Sfax, besides several shorter visits to various small towns and villages in the neighbourhood of Susa.

Tunis.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Tunis, 1885 —	<p>Work among Arabs. Converts' Sunday Meeting. Gospel Meetings at Bible Dépôt four times weekly. Weekly Discussion Meeting. Bible Dépôt open daily in charge of native convert. Women's Class. Average, 16; 26 on books. Porter Boys' Weekly Class. Arab Girls' Day School, 20 attending. Reading with converts. Visiting women in homes. Visiting village. Weekly Class for girls in village. Receiving and teaching Arab visitors. Reading lessons to upper class girls. Itinerating in villages and distant towns.</p> <p>Work among Italians. Converts' Sunday Meeting. Sunday School. Weekly Gospel Meeting. Weekly Meeting for Christians. Women's Sunday Class. Sunday Evening Service. Cottage Meeting twice weekly. Visiting in homes and Bible and Tract distribution</p> <p>Work among English-speaking Sailors. Visiting ships. Meeting in Sailors' Reading Room</p>
Mr. A. V. LILEY1885 Mrs. LILEY1886 Mr. J. H. C. PURDON ...1899 Mrs. PURDON1899 Miss M. B. GRISSELL1888 Miss A. HAMMON1894 Miss R. COHEN1902	
<i>Italian Work—</i>	
Miss A. M. CASE1890 Miss L. E. ROBERTS ...1899	

Never has there been so encouraging a year at Tunis, and yet never a year that has called for more prayer than the one under review. Chief of encouragements are the five baptisms just recorded; and deeply in need of prayer are those who have been baptised. The first, Sidi Omar, was mentioned as a convert in last year's report. He is of all of them perhaps the least bright and the most in need of prayer. Little Owaysha, the cripple girl, came next; very bravely she made this open confession of Christ—the first Moslem woman to be baptised in Tunis, so far as we know. Sidi Beddai and his wife followed later in the summer. He had been for some time a believer, but after the missionaries had accepted him for baptism, he waited for some time that his wife might give sufficient evidence of her faith to be baptised with him. These two have both grown much in grace. Sidi Beddai is now caretaker at the Bible Dépôt, and is most earnest in seeking to win his fellow countrymen to Christ.

Later on, Sidi Azzedin was baptised too. He has gone to France to seek employment, and in the midst of much temptation must need much prayer. Sidi Sadafy was the next to profess Christ; his baptism took place on the first of May, the day after the year closed. He is very bold and open in witnessing for his Master, and in denouncing the false prophet, and the missionaries fear for him on this account, for "there are many adversaries." Thus far, these new converts have been preserved from any bodily harm. Sidi Beddai with his wife was turned out of house and home by his family at a few hours' notice, but the opposition has ended there. His wife's family have become more or less reconciled to their change of faith, and are no doubt at heart pleased that their daughter should have so good a husband.

Miss Grissell writes thus of the little communion service: "Last Sunday evening our party met as usual to remember the Lord's death till He come again, and joining with us were five baptised men and women, and besides them were four other men and one young girl, who has been in our school. All these have given proof of real interest in the Truth, so that we being hopeful of them, allow them to be present. All but one would profess themselves believers in the Lord as the Son of God and the Saviour. While mentioning this to show something of the encouragement God has given us, we would ask prayer for

those professing belief that we may be convinced that they have gone further and have true spiritual life."

We have told of the gathering of these few firstfruits first, but there is still much ploughing and sowing to be done in Tunis. This less interesting part, in fact, comprises the bulk of the work, and must comprise a large part of the report too. May the blessed results from past labour now recorded inspire our friends to more earnest prayer for the patient toiling that must still go on if those results are to be multiplied, as we hope they soon will be.

The means by which most of the work for men is done is the **Bible Depot**. This is kept open each week-day by Sidi Beddai, who speaks to those who come, and invites in passers-by to see the books or have a talk. One of the four inquirers mentioned by Miss Grissell, in giving an account of how he came into the light, said, "Sidi el Beddai first invited me in." **Mr. Liley** and **Mr. Purdon**, as well as Miss Grissell, take it in turn to attend at the dépôt, and four evenings a week meetings of a more or less formal nature are held. These friends also receive Arab visitors at their homes, Mr. Liley and Miss Grissell devoting some part of every day to this work. This personal dealing is of the utmost importance, and is in fact indispensable. At these interviews difficulties are explained and removed, the Bible is read, and the truth pressed home to the individual in a way that cannot be employed when several others are present. Those who are willing are prayed with, and nothing shows the difference between Islam and Christianity more markedly than real prayer. With them prayer is a ceremony, and our heart to heart communion with God takes them utterly by surprise. The numbers who visit the missionaries privately keep up well, and are very encouraging. Many, it is true, come from entirely false motives, but it must never be forgotten that even these are not beyond the reach of the Spirit of God.

Passing on to the **women's work**, Miss Grissell now conducts the meeting for women commenced by Mrs. Michell. **Mrs. Purdon** assists in this work. The numbers keep up well, and there are three of these women who, if not converted, at least feel the influence of God's word. Miss Grissell writes: "I think one of the most wonderful things about our class is that while



Photo by

[Mr. A. V. Liley.

Three Converted Moslems, Tunis.

Mrs. Purdon and I find it impossible to visit among them, except in cases of sickness, yet the dear mothers gather around us. Should the news of this class reach the leaders of a mothers' meeting at home, please remember in prayer Moslem women in Tunis and their two teachers."

Miss Hammon writes of many calls to visit the girls who have left school and the parents of present pupils. Miss Case has helped her in this work last year, as well as Mrs. Purdon. Miss Cohen also did a little visiting, though necessarily giving most of her time to study.

The school itself, of which the first hour is always devoted to a Bible lesson, and texts and hymns, began with a small number after the summer holidays, but increased to an average attendance of sixteen during the spring. Of it Miss Hammon writes:—"You will have heard of the blessing which the Lord has been giving in Tunis during the past year, and we praise Him that the droppings of the shower have reached even to our school, for we have had the joy of seeing the gathering in as firstfruits of two of the elder girls who left some little time ago, and are now giving evidence by word and deed of their trust in Christ for salvation."

Miss Maud Tapp, who has spent part of three winters in Tunis helping the missionaries, has given regular reading lessons in the school this winter. She has also helped at the weekly class held at the village of Fat-allah by Miss Hammon and Mrs. Purdon. This has been continued under difficulties, but became more cheering towards the end of the year. The fanaticism of the villagers is gradually being overcome.

The porter boys' class has been continued by Mr. Liley; it is one of the less encouraging branches of the work. These lads are intensely ignorant, and adding this to the fact that they are full of mischief, like other boys, and more closely acquainted with sin, the difficulties that beset their teacher may be easily guessed at. Mr. Purdon has helped at this class.

Besides the Arab work, Mr. Liley is greatly interested in the many British sailors who visit the port of Tunis. He writes:—"Since the 1st of December, thirty-seven English vessels have been visited, and the crews spoken to. Many of the men when allowed on shore have visited the Reading Room. Several illustrated and other papers have been provided for them, also paper, pens, envelopes, etc., and a few innocent games; a Gospel meeting having been held before the men returned to their respective ships. The work in itself has been most encouraging, and I have often been cheered by the testimony of others. Recently a shipping agent said to me, 'Although not of your religion, I admire you and the good work you are trying to do among the sailors.'"

This work is not supported out of the Mission funds, and hitherto Mr. Liley has obtained the means for it privately. He does not find this so easy to do now as formerly, and would gladly welcome further help. Those who understand what temptations sailors meet with in foreign ports can testify how important such a work is.

Miss Case and Miss Roberts have had much to encourage them in the Italian work. They have found a splendid opening for work in "Little Sicily," a very low quarter of the town, and some distance from their hall. Of this Miss Case writes:—"Twice a week we go to hold 'cottage meetings' in various houses by invitation of the interested people, and genuine is the welcome received. Street-preaching is not allowed in Tunis, but we scarcely regret it, when, sitting together in the open court of a native house, tenanted by perhaps a dozen families, the bright moon above us and lights streaming from doors around, we see in the various rooms that supper is being hastily dispatched, and little groups come gathering around, all eager to hear, without let or hindrance, the sweet story, to them so new, of pardon and peace without money and without price. At such moments we feel unutterably content, and envy no one on earth! As to the owners of the rooms who invite us, as one said, 'I feel rich to have you here.' And she has been enriched, for these cottage meetings have resulted in her salvation through faith in the one Mediator. Miss Case is anxious that a Sunday School should be opened in this quarter, but there is no one at present to do it. Another interesting piece of Italian work is a meeting held for men at which the discussion of difficulties is invited. Miss Case writes that the conversations there help them "to fathom and meet the dense ignorance of the untaught Sicilian mind. . . .

For instance, 'born of God' means to such men the natural birth, 'for how can any of us be born without God?'"

Miss Roberts, who conducts a women's class, writes:—"Another good sign of progress is the number of workers we have among the people themselves, all full of zeal to lead others to Christ. The interest amongst the women is very encouraging, and we believe some have been converted; others are on the way towards the kingdom. The chemist's wife, for whose soul we have been labouring for some time is now, thank God, rejoicing in peace and pardon found, and also her servant. Both desiring baptism, and to unite with us in the Lord's supper; we hope to admit them soon."

A Sunday School is held in which Miss Cohen helps by taking the elder girls and boys. Miss Case is still assisted by Signor Avanzo, and by one of the senior boys, who hopes soon to undergo training for mission work. We close this very imperfect sketch of an important work by quoting the last sentence from Miss Roberts' report:—"Our work seems to be opening up instead of closing, in this hot season. We sorely need some more workers."

Susa.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Susa, 1896—	Work among Arabs.
	Medical Mission. Dispensary work three times weekly.
	Daily reading with patients in "Baraka."
	Fortnightly medical visits to Kairouan and Djemmal.
	Sunday Meeting for Arabs. Attendance, 30—35.
	Sunday Evangelistic Meeting in Bible Dépôt.
	Weekly Mothers' Sewing Meeting.
	Weekly Meeting for Arab women.
	Weekly Meeting for Arab soldiers and men.
	Bible Dépôt open for conversations daily.
	Class for Arab boys.
	Sewing Class for Arab girls twice weekly.
	Weekly Service for children
	Medical itinerating work.
	Visiting women in their homes.
	Work among Europeans.
	Sunday Meeting for French and Italians at Dépôt. Attendance, 11.
Sub-station Djemmal	
T. G. CHURCHER M.B., C.M. (Ed.)...1885	
Mrs. CHURCHER1889	
Mr. H. E. WEBB1892	
Mrs. WEBB.....1897	
Miss R. HODGES1889	
Miss A. COX1892	
Miss N. BAGSTER1894	
Miss K. JOHNSTON ...1892	
Miss E. TURNER1892	

Susa, while retaining its former workers, has had Miss Johnston and Miss Turner added to their number during the past year. The "common round" here, which has gone on much as in former years, was brightened by the baptism of a converted soldier in April last—the first baptism, so far, in Susa. This man unfortunately was obliged to leave for a distant town immediately after his baptism, so that he has not had the advantage of continued teaching. He therefore stands more urgently in need of prayer.

The medical mission has gone forward, and the attendances of patients have been about 600 in excess of last year, numbering in all 4,783; this is about as many as can well be dealt with under the circumstances, for when the crowds are very great, it is difficult to have that quiet dealing with the people which is so necessary if they are to carry away a clear idea of the Gospel message. Kairouan was visited and a dispensary held twelve times during the year; Djemmal nineteen times, and other places ten times. 2,083 of the above mentioned visits were new cases. It is not the patients alone who are reached by the Medical Mission, for many friends come with them. Dr. Churcher concludes his report by saying:—"These new cases came from 111 different places and districts, thus illustrating the power of Christ crucified, when lifted up in connection with medical assistance, to draw all men unto Himself. Remembering how in Apostolic times the Gospel spread, though but few could read, we rejoice

that we are constantly having poor people at the mission who seem to receive the Gospel message in all simplicity, and we believe that the Truth, though scattered and lost to our sight, is seen and cared for by the Lord, 'For the eyes of the Lord run to and fro throughout the *whole earth* to show Himself strong in the behalf of them whose heart is perfect toward Him' (2 Chron. xvi. 9)."

Mrs. Churcher, in addition to all that she does at the Medical Mission, has held a much appreciated **sewing-class for women** with which **Miss Hodges** helps her.

At the **book-shop** work nearly all the missionaries lend a hand or a voice. **Mr. Webb** writes of the shop as being in a splendid position; and says that numbers passing on their way to the market are attracted by the display of Scriptures and tracts. He continues as follows:—

"The number of country people we meet on our itinerating journeys who know our shop testifies to its wide-spreading influence beyond the limits of the town. Then of equal importance is our **Arab meeting** there, twice a week at sunset. These, so far as giving an opportunity of openly preaching goes, have well served their purpose, for numbers have not only listened, but we would fain believe have pondered over the blessed truths of salvation in the desire awakened in them for freedom from their lives of sin. The shop has also been a medium for the **sale and free distribution of Scriptures and Gospel tracts**, so that those who can read may carry away portions of the precious word to their own homes, where we trust it will bring forth fruit unto eternal life. During the month of *Ramadhan*, the annual fast of the Mohammedans, we had nightly **meetings with the lantern for Arabs and Jews** which were very well attended, and the listening to the Gospel stories with the personal application and appeal was very marked. . . .

"During the past year I have had perhaps more **visits** than usual from those who have been more or less interested in the Truth through the Gospel meetings, mostly Arab soldiers. One who gave us much hope of the truth of his confession, and whom I had the privilege of teaching for over twelve months, has left to join the police force in Tunis, while another who had been mainly under Dr. Churcher's teaching was baptised in March, and has since left for his home, where we trust he is witnessing for Christ. Other than these I have had some half a dozen coming on or off most nights during the winter months, and it was a real pleasure to see how readily some of them accepted the answers to their difficulties, and rejoiced in the way of salvation through the written word. Several of them confessed that there was no hope for them in Islam, and verbally expressed their faith in Christ. Some have since left for their homes, whilst others have been removed with their regiments to other places. There are also one or two civilians who seem to be feeling after God. How much real work has been wrought in these it is difficult to say, but we can safely leave the results with our heavenly Father, 'Whose we are, and whom we serve.'"

Miss A. Cox writes a very brief report as follows: "Condensing the past year's work into a few words, we can say the following, praise God:—

"The good seed of the kingdom has been sown daily.

"Listening ears and attentive minds have been granted continually. **House doors** are always **opened** to us, and our **native house** in town is often **visited by Moslems young and old**.

"A number of persons have been evidently impressed by the Truth as it is in Jesus, and four dear natives, three men and one woman, have confessed faith in Christ, one being baptised.

"Not seldom we have gone forth weeping, but we glory in the 'coming again rejoicing,' which we know is not far off. The work is His, and 'He must reign,' hallelujah."

Miss Johnston and **Miss Turner** have carried on a **Sunday night meeting** in the **Baraka**, a shelter for patients from a distance. They also have a **lads' class**, besides giving a large part of their time to the Medical Mission and other branches of work.

Miss Bagster has **five classes** each week, as well as a good deal of **visiting**. The classes have been well attended, except when on two occasions some unfriendly person spread the rumour that imprisonment and fines would be inflicted on those coming to them. Several new houses have been opened to visits during the last few months. We may let her closing sentence stand for

all the workers in Susa:—"The days are full, but they are happy days, and our hearts are full of gratitude to God for allowing us to work and witness for Him in this needy country."

Kairouan.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Kairouan, 1897—	Work among Arabs.
Mr. E. SHORT1899	Arab Girls' Day School.
Mrs SHORT 1899	Visiting women in homes.
Miss E. T. NORTH1894	Fortnightly Medical Dispensary.
Miss G. L. ADDINSELL...1895	Teaching girl visitors during stay in Mission House.

Kairouan has had its small staff doubled during the past mission year by the coming of **Mr. and Mrs. E. E. Short** from Constantine, but as these friends only reached the station two or three months before the year closed, and as a great part of this time was necessarily spent in finding and preparing a suitable house (no easy matter in a small North African town), they were debarred from entering very largely into work. Thus the report must deal, as it did last year, with the work for women and children. Of this **Miss Addinsell** writes very cheerfully:

"It is with hearts full of thankfulness that **Miss North** and I review the past year—May, 1902, to May, 1903—for during this time there have been the first tokens of the seed having taken root in the hearts of the women and girls. Among the men the work has been at a standstill, and the Jewish convert, S., has gone to live at Susa, where he finds joy in helping in the Lord's work; but in February we had the great pleasure of welcoming Mr. and Mrs. Short to Kairouan. After they have had their much-needed rest in England, we trust that the work here may be widely extended.

"Miss North and I have had our hands full with the **girls' school and visiting the women**.

"It was the last week before we left Kairouan last year for our furlough in England that we saw indications that two of our elder girls had real *heart* interest in the Gospel. During our absence in the summer this interest deepened, and we returned to find that one especially was *thirsting* after God, and since then there has been a spirit of enquiry among several. We cannot say that anyone is *converted* yet, but we do know that some are convicted, and realise their need of the Saviour, and we are full of hope and expectancy. Fear is keeping some back, and humanly speaking they truly have much to fear, for difficulties and even dangers beset the path of a follower of Jesus Christ here, such as we who have been brought up in a Christian land can scarcely comprehend.

"Occasionally we have the **girls**, singly, to **visit** us at our house for a day or two, and this is much appreciated, and gives opportunities for quiet heart to heart talks."

Bizerta.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Bizerta, 1898—	Work among Arabs and Europeans.
Miss M. ERICSSON1888	Day School for girls.
Miss R. MARCUSSON.....1888	Weekly Meetings for men and boys.
	Evening School for boys.
	Visiting in homes.
	Occasional Lantern Services.
	Training of Arab and Italian orphans.

In addition to maintaining the methods of work formerly employed at Bizerta, a new departure was made last winter by opening an **evening school for boys**. This had been carried on only three months before the year closed, but already the boys were making progress.

Many **native houses** are open, but the missionaries have

not had time to pay as many visits to them as they would like to have done.

Meetings for men and boys have been held, and the magic lantern used; a small day school for girls has been another agency employed.

Our sisters write:—"This last year . . . has been a year of great trials, but I trust we have learnt something more about our own unworthiness and our Father's loving heart and character, and we want to praise Him for all."

Tripoli.

PRAISE be to God that by His favour His witnesses have been able to maintain a Gospel testimony for another year in this province of the Turkish Empire. When the work was begun there in 1889, it was prophesied by some European residents that continuance would be impossible. But now for fourteen years an uninterrupted proclamation of the Gospel has gone on in the city of Tripoli, and "having obtained help of God, we continue unto this day."

The fear of man probably has a more restraining effect in preventing an open confession by any who are convinced of the falseness of Islam and of the claims of Christ in Tripoli than in any other part of North Africa, not excepting Morocco. The reason for this is found in two words, *Turkish rule!* As a matter of theory, there has been religious toleration throughout the Turkish Empire since 1844, but in practice it is not so. Let it always be remembered, in judging of the results of missionary work in a Mohammedan land, that the law of the Koran hangs the death penalty over the head of every *murtadd* (one who goes back from Islam to any other faith).

The Turkish authorities still object to Europeans residing or even travelling outside the city of Tripoli. Our workers here are consequently restricted to the town population of about 30,000, and are not able to penetrate further than just a few miles from the coast. The staff was increased during the year by the addition of Miss Harrald and Miss Dundas, to work among the women and children. The former had already had three years' experience of Arabic, and was therefore in a position to at once begin aggressive work. The latter had only had about a year among Arabic-speaking people in Jaffa, supplemented by a few months' hard study of the grammar in London, and must consequently still be for some time chiefly concerned with a more thorough acquisition of the use of the language, the key to all other work.

Tripoli.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Tripoli, 1889—	Medical Mission Dispensary three times weekly. Attendances during the year: 5,261 men; 3,289 women.
Mr. W. H. VENABLES ... 1891	Weekly Girls' Sewing Class: 38 members.
Mrs. VENABLES.....1891	Sewing Class for little girls.
Mr. W. REID.....1892	Visiting women in homes.
Mrs. REID1894	Teaching women to read.
Miss F. M. HARRALD ...1899	Instructing native convert.
Miss F. DUNDAS1903	Occasional Lantern Gatherings in homes.

Mr. Venables reports with reference to the medical mission that "the dispensary was open during the last year on 142 days, when 5,261 men and 3,289 women came, making a total of 8,550 attendances, equal to an average of sixty per day."

Mrs. Venables writes: "For some years past we have been asking for more workers among the women, and now, thank God, prayer is answered. We have two sisters added

to our number. During the last year the number of women attending the medical mission has increased. Until January we were grieved to think how little teaching they had. Since then Miss Harrald has been talking to them personally after the address. Some, of course, are very unwilling to listen, closing their ears as far as possible, muttering prayers as a charm to ward off the evil incurred by listening to an 'unbeliever'; but others are more or less willing to hear.

"Some of the patients gratefully acknowledge the good received from medicine, and altogether we feel the people's attitude towards us is quite changed since we first came here, twelve years ago.

"The Sewing Class was not started till December; since then it has been held regularly, Miss Harrald helping me, and we now have thirty-eight members. Numerous houses are being visited and we get a kindly welcome. Miss Dundas and Miss Harrald are teaching several women to read; two of them seem at times really anxious to be taught the truth, and though they, like others, are often disappointing, we are praying much for them."

Mr. Wm. Reid writes with regard to the year's experiences:—"The evil powers arrayed against us are mighty, but God is almighty."

"I spent only the first seven months of the year in Tripoli. During that time the work of preaching to the patients at the medical mission was, as in the past, my main work, and a great privilege I esteem it. I think I am right in saying that the attendance was larger than ever before. On one occasion we had one hundred and fifteen patients. An encouraging feature of this increase in the numbers is that the proportion of better class women has grown. The men-patients have been, as usual, from all parts of the country. Among those from the city and oasis have been some who formerly were bitterly opposed to us and the Gospel, but who now give us at least a respectful hearing. Several showed a more than ordinary interest in the message, but did not become enquirers. The fear of man is very great, and in Tripoli it is strengthened by the known lack of security for native life and property. It is, we feel, a drawback that we are not able to increase the influence gained at the medical mission by itineration in the country, whence most of the patients come. We feel this the more as we notice that the country people generally are morally better, are less bigoted and more independent in spirit than those in and about the city.



Photo by]

[Mr. W. H. Venables.

A View across the Harbour, Tripoli.

"The weekly lantern meeting for Jews has been a success. Often our meeting-room, seated to hold about fifty, has been quite filled. It is noteworthy that on many occasions there have been almost as many women as men. We very much need for this work a larger selection of slides. If we had sufficient slides we could have good meetings at least twice a week, instead of only once.

"The Bible shop has been closed for some time, but I trust that on returning to Tripoli I may be able to open a better

one than we had before. As the Bible Society's men have proved, Tripoli is a very poor market for the sale of Christian books; but the little shop we once had was an open door, where men might call to chat or read a tract without calling forth much suspicion. I trust therefore that we may have the needful funds for the improvement of the branches of our work. May the Lord of the Harvest incline the hearts of His people to be our helpers by supplying the necessary funds, that we may enlarge our borders as much as possible in the coming year."

Egypt.

IN spite of the absence from the field of some of the missionaries on furlough, and of some other changes, the work was maintained at both stations in the various branches of preaching, itinerating, book-selling, schools, and visiting women in their homes.

In April Mr. Levack and Miss Wenden, hitherto entirely occupied with the study of the language, were married and stationed at Shebin-el-Kom. In the same month Mr. and Mrs. Upson came home on furlough, and we regret to announce that they have since withdrawn from the Mission, desiring to be free to take another line of work.

Since the close of the Mission year Mr. and Mrs. Hooper, who were also at home on furlough, have joined the staff of the British and Foreign Bible Society, and Mr. Hooper has returned to Alexandria, to act under the Society's agent for Egypt as superintendent of all their colporteurs in that country. This is the second time that the North Africa Mission has supplied an experienced man to the Bible Society, to whom in its turn it is indebted for supplies of Scriptures and for printing its translations.

Alexandria.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<i>Alexandria, 1892—</i>	Work among Arabs. Day School for girls. Daily Evening Meeting for men. Elder Girls' Sunday School. Visiting men in homes. Visiting in homes of pupils and others. Weekly visit to Kafr Dwar and book-shop work. Giving Scripture Lessons in two Boys' Schools. Services with Moslems in Kaiserwerth Hospital.
Mr. W. DICKINS .. 1896 Mrs. DICKINS1895 *Mr. A. T. UPSON1898 *Mrs. UPSON.....1900	Work among Europeans. Services for soldiers (Chaplaincy). Services for sailors.

* These two workers have resigned since the close of the Mission year.

Mr. W. Dickins reports:—"In the city itself the meetings for worship and preaching the Gospel have been continued each evening except Saturday almost continuously. The brother from Islam baptised in the summer has continued to manifest real faith in our Lord. Another, whose faith is evident to us all, and who prays frequently in the meetings, has not the courage to confess his faith by baptism yet. A third has asked for baptism, but we have felt it wise to wait for a time, that he may be more fully instructed. As a rule, two or three native brethren engage in prayer. The Lord's Supper has been held on the first Sunday of the month. One means of influence has been my book department. I have lent important books on the controversy between Moslems and Christians to those who have sought them, and I have given away many portions of Scripture and tracts. The first edition of my Arabic translation of Bishop Ryle's tract on 'Justification by Christ' is nearly exhausted, and I am about to publish a second edition. This places the Gospel simply and forcibly before the Mohammedan mind, and has been found most useful in commencing conversations. To this work must be added weekly visits to two native boys' schools for Bible lessons, ministry to English sailors and soldiers, and visits to Moslem patients in Moharrem Bey hospital three times a week.

"Outside the city in the direction of Cairo lies a large province consisting of thousands of fellaheen. There is one colporteur appointed to this large district, and an occasional

visit is paid to some parts by the resident American missionary of Alexandria. Feeling the great need I have set apart Thursday of each week, leaving by the seven a.m. train for some central village. I have often walked many miles visiting farms and villages on my way, speaking of Christ my Saviour as opportunity presented itself, here to a group resting by the water-wheel or there under the shade of a sycamore tree, and as often as possible visiting Moslem and Coptic schools, speaking to the boys where I found permission.

"In conclusion, I feel it laid on my heart to suggest the great need of a native evangelist, working with me and under my direction. This would far more than double my efforts. The expenses, personal and travelling, would be about £50 per annum."

Mrs. Dickins writes of the work among women and children:—"The school has increased, and we have seen some signs of the work of God's Spirit in our girls, especially during the last three months. Our average number present has been forty-five. The Bible-woman's work has continued, and has kept us in touch with the mothers of our girls and others, so that fifty women each week have had the Word of God read and explained to them, and some of the younger women have been taught to read."



Photo by

[Mr. S. Fraser.

The Infant Department of the Mission School, Shebin-el-Kom.

Mr. and Mrs. Upson were stationed at Alexandria during the last five months of the year, and for part of this period Mr. Upson took Mr. Dickins's place in ministering to the Nonconformist troops, besides **preaching in Arabic** at the evening meetings for natives. In January, he brought out an excellent **booklet**, entitled "Christ's Testimony concerning Himself," being a compilation of Scripture passages with comments, and an introduction dealing with the authenticity of the Scriptures and Moslem objections thereto. Before coming home on furlough in April, after nearly five years' service in Egypt, Mr. Upson entered for an advanced Arabic examination at the native university (El-Azhar) at Cairo, and obtained a valuable certificate from the examiner, the Chief Mufti of Egypt.

Shebin-el-Kom.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
Shebin-el-Kom, 1900—	Work among Arabs and Copts.
Mr. W. T. FAIRMAN.....1897	Arab Boys' Day School.
Mrs. FAIRMAN1896	Sunday School for boys, 20 to 30 attendance.
*Mr. C. T. HOOPER1896	Weekly Services for men.
*Mrs. HOOPER1899	Sunday Class for Coptic and Moslem girl. Average attendance, 8.
Mr. A. LEVACK.....1901	Weekly Girls' Sewing Class. Average attendance, 6; 11 members.
Mrs. LEVACK.....1901	Bible Shop work daily.
<i>At Assiout—</i>	Itinerating work in Delta.
Miss VAN DER MOLEN...1892	Colportage work.

* These two workers have resigned since the close of the Mission year.

Last year's report mentioned that a **boys' school** was about to be started at this station. **Mr. Upson** writes:—"During September we laboured strenuously, against intense opposition,

endeavouring to open our school by 1st October, and to get at least fifty pupils. The school was opened on the first of October with 100 boys, and that week 175 flocked in and inscribed their names. This was a most remarkable success. To God be all the glory. Of course, all these did not stay with us; our enemies saw to that! Still, the reports of other workers will tell of continued good success."

Mr. and Mrs. Fairman returned to Egypt in February to take up the work at Shebin-el-Kom after furlough in England. Mr. Fairman reports:—"Our school-work is progressing very favourably. The number of boys in regular attendance is about 125, and to these additions are being slowly made week by week, although this is the end of the scholastic year. I have recommenced the **Arabic meetings**, holding one on Tuesday evening as a sort of **open Bible class**, and the other on Thursday evening in the form of an ordinary **evangelistic service**. The open meeting is more or less of an experiment, but we have had good times. The evangelistic service has been still more successful, more than once our meeting-room being filled with a most attentive audience. The majority, if not all, of those now coming are Copts."

Mr. Fairman's report adds that they reach a still larger audience than that actually in the preaching-room, as the preacher's voice penetrates through the latticed shutters to the street, where in eastern fashion many Mohammedans sit about, who hear and discuss the message.

During the year **Mr. Hooper** carried on the work of the **Bible and Book Depot**, employing a **native colporteur**. God's blessing was markedly on this work, and large quantities of Scriptures were sold, as well as many other Christian books and tracts besides some of an educational character. It was owing to Mr. Hooper's efforts that the means for starting the school, and for the support of the colporteur were provided by some friends in England; and Mr. Hooper, helped by fellow-missionaries, successfully carried on the school work after Mr. Upson left Shebin, until Mr. Fairman took over this work in February.

Home Department.

Missionaries at Home { Mrs. D. J. COOPER,
Miss B. G. VINING, invalided.

The number of missionaries at home during the past year has, we are glad to say, been very small in comparison with former years. Some who had been detained by ill-health returned to the field last autumn. Mrs. Cooper spent only the last few months of the year in England. Soon after the close of the year 1901-1902, Mr. W. R. Dovey, who had been acting as Honorary Acting Home Secretary, resigned. He is still connected with the Mission as Honorary Secretary of the Prayer and Helpers' Union. A considerable number of meetings were held by Mr. M. H. Marshall and others in various parts of England.

Auxiliaries of the North Africa Mission.

The Mission has now thirteen auxiliaries in England, Ireland, and Scotland, whose Honorary Secretaries seek to arouse and keep up interest in the work. Some of these auxiliaries contribute towards or supply fully the support of special missionaries, while others help the general fund. Friends willing to start auxiliaries are asked to communicate with the Secretary.

The Prayer and Helpers' Union.

The Prayer and Helpers' Union, inaugurated by Mr. W. R. Dovey during the preceding Mission year, has now twenty branches. Its object is threefold:—

- (1) To unite friends in prayer for the extension of Christ's kingdom in all foreign mission fields, and especially in North Africa. It is understood that each member will plead for this object at least once a week. Failure from any cause to do so to be regarded, not as the breaking of an agreement, but as the loss of a privilege.
- (2) To make use of the monthly paper, NORTH AFRICA, with the view of 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 willing to start branches, or to become members of the Union, are urged to write to Mr. Dovey, or to the Secretary, at the office of the Mission.

The Workers' Union for North Africa.

This useful Union has again been carried on by Miss Tighe, and has supplied some of the needs of the missionaries by providing them with clothing and other articles, carriage and duty free. There are now about thirty branches in the United Kingdom and Canada. Miss Tighe, whose address is Miss L. Tighe, The Priory, Christchurch, Hants, will be glad to enrol new branches or new members.