

NORTH AFRICA

Containing Annual Report for 1907.

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

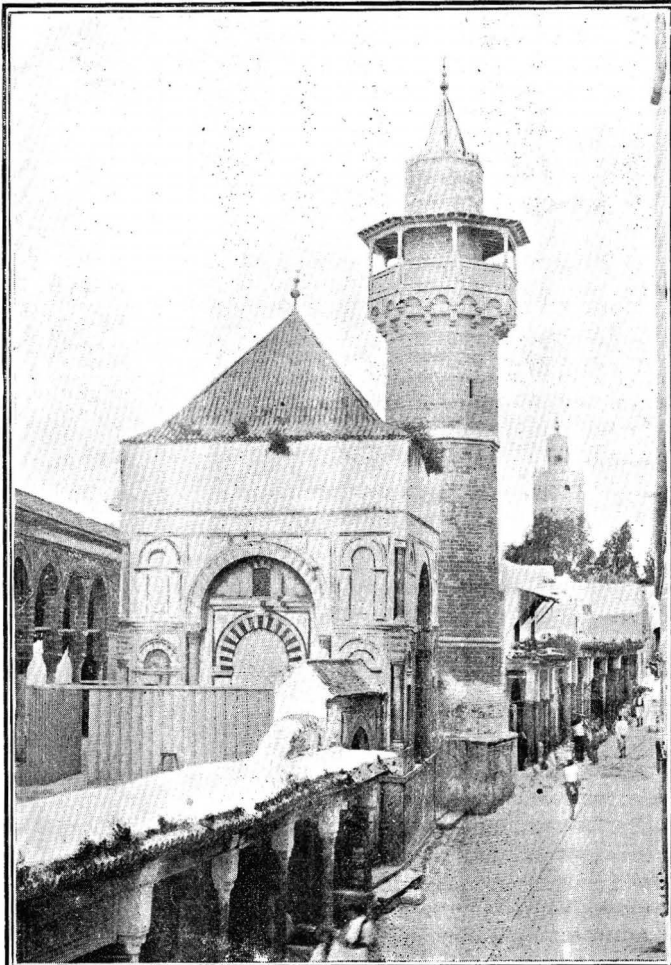


Photo by]

A Mosque in Tunis.

[Mr. A. V. Liley.

CONTENTS.

	PAGE
The One and Only Method of Evangelization	81
North Africa Mission—The Year 1907	83
Algeria	83
Djemaa Sahridj	83
Constantine	84
Cherchell	85
Algiers	86
Morocco	88
Tangier	88
Spanish Work	90
Fez	90
General Cash Account	92
Morocco (<i>continued</i>)	94
Tetuan	94
Casablanca	95
Laraish	96
Regency of Tunis	97
Tunis	98
Italian Work	100
Susa	101
Kairouan	102
Bizerta	103
Sfax	103
Tripoli	104
Egypt	105
Alexandria	105
Shebin-el-Kom	iii
The Home Department	iv

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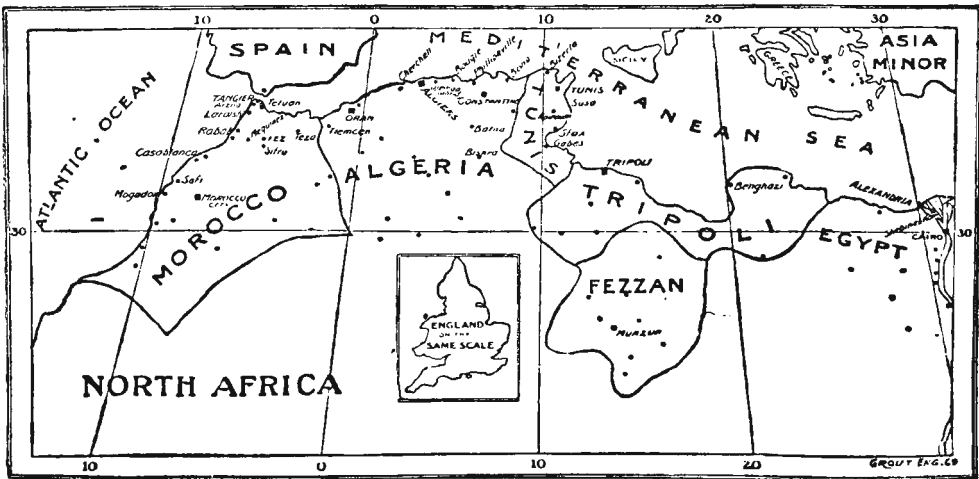
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Parcels for transmission to the field can, if not exceeding 11 lb. in weight, be sent to North African ports by Foreign Parcel Post from any post office in Great Britain. The cost can be ascertained from the Postal Guide.

Boxes and Cases can be sent to the N. A. M., c/o Messrs. Bride and Eastland, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs' purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.



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

FORM OF LEGACY OR BEQUEST.

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

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

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



Photo by] **Blind Beggars at the Gate of the Moslem Cemetery, Tunis.** [Mr. A. V. Liley.

The One and Only Method of Evangelization.

“Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.”—ROM. x. 13, 14, 15.

Dr. H. G. C. Moule translates this passage and comments on it as follows, in his **THE EPISTLE TO THE ROMANS** in the Expositor's Bible Series (published by Messrs. Hodder and Stoughton).

“Every one, whoever shall call upon the Lord's Name, shall be saved. How then can they call on Him on whom they never believed? But how can they believe on Him whom they never heard? But how can they hear Him apart from a proclaimer? But how can they proclaim unless they are sent? As it stands written, ‘How fair are the feet of the gossellers of peace, of the gossellers of good!’”

Here, as an incident in a profound discussion, is given for ever to the Church of Christ one of the most distinct and stringent of her missionary “marching orders.” . . . What motive facts are here, ready to energise and direct the will of the Christian, and of the Church, in the matter of “gosselling” the world?

“How fair are the feet.” From the viewpoint of heaven there is nothing on the earth more lovely than the bearing of the name of Jesus Christ into the needing world, when the bearer is one “who loves and knows.” The work may and probably will have very little of the rainbow of romance about it. It will often lead the worker into the most uncouth and forbidding circumstances. It will often demand of him the patient expenditure of days and months of

humiliating and circuitous preparations; as he learns a barbarous unwritten tongue, or a tongue ancient and elaborate, in a stifling climate; or finds that he must build his own hut, and dress his own food, if he is to live at all among "the Gentiles." It may lay on him the exquisite—and prosaic—trial of finding the tribes around him entirely unaware of their need of his message; unconscious of sin, of guilt, of holiness, of God. Nay, they may not only not care for his message; they may suspect or deride his motives and roundly tell him that he is a political spy, or an adventurer come to make his private gains, or a barbarian tired of his own Thule and irresistibly attracted to the region of the sun. He will often be tempted to think "the journey too great for him," and long to let his tired and heavy feet rest for ever. But his Lord is saying of him, all the while, "How fair the feet." He is doing a work whose inmost conditions even now are full of moral glory, and whose eternal issues, perhaps where he thinks there has been most failure, shall be, by grace, worthy of "the King in His beauty." It is the continuance of what the King Himself "began to do" (Acts i. 1), when He was His own first Missionary to a world which needed Him immeasurably, yet did not know Him when He came.

Then this passage asserts the necessity of the missionary's work still more urgently than its beauty. True, it suggests many questions, which we cannot answer yet at all: "Why has He left the Gentiles thus? Why is so much, for their salvation, suspended (in our view) upon the too precarious and too lingering diligence of the Church? What will the King say at last to those who never could, by the Church's fault, even hear the blessed Name, that they might believe It, and call upon It?" He knoweth *the whole* answer to such questions: not we. Yet here meanwhile stands out this "thing revealed" (Deut. xxix. 29). In the Lord's normal order, which is for certain the order of eternal spiritual right and love, however little we can see all the conditions of the case, man is to be saved through a personal "calling upon His Name." And for that "calling" there is need of personal believing. And for that believing there is need of personal hearing. And in order to that hearing, God does not speak in articulate thunder from the sky, nor send visible angels up and down the earth, but bids His Church, His children, go and tell.

Nothing can be stronger and surer than the practical logic of this passage. The need of the world, it says to us, is not only amelioration and elevation. It is salvation. It is pardon, acceptance, holiness, and heaven. It is God; it is Christ. And that need is to be met not by subtle expansions of polity and society. No "unconscious cerebration" of the human race will regenerate fallen man. Nor will his awful wound be healed by any drawing on the shadowy resources of a post-mortal hope. The work is to be done now, in the Name of Jesus Christ and *by* His Name. And His Name, in order to be known, has to be announced and explained. And that work is to be done by those who already know it, or it will not be done at all. "There is none other Name." There is no other method of evangelization.

FINANCIAL POSITION.

The Annual Cash Statement on pages 92 and 93 refers to accounts up to December 31st, 1907. At the present time there is need for a large sum to meet pressing liabilities, and friends are asked, whilst thanking God for His faithfulness, and for sending in during last year a sum slightly larger than the year before, to join the Council and the workers in earnest prayer that all needs may soon be supplied, that the work may go forward unhampered.

THE ANNUAL REPORT.

The Year 1907.

THERE is indeed abundant reason for praise and thanksgiving for another year of steady missionary work accomplished, through God's goodness, in North Africa—missionary work in its various forms and branches, all of which have for their aim, making the Gospel message reach both heads and hearts.

Friends who have in past years read the yearly report numbers cannot fail to notice the altered tone in which the workers are now able to write of the work going on. Whilst sin enthroned in Moslem hearts, and sanctioned, so to speak, by Islam, is still as great an obstacle as ever, at the same time, after years of patient toiling and prayer in faith, the workers are finding a much better hearing on all sides; enquirers, who intelligently desire to know the truth, are multiplying; and, though still by ones and twos only, yet in an increasing number, souls are being saved by faith in Christ, and men and women are making public profession in baptism. Whereas the report for 1906 told of twenty-four conversions during the year and six baptisms, this report tells of over forty conversions and fourteen who were baptised, nine of whom were converts from Islam, two being women.

By the medical work, by itinerating journeys and the book depots an ever-widening circle has been reached with the Gospel message; by the many classes and schools, as in Tangier, Tunis, and Shebin-el-Kom, and in the excellent Carpet Industrial School under Miss Day at Cherchell, many have been carefully taught and influenced; and an addition has been made to the number of converts who are being actively employed, the Moorish convert at Susa having become depot-keeper, and two young Kabyles in Djemaa having been engaged as native helpers.

The prospects of the work on the field were never brighter, and encouragements for continuance in prayer for North Africa never more numerous.

Algeria.

The Annual Report of two years ago contained a special appeal for prayer for Constantine. It is good to be able to tell of a change in the aspect of the work there during 1907. Some Europeans have been very definitely converted and, while the same cannot be said of the natives, the attitude of some of these is decidedly changed. The number of Moslem women coming regularly for teaching has increased considerably. All this should be an incentive to pray on more earnestly than before.

At Djemaa Sahridj the work is constantly growing both in interest and hopefulness. Two Kabyles were baptised and received at the Lord's Supper during 1907.

At Cherchell the amount of work done has considerably increased owing to the presence of Miss Turner and Miss Johnston, and the prospect for the future appears to be full of hope.

At Algiers the translation into Kabyle of the books of Genesis and the Psalms was completed, and Monsieur Cuendet proceeded with the Book of Proverbs.

Mr. P. Smith and other workers have been busy with the translation of the Gospels of St. Luke and St. John into the Algerian colloquial Arabic.

In Algeria, as elsewhere in North Africa, the outlook from the spiritual standpoint has never been brighter than at the present time.

DJEMAA SAHRIDJ.

Opened 1882.

Missionaries—

MISS J. COX.

MISS K. SMITH.

MR. AND MRS. D. G. ROSS.

Forms of Work Carried On—

Sunday service for converts. Attendance, 8-15.

Sunday evening Gospel service. Attendance, 10-32.

Thursday class for men and lads. Average attendance, 15.

Number on roll, 44.

Thursday class for shepherd boys. Average attendance, 19.

Number on roll, 31.

Classes (3) for women. Average attendance, 30.

Classes (2) for boys. Average attendance, 70.

Classes (3) for girls. Average attendance, 80.

Training of converts.

Sick received two days weekly.

Visiting sick and others in their homes.

Home for native girls started.

Itineration to Kabyle villages.

In 1907, two converts from Islam baptised.

Mr. and Mrs. Ross were absent from their station during nine months of 1907, as Mr. Ross was taking a course of study at Livingstone College. They returned in October.



View of the Mission House, Djemaa Sahridj.

Miss J. C. Cox, Mrs. Ross, Mr. Ross.

Meanwhile **Miss J. Cox** and **Miss K. Smith**, who have been now for twenty years at Djemaa Sahridj, were greatly encouraged in the work, which gave much evidence that God's blessing was upon it. In addition to carrying on the regular departments, they commenced a little home for training **Kabyle girls**. The numbers given above of those attending the **classes** and **meetings** show how large a circle is being reached by the regular teaching, apart from those who only hear the Gospel message occasionally. Two converts were baptised and admitted to the Lord's Table during 1907.

On their return, **Mr. and Mrs. Ross** recommenced their work, and Mr. Ross was encouraged by finding his added knowledge of great use in the **medical work**. Of this he writes: "The natives' joy was great when we did at last turn up, and especially as they got to know that we would be able to help them more than formerly with their bodily ailments. One has already made many new friends, and those who used to dispute immediately one started to speak now listen attentively.

"The most striking change is that of a big, burly fellow, who used to give me much trouble at the meetings, and two years ago was only prevented by some of the converts from giving me a blow with a stick."

Mr. Ross graphically relates how this enemy was made a friend by the extraction of a painful tooth, and kissed his dentist's hand in native fashion in token of gratitude!

Another interesting case is that of a man with a terribly ulcerated neck, so foul-

smelling that even the natives would not allow him to sit near them. Mr. Ross was enabled to treat him with perfect success, and he has come several times since to hear of the way of salvation.

Since his return Mr. Ross did much in **itinerating**, the weather being very suitable. He made two tours of a week each, besides spending four days each week, accompanied by one of the native helpers, visiting the surrounding vil-

lages. These helpers have been valuable aids in this work, and also at the classes; and they have had many happy times together in studying God's word and telling out its truth to others.

CONSTANTINE.

Opened 1886.

Missionaries—

MR. AND MRS. J. L. LOCHHEAD.
MISS LOCHHEAD.
MR. AND MRS. PERCY SMITH.
MISS F. HARNDEN.
MISS F. GUILLERMET.

Forms of Work Carried On—

Weekly lantern meeting for Moslems.
Weekly class for Moslem women.
Weekly class for Moslem women. Average attendance, 8.
Weekly class for Moslem women. Average attendance, 15.
Weekly class for Moslem girls. Average attendance, 20.
Weekly class for Moslem girls. Average attendance, 6.
Weekly class for Jewish children. Average attendance, 8-10.
Weekly class for French women. Average attendance, 4-5.
Weekly sewing class for French children. Average attendance, 10-11.
Weekly Bible reading for European men.
Weekly Gospel meeting for Europeans.
Sunday Bible reading for Europeans. Average attendance, 20.
Sunday Gospel meeting for Europeans.
Sunday children's meeting for Europeans. Average attendance, about 20.
Visiting Moslem, Jewish, and French men and women in their homes.
Receiving Moslems for private conversation.
Translation of St. John's Gospel into colloquial Arabic, and revision of St. Luke.
Book depot.

The year 1907 at Constantine has been the

happiest and most encouraging in their missionary experience to some, if not all, of the workers there.

Mr. Lochhead was much cheered at the meetings for Europeans and Arabs, and in personal interviews also, to find several men showing real concern for sin. "Conviction is not conversion," but it is a work of God in the heart.

One of those who seemed most hopeful among the natives was, fourteen years ago, the first who came to **Mr. Lochhead's** class for Arab boys; he is now married, with little children of his own. His case is rather a typical one—he lives in easy circumstances with his father, an ignorant and rather fanatical Moslem, who would probably turn him and his family on to the street if he made an open confession of Christ. Such a step can only be taken if the enquirer is "fully persuaded."

Mr. and Mrs. Smith were at home on furlough a great part of the year. Before they left, and after their return, **Mr. Smith** was considerably occupied with the colloquial translation of the Gospels of St. John and St. Luke. Of other branches of the work, he writes: "The weather during January and February, 1907, was exceptionally bad; this interfered much with the work, especially evening meetings. Still, **our weekly lantern meeting** for Arabs was regularly attended by a few. One regular attendant was the head for Constantine of the Brotherhood of the Taibiyas, who came with his son and several friends. . . . The conversion of such a man seems very difficult to us—his whole livelihood is bound up with Islam, and one doubts much the honesty of some of his gains.

"The other nights we have kept free for those invited to come for **private conversation**, among them being the proprietor of **Mr. Lochhead's** house, who is very seriously minded; another, a former Kadi (judge) of the **Ibadiyah**. These do not come to argue against, but to learn what is the doctrine we teach. We have good reason to believe that they study the New Testament."

Mr. Smith often accompanies the B. and F. B. S. colporteur when **visiting** in the afternoon, but feels greatly the need of suitable literature. The colloquial versions of the Gospels will help to meet this need.

The **work among Europeans**, carried on in French, has been particularly cheering of late; an account of this appeared in NORTH AFRICA for May, 1908.

Miss Guillermet spends her time almost exclusively in this work. She writes: "The weekly class for French women has been carried on every Tuesday afternoon as hitherto. The spirit of the meeting is very good, and one feels certain that a slow but sure work is being done in these hearts.

Also the Thursday sewing class for children, with an average of ten to eleven. The presence of God has often been very marked when speaking to the little ones. Visiting has been pretty constant, often difficult, sometimes encouraging. One feels it to be a great help to the work to make personal acquaintance with the people, and induce them to come to the Thursday Gospel meetings."

Mrs. and Miss Lochhead have classes and visiting work. The latter writes: "It is a great help to us in the work among the Moslems and Jews to be able to tell them of changed lives among the Europeans. Would that I could tell of a work of grace in the hearts of the Arab women who attend my **class**; the majority seem very material. . . I am more hopeful of several young women who have never been to the class, but whom I have visited regularly in their homes.

"My **class of Jewish boys and girls** gave me much encouragement. I continued it during the summer. . . Several are most receptive, and listen with eagerness to the Bible stories. . . . Two of the older girls are most responsive to the teaching. I am sure the Holy Spirit is working in their hearts."

Miss Harnden and **Miss Guillermet** were absent almost the whole of the second half of 1907 on furlough. Of the work of the first six months, **Miss Harnden** writes: "I am very glad to say that the attendance at the **two classes for Arab women** has been very regular, and the attention and interest of some very encouraging. . . . It is difficult to say what is the secret work of God's Spirit in their hearts, but some seem convinced of the truth of the things they are taught, while others show great bigotry. . . . Some have been willing to say that they know that we have forgiveness of sins through the death of Christ, while others will not put such words upon their lips; so, when questioned, they remain perfectly silent, or speak of 'good works.' There is not much change apparent in the girls who attend the **classes every Sunday and Thursday**. They are difficult to control, but at times I have been struck by the head knowledge some of them have of the Gospel, and comfort myself by remembering that it is the seed of the Word which must bear fruit one day."

CHERCHELL.

Opened 1890.

Missionaries—

MISS L. READ.
MISS H. D. DAY.
MISS E. TURNER.
MISS K. JOHNSTON.

Forms of Work Carried On—

Sunday school for Moslem girls. Average attendance, 79.
Thursday class for Moslem boys. Average attendance, 61.
Thursday class for French Protestant children.
Saturday meeting for native women. 12 members.

Tuesday meeting for native women.
Fortnightly meeting for French women.
Fortnightly prayer meeting for French Protestants.
Carpet school for native women and girls, with daily Bible lesson.

Caring for the sick.
Visiting women in their homes.
Visiting farm houses outside Cherchell.

Of the work carried on at Cherchell during 1907, **Miss Read** writes as follows: "With the presence of **Miss Turner** and **Miss Johnston** during this year, all the work has gone on better; the women in their homes have had more attention and been more thoroughly visited, and a few have been specially blessed. There is such a large opening for work in this way that if we were as many again we could not fully cope with it.

"Many sick have been cared for, either in their homes or at the mission house, and the industrial work still gives us encouragement; we feel we are on the right lines at last. The daily Scripture lesson to the girls is bringing forth fruit, and from them and the Sunday-schools there will be a band to step forth boldly when His Spirit shall move them.

"The Sunday classes for the girls and the Thursday classes for the boys are about the same in numbers.

"My women's meeting in **Yamina's** room on Saturday afternoon keeps up well; about twelve come in. Both she and her mother-in-law are a great help with their brave testimony and changed lives, and I believe ten others are saved, but hardly dare mention it yet.

"The little fortnightly prayer meeting we have in one house for French Protestants, and we feel their influence in all the French work. **Miss Johnston** and I have the French Protestant children at the Temple on Thursday morning—sixteen in all.

"A rich harvest we are praying and believing for."

Miss Day is mainly responsible for the carpet school industrial work; **Miss Turner** helps in this three mornings each week, and gives the Bible lesson on those days.

After mentioning the various meetings and classes in which she and **Miss Johnston** take part, **Miss Turner** continues: "The visiting is perhaps the most difficult and exacting part of the work, but one which we believe will in God's good time be rich in result. So far we have about fifty houses open to us, and this year may add as many more. One's reception is as a rule hearty. It is a help in nearly every house to meet some who have either passed through **Miss Read's** and **Miss Day's** classes, or have heard the Gospel from their lips. The kindness and care many have received in times of sickness and trouble have won the confidence of the natives. We ask much prayer for this visiting work."

ALGIERS.

Opened 1892.

Missionaries—

M. AND MME. E. CUENDET.
MR. AND MRS. A. SHOREY
MISS A. WELCH.
MISS E. SMITH.

Forms of Work Carried On—

Gospel meetings (twice weekly) for Kabyle men. Usual attendance, about 20.
Interviews with Kabyle students.
Meeting for Kabyle beggars. Average attendance, over 40.
Class (twice weekly) for Kabyle shoe-blacks and porter boys. 120 names on book. Average attendance, 15-20.
Class for Kabyle women. 34 names on book. Average attendance, 30.
Class for Kabyle children. 59 names on book. Average attendance, 40.
Weekly class for French boys. 28 names on book. Average attendance, 10.
Weekly class for poorer French boys. Over 100 names on book. Average attendance, 12-20.
Weekly sewing class for poorer French girls.
Weekly class for French women. 26 names on book. Average attendance, 22.
Weekly class for French young women. 30 names on book. Average attendance, 20.
Weekly class for French children. 55 names on book. Average attendance, 44.
Weekly class for European women.
Weekly class for European girls. Average attendance, 15.
Scripture Reading Union. Members, 20; average attendance at prayer meeting, 12.
Itinerating in Kabylia. 60 villages and several markets visited; 350 portions of Scripture distributed.
Visiting cafés and native homes.
Translation of Scriptures into Kabyle.

There is now much missionary activity in the city of Algiers, though all too little to cope with its great needs. The N.A.M. carries on work amongst the Kabyles and French-speaking Europeans.

Monsieur CuenDET writes of his work as follows: "We have to thank God for the number of men who have heard the Gospel in our general meetings during the past year. It is rather difficult to give an average; we have often had between twenty and thirty, but sometimes only a few. The Kabyle population round our hall being very moving, we have constantly had new hearers who have never heard the Gospel before. . . We have often seen men really interested.

"During the first part of the year a number of students often came to the hall to discuss on religious matters, but the last few months they have not come. One of them told me that their professors did not like them to come to us.

"The beggars' meeting has been going on as usual, with an average of more than forty of these poor, miserable creatures. A number of those who attend have shown much interest, and have learned by heart passages of the Scriptures and the Lord's Prayer.

"During the year I went three times to Kabylia for itinerating work. . . In a village I revisited in December, and in which I had

a good meeting, several men spoke very highly of our visit there in May. One man said, 'Why don't you come and live among us? You could teach us every day.'

"Besides my meetings, itinerating, etc., God has enabled me to prepare, with a good Kabyle helper, the books of Genesis and Psalms for the press . . . and I was glad to receive from the B. and F. B. S., at the end of the year, the first printed copies. I have also translated the Book of Proverbs, ready to be put in MS. for the press.

"Madame Cuendet has continued, as in the past, her work among young girls (Europeans) and her meeting for women . . . and she has felt encouraged."

M. Cuendet asks prayer for a young Kabyle converted in April, 1907, who seems to be going on well, but is surrounded in Algiers by much temptation.

Mr. Shorey writes: "If Christian friends will help us more and more in the work of intercession, then the ingathering may come more quickly than we anticipate."

After telling of his work in visiting the cafés, where he finds an ever-increasing demand for literature, Mr. Shorey writes of his class for Kabyle boys: "The Lord has helped us in this work in answer to prayer. Some of the boys who came last winter have now found regular work, others have gone back to Kabylia, but still fresh lads are coming to fill up their places, so that attendances are fairly good. The boys have learned several texts about sin, the death of Jesus and the way of salvation, besides Scripture portions, such as the Lord's Prayer and the parables and miracles of Christ."

Mr. Shorey conducts two classes for French boys, one in his own house for boys of the neighbourhood, the other for poorer class children. Of the latter he writes: "The other French class, held in our Kabyle hall, is real slum work and has been carried on under much difficulty, but not without prayer and great hopefulness for the future. My wife and I have also visited some of the homes of these poor chil-

dren. Many of the boys now understand something of the Gospel and find in us friends. We trust that they may be led to see in Jesus the sinners' Friend.

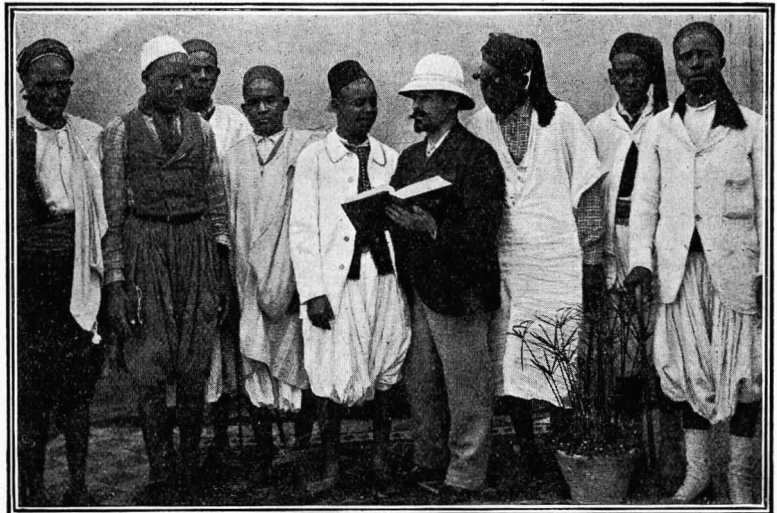
"Several girls have occasionally been to this class, and so my wife has now taken these separately for a sewing class and gospel meeting."

Mrs. Shorey also helps at both the boys' classes, as well as in the work among Kabyle and French women and girls, carried on by Miss Smith and Miss Welch.

Mr. Shorey joined M. Cuendet in one of his itinerating tours, and also in other branches of the work.

Miss E. Smith and Miss Welch write of their work: "1908 and the sixteenth report of work accomplished! How much there is for which to thank the Lord of the Harvest! The figures given for the classes show that there were not many vacant places in our class-rooms last year; but who can tabulate the work of God's Spirit in human hearts? Who can give on paper the statistics of changed hearts and saved and purified lives?"

"As we look at the native women and girls, and see their faces soften as they repeat some familiar story of the life of Jesus, we feel and know that the promise of Isaiah lv. 11 is being fulfilled here and now. We watch the French children grow into girlhood and early womanhood, passing from the junior into the senior class, reaching that critical age when life's temptations meet them, and we need to pray earnestly that they may be kept from 'the evil.' Some have 'fallen away'; for them we pray earnestly, but the joy of seeing others follow after Christ is ours."



A Group of Negroes, Tunis.

Mr. A. V. Liley.

Morocco.

The extraordinary political upheavals in Morocco in 1907 put a stop in July to the work at two of the five N.A.M. stations, viz., Fez and Casablanca, so far at least as European workers were concerned. At Fez, and at the sub-station Sifroo, the native converts still continued to do colportage work. In the bombardment by the French in July, the hospital and mission house at Casablanca were destroyed, and Mr. and Mrs. Bolton were obliged to leave the town. The French invasion on the Atlantic coast, following on the occupation of Oujda, caused such excitement at Fez that all Europeans had, by the Sultan's orders, to leave to go down to the coast towns. Thus Miss Mellett and Miss Denison, with Miss Greathead and Mr. and Mrs. Simpson, had to spend the latter half of the year at Tangier. Miss de la Camp was already at the coast.

Despite the trouble amongst the tribes around Casablanca, and the disturbances caused in various parts of the empire by the brother of Abd-El Aziz declaring himself Sultan at Marrakesh, the northern part of Morocco was not much disturbed, and in God's good providence the work at Tangier, Tetuan, and Laraish went on unhindered throughout the year. No doubt the attendances at the mission dispensaries were lessened by the northern tribes taking advantage of the Sultan's diminished power to work off some old scores on each other, and by Raisuli's again asserting his power so near to Tangier before he accomplished the capture of Kaid Maclean. But notwithstanding all the troubles, the attendances were good, as the statistics given in the tables show, even the Shareefian army supplying patients at the hospital when the villagers round Tangier were unable to get into the town.

It is a matter for thankfulness to God that so many opportunities have been given for preaching the Gospel and for scattering copies of the written word of God.

Much to the regret of the Council and fellow-workers, Mr. Jones retired from the Mission. After a short holiday, he took up work amongst the orphan boys carried on by Mr. and Mrs. Elson in Tangier, and is thus not lost to the field.

TANGIER.

Opened 1884.

Missionaries—

GEO. WILSON, M.A., M.B.
 MRS. WILSON.
 MRS. ROBERTS.
 MISS J. JAY.
 MISS G. R. S. BREEZE, M.B.(LOND.)
 MISS F. MARSTON.
 MISS G. SMITH.

Spanish Work.

MISS F. R. BROWN.
 MISS VECCHIO, *Schoolmistress.*

Forms of Work Carried On—

Tulloch Mem. Hospital for Moslem men. In-patients, 106 ;
 Attendances at Dispensary, 4,470 ; new cases, 1,923 ;
 operations, 74.

Hospital for Moslem women. Attendances at Dispensary,
 3,982.

Weekly class for Moslem girls. Usual attendance, 40.

Weekly sewing class for Moslem girls. Usual attendance,
 35-50. Names on list, 71.

Weekly sewing class for Moslem girls. Usual attendance,
 25-35. Names on list, 50.

Weekly sewing class for Moslem women. Usual atten-
 dance, 25-45. Names on list, 68.

English Sunday services. Average attendance, 20.

Interviews with Moorish visitors.

Training native girls.

Visiting Moslem women in their homes.

Spanish Work.

Sunday Gospel meeting. Attendance, 40-60.

Thursday Gospel meeting. Attendance, 40-60.

Sunday-school. Average attendance, 45-50.

Day-school. Average attendance, 33.

Women's sewing class. Average attendance, 15.

Tract distribution.

Visiting in Spanish homes.

In 1907, one Jew baptised.

Dr. Wilson reports as follows on the work in the **Tulloch Memorial Hospital**:

"This our first year in Morocco has been rather an unsettled one. In the beginning of January the Sultan's troops began to arrive from Fez, and encamped on the Mar-shan. From their ranks have been drawn a large proportion of our patients throughout the year.

Medical Work: Dispensary.—January 21st the dispensary was reopened. Since then it has gone on without a break. We were disappointed that so few patients have attended; but perhaps the opening in the town of a French dispensary, the unsettled state of the country, and the presence of the Sultan's troops on the Mar-shan may account for this. The clinics were held four days a week—on Mondays, Wednesdays, and Thursdays for Moors, and on Saturdays for Jews and Spaniards. On Tuesdays and Fridays we had special cases and operations.

"The number of dispensary attendances

for the year was 4,470. Of these, 1,923 were new cases.

Hospital.—During the year 106 in-patients were admitted, sixteen of whom were still in at the close of the year. There were nine deaths in the hospital (three of them on the night of admission).

"The surgical work was not very extensive for this first year. In all some seventy-five operations were performed.

Spiritual Work.—At each dispensary clinique an address was given to the patients. As a large number of our patients have been soldiers from different and distant parts of Morocco, we trust that the seed sown has been scattered all over the land. The addresses in Arabic to the Moors have been given chiefly by Mr. Jones, in the early part of the year; by Mr. Miller, of the B. and F.B.S., in the summer; and by Mr. Simpson, of Fez, later on. At the Jewish clinics the address is usually given in Spanish, and this part of the work has been chiefly carried on by Mr. Blanco and Miss Smith.

"On the three Moorish clinique days as many in-patients as can walk come downstairs to hear the Gospel addresses also. Each evening prayers are held upstairs in the hospital wards. In the earlier part of the year Miss Smith took charge of this department; later on, Miss Mellett helped.

Some Results.—At the morning services the dispensary patients usually listen attentively; while in the hospital wards a number of in-patients have shown marked enjoyment in the hymns and eagerness to hear the Gospel read and explained. There have been indications of God's presence and blessing since the reopening of the hospital. God alone sees and knows the hearts of men; but as far as we can judge, some of those who were longest with us gave evidence of a real change of heart.

"Amongst these may be mentioned a boy, M. ben M., successfully operated on, who professed his faith and love for Christ before the patients; A., who in the middle of Ramadhan broke the fast to show that he had turned to Christ; M. A., who accepted Christ and refused to keep the 'Great Feast'; M. ben B., a soldier, who, after professing conversion in the hospital, went down the coast, and was found by a missionary, who was working there, to be witnessing for Christ in the barracks, and living a changed life; G. H., an ex-havildar of the Indian Army, who, after treatment, stayed on in the hospital as servant, became soundly converted, and is now male nurse in regular employment.

"Several others have professed conversion. We thank God for all who have heard and for all who have heeded the message.

"On February 28th a young Jew from Fez, named Hyam, was baptised by Dr. Challice.

He had come under Miss Stiedenrod's influence, and had been brought to Christ about a year ago, and was baptised at his own urgent request. He has since been employed in Gibraltar."

The staff of hospital workers has consisted of Dr. Wilson, **Miss Georgine Smith**, who has taken charge of the nursing, following on in the steps of her sister, the late Miss Ida Smith. The dispensing has been done by various workers. The Fez missionaries and Miss Jay have also helped in various ways.

Mrs. Roberts reports: "The year 1907 shows a steady increase in the numbers attending the **classes, both of women and children**. This, too, without any effort put forth, such as visiting, to invite them, etc. The attentiveness of the women has been marked, but the children have at times been very trying. Please definitely remember them all in your prayers.

	Names.	Usual Attendance.
On women's register	68	35-45
On girls' register (Wednesday) 71		35-50
On girls' register (Saturday)...	50	25-35

"Now that more rooms have been added to Hope House, I have reopened a branch of work I started in 1903, but had to relinquish, owing to lack of space, viz., having a few **Moorish girls to live in the house** for a time. They are not easy to get, and are still harder to keep, but the work is hopeful, and the Lord has blessed it. They not only get daily instruction in Bible truths, but they are, for the time being, taken away from their surroundings, and this gives them a better chance to absorb what they hear.

"Work has gone on without a break, except a few weeks, owing to illness."

WOMEN'S HOSPITAL, TANGIER.

Miss Breeze reports: "The work here was carried on for nine and a half months of the year.

"For the first six months we pushed on as hard as possible, but owing to insufficient help in the dispensary, we had to limit the tickets issued to **out-patients**, instead of closing the door at a fixed time as usual. We were at times quite full up with **in-patients**, far beyond our income. From these there was some encouragement, as four during their stay here professed to trust Christ for salvation. If this was really so, two are now with Him above; the others, knowing very little, and unable to read, seem in their distant homes far removed from any earthly help, and from any possibility of progress in the Christian life; we can only follow them with our prayers, but that is much.

"The latter half of the year, owing to the absence of **Miss Marston** on much-needed furlough, I was unable to have in-patients,

but owing to the disturbed state of the country and panic round Tangier, I doubt if I should have had applications had I wished for them. With the kind help of Miss Denison, of Fez, we were able to have a fair number of out-patients. During the year we had 3,982 attendances.

"We would sincerely thank all kind donors of money or empty bottles. We sadly need much more, especially of the former.

"We also need much prayer for those who seem to know something of the love of Jesus, that they may *grow*, and that there may be a great increase in their number."

SPANISH WORK.

This branch of work is under the care of Miss Brown, who has had much kind voluntary help from Mr. and Mrs. Blanco, Miss Ward, and others. During Miss Brown's illness much of the work would have been at a standstill had not Mr. and Mrs. Blanco kept it going. Captain Hill, of Gibraltar, who during the year very kindly started, not only a branch of the Prayer and Workers' Union, but also an Auxiliary, has interested himself much in the Spanish work in Tangier, and it is hoped that the kind offers of help received through him may soon result in the rebuilding of the church, which was burned down some years ago.

Miss Brown reports: "The year's work has been full of encouragement, notwithstanding the disturbed condition of the country. All through the summer months the **Thursday and Sunday Gospel meetings** averaged in attendance from forty to fifty, and in the winter fifty-five to sixty. Many hearts have been convicted of sin by the power of the Holy Spirit, and many have taken Christ as their Saviour.

"The average attendance of children at the **Sunday school** has been from forty-five to fifty.

"On the register of the **sewing class** are twenty names, the average attendance being fifteen women.

"The Gospel has been preached to numbers of people in their homes. Many copies of the Scriptures and tracts have been distributed in the streets, and have been well received by hundreds of men.

"Thanks are due to kind friends at Uttoxeter, who gave a magic lantern for the Spanish work, and toys for children's prizes."

Miss Vecchio has continued with excellent results the **day school** work, which is telling with clear evidence on the lives of many of the children, who are thoroughly and sympathetically taught the Scriptures, as well as secular knowledge. The return of the rolls shows that the school was opened 405 times, with 13,503 attendances. Average, thirty-three. During the year sixty-two new

children were admitted. The fees paid amounted to 154.90 pesetas (say £5 10s.).

Miss Jay says: "In writing a brief report of the year's work, the first words must be those of praise that in the midst of all the fighting and disturbances, God's work here has gone steadily on without interruption, and His workers have been kept in safety and in perfect peace. Politically it has been the most disturbed year we have ever known. During the early months Raisulji and his followers were threatening the town, and later on the Sultan's army arrived and was disposed on three sides of the town, over 1,000 soldiers being for months encamped close to us on the Marshan.

"After the bombardment of Casablanca, the refugees from there crowded up to Tangier by every steamer, and the terrible report they brought of the occurrences there caused in August a panic in Tangier, and in a short time nearly all the better-class population had left, thus causing great suffering among the poor, who, of course, could not leave, and could find no work. As a consequence our hands were full of extra work, both in the hospital and out of it. We specially tried to help the sufferers from Casablanca, and also these poor starving people in Tangier. A number of garments were given away, mattresses provided for the sick and old, and food given to those in greatest need.

"During the year I have had a larger number of **Moorish visitors** than usual. In fact, I have constant visitors, many of them in trouble of some kind, all needing to hear the Gospel, and often asking to be visited in their own homes.

"The **girls' class on Tuesdays** continues to be well attended, about forty being usually present. It was closed during the summer months on account of the pressure of other work; the children are often here on other days as well, a morning seldom passing without my having some little visitors.

"Old blind Rahamah and other women continue to come on Sundays for Bible reading and prayer, and Aiweesha and Sodea, with their children, have frequently stayed here during the year.

"In closing, I desire specially to thank the many friends at home who have helped us by prayer and gifts through all these months of trial."

FEZ.

Opened 1888.

Missionaries—

MR. AND MRS. O. E. SIMPSON.
MISS M. MELLETT.
MISS S. DENISON.
MISS L. GREATHEAD.
MISS I. DE LA CAMP.

(NOTE.—The workers were obliged to leave Fez in the summer, and worked at Tangier until the close of 1907.)

Forms of Work Carried On—

Dispensary for Moslem men and women. Patients, 4,020; Homes visited, 549.

Second Dispensary, open four days weekly. Average attendance of women, 77; of men, much less.

Sunday and weekday meetings for native Christians.

Weekly class for Moslem girls. Attendance, 60-70.

Weekly sewing class for Moslem girls. Attendance, 24.

Weekly sewing class for young married women. Attendance, 10-12.

Sunday service for girls.

Supervision of native colporteurs.

Visiting Moslem women in their homes.

One visit to sub-station, Sifroo.

Miss Mellett and Miss Denison report:

"The year 1907 was one of even more change than usual in this land of constant changes.

"For the first eight months of the year, the **medical mission** in our house was carried on by Miss de la Camp and ourselves four mornings weekly; two mornings were for men patients, and the other two for women and children. As far as we can make out from the numbers we have kept, the attendance on women's mornings averaged seventy-seven, while on men's days we considered thirty quite a good number. In teaching the men we always find them more intelligent than the women, as many of them can read, and so they are able to understand and take in what is being taught them. With the women it is quite an exception to find one who has ever been taught to read. We feel sure, however, that there is a great deal more understood and taken hold of by them than we may ever know of in this life.

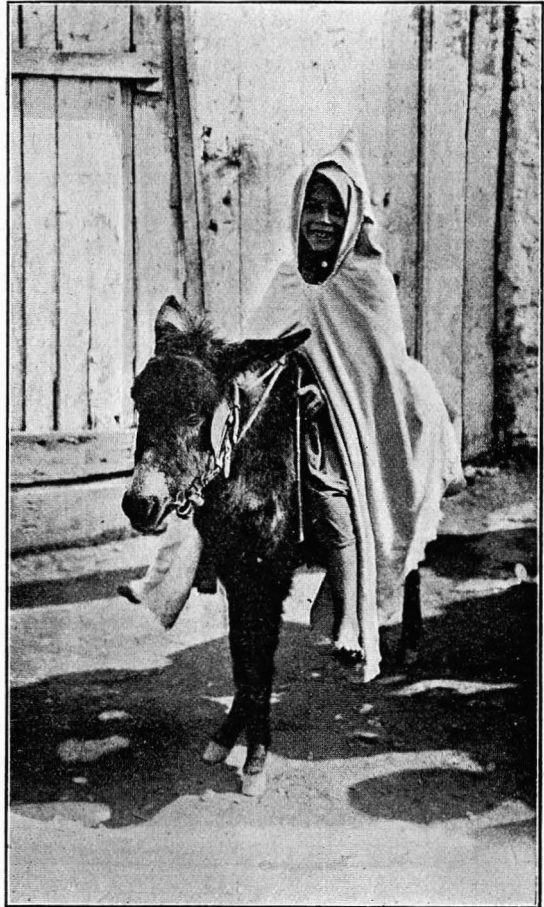
"We had attending our **classes** between sixty and seventy girls, varying in age from six to seventeen years, or even older. The girls are bright, interesting, and intelligent, even the very small ones seeming to understand the story of the Gospel, while many of the bigger ones understand very thoroughly. Whenever we visit in the homes of the people we are welcomed by rich and poor, and often have good opportunities of teaching those who do not come to us, or it may be never leave their own houses.

"During the summer we paid a short **visit to our sub-station, Sifroo**, and for three weeks worked among the Moors and Jews; large numbers of both came to us. So many Jews came that we did not know where to put them (one day we counted 193 Jews and Jewesses who had come). And we often had very good times in teaching them. Our time in Sifroo was suddenly cut short by our being sent for by our Consul to come into Fez at once, because of the fear of there being trouble in the country over the Casablanca affair.

"B. A., the **colporteur in Sifroo**, has had some interesting times reading with Berbers and others who come to him from time to time. Just now, we have had a letter from B. A., in which he tells us that his work is more interesting day by day; he rejoices over one Sifroo man, for whom we have long prayed. The other colporteur, E., tells us that he has been able to **sell quite a number of books**, although the country is in such a disturbed state.

"The four months of 1907 which remained after our leaving Fez have been spent in helping in the men's and women's hospitals in Tangier."

Miss de la Camp writes that as her books were all in Fez, she could not give details as to her work during the first half of 1907. The time was spent in "quiet going on all round in the work entrusted to me. I left Fez for a holiday in June and went to Tetuan." Her



A Tunisian Donkey-Boy.

Dr.

GENERAL CASH ACCOUNT

TO BALANCES in Hand, Jan. 1st, 1907.	GENERAL FUND.	DESIGNATED FUND.	Total
	£ s. d.	£ s. d.	£ s. d.
For General Purposes	2 2 5		
For Medical Missions		176 1 8	
For Other Designated Objects		660 7 1	
	2 2 5	836 8 9	838

TO RECEIPTS.

FOR GENERAL PURPOSES.

Donations	5,350 15 0		
Publications (including Sales of "NORTH AFRICA")	60 19 2		
Sundry Receipts	26 6 6		
TOTAL GENERAL PURPOSES AS PER "NORTH AFRICA"			5,438

FOR DESIGNATED PURPOSES

SPECIALLY SUPPORTED MISSIONARIES

Donations	1,620 10 0
Sundry Receipts	35 0 0

MEDICAL MISSIONS

Donations	501 3 11
Sundry Receipts	1 15 10
Patients' Fees at Tangier	8 8 6
Interest on £500 (see footnote *)	23 13 6

VARIOUS DESIGNATED OBJECTS AND PERSONS

Donations	1,217 13 6
Sundry Receipts, including School Fees	601 8 4

TOTAL DESIGNATED PURPOSES AS PER "NORTH AFRICA" 4,009 11

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

£5,440 3 1 £4,846 2 4 £10,286 11

We have examined the above Account with the Books and Vouchers at the
1, Finsbury Circus, London, E.C., 11th May, 1908.

Extra Mission.

From January 1st to December 31st, 1907.

Cr.

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

PERSONAL ALLOWANCES, RENT, Etc.	GENERAL FUND.		DESIGNATED FUND.		TOTAL.
	£	s. d.	£	s. d.	£ s. d.
By Missionaries' Personal Allowances	2,179	7 9	1,609	3 1	
„ Missionaries' Rent, Repairs, House Expenses (apportioned), and Furniture	514	18 3	142	0 9	
„ Helpers engaged in direct Missionary Work	243	19 6	416	6 6	5,105 15 10
COLLATERAL EXPENSES.					
By Rent, Repairs, and Mission House Expenses (apportioned)	255	1 9	69	14 1	
„ Buildings at Shebin and Special Repairs at Tangier	200	0 0	880	3 11	
„ Relief and Food	9	11 4	57	18 8	
„ Teachers of Languages and Books	6	11 6	6	5 1	
„ Travelling, Furloughs, Freight and Passages	132	4 5	202	4 0	
„ Materials for Schools		8 6			
„ Industrial and other Mission Work	14	8 8	274	4 4	
„ Interest to Men's Hospital, Tangier (£500 invested in Mission Property)	23	13 6			
„ Sundries, including Postages, Stationery, and Printing	11	8 5	36	8 11	2,180 7 1
MEDICAL MISSIONS.					
By Rent, Repairs and Furniture	46	14 11	148	7 8	
„ Wages of Native Servants			44	11 11	
„ Drugs and Instruments	2	18 5	181	4 4	
„ Food, Firing and Lighting			117	3 2	
„ Various Expenses, including Travelling, Freight and Postages	7	16 0	80	15 9	629 12 2
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK	3,649	2 11	4,266	12 2	7,915 15 1

HOME EXPENDITURE.

PUBLICATIONS.					
By Printing and Binding "NORTH AFRICA," and Electros	316	15 2			
„ Postage and Carriage of "NORTH AFRICA," and Advertising	97	15 6			
„ Salaries	32	0 0			
„ Other Printing	31	0 11	5	0 0	482 11 7
MEETINGS AND CONFERENCES.					
By Salaries	78	0 0	26	0 0	
„ Travelling	50	2 5	7	6 8	
„ Printing and Advertising	24	19 7			
„ Postages and Stationery	14	12 8		4 6	
„ Hire of Halls, Freight and Carriage	6	10 4	2	10 0	210 6 2
OFFICE.					
By Rent, Rates, Taxes, Insurance, Lighting and Cleaning	155	2 11			
„ House Expenses and Removal of Offices	55	6 6	20	3 8	
„ Salaries and Wages	716	11 0	34	10 0	
„ Postages, Telephone, and Bank Charges	106	17 0			
„ Printing and Stationery	71	3 7			
„ Travelling, Freight, Lawyer's Fees and Sundries	17	16 7	2	2 5	1,179 13 8
TOTAL EXPENDITURE FOR THE YEAR	5,423	17 1	4,364	9 5	9,788 6 6

BALANCES IN HAND, December 31st, 1907.

For General Purposes--Bank Loan	£450	0 0			
„ Less Overdrawn	433	14 0			
			16	6 0	
For Medical Missions			92	9 9	497 18 11
„ Other Designated Objects			389	3 2	
	£5,440	3 1	£4,846	2 4	£10,286 5 5

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

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

return to Fez was, of course, impossible in August, and from September onwards for some time Miss de la Camp was ill.

Miss Greathead reports that she helped Mrs. Simpson with her dispensary work on women's mornings. As to her classes, she writes: "The girls' sewing class on Monday afternoons averaged about twenty-four. On Friday afternoons the married girls usually numbered about ten or twelve, and the boys' class on Thursdays varied much as to attendance." When, on Miss de la Camp's leaving in June, the girls' sewing classes were closed, Miss Greathead invited all who cared to come to a short service for singing, learning texts and prayer, and some of those who attended themselves engaged in prayer. The Sunday afternoon service also gave much encouragement.

In August, as before mentioned, all this work ceased, on the workers having to leave for the coast.

Mr. Simpson reports as follows: "The last day of 1906 we entered the city of Fez, with its many minarets pointing into the open heaven. If there had been trials by the way, we now discovered greater ones in the very beginning of the year, for just a few days before our arrival our man had been poisoned and the house robbed of many useful things.

"It was with real pleasure that we again found ourselves in the midst of Moslems, and had the hand of welcome from our fellow-workers and the native Christians. In a new quarter we again began our work for the Master. As we worked and prayed, we kept on the look out for a more suitable house nearer the centre of the city, but this was not forthcoming.

"The **medical mission** was opened, and some showed an interest and remained behind for further conversation, and old friends of days gone by turned up, but the way of Jesus seemed too strait. Some listened with attentive ears, and sat spellbound under the account of so wondrous a story, but the cost seemed too great or the obstacles too many to overcome, and they turned back.

"The work of **teaching the colporteurs** and **native Christians** went on as usual, and the **prayer meeting** on Friday and the **Bible reading** on Sunday were continued up to the time of our leaving.

"Si M., the colporteur of the B. and F.B. Society, has done good work in the **sale of Scripture portions**. He sold double the number of the previous year, and has had many talks with those interested in the Gospel.

"In July we made a **visit to Sifroo**, but were asked to return to Fez by the Moorish Government.

"The city being in such an upset state on our return, the medical mission remained closed. The feeling of the people had greatly

altered since the occupation of Ujda and Casablanca by the French. European residents were preparing to leave, and at the end of July we departed from Fez. We reached Laraish on the 28th of July, after a pleasant though uneventful journey down.

"After a few days we came on to Tangier. Here we have had the addressing of the out-patients, with occasionally speaking to the in-patients. Our rooms, adjoining the hospital, have been very convenient for getting those who were interested in to read and for dealing with individuals." Mr. Simpson speaks of twelve cases in which there was good hope that conversion took place.

Mrs. Simpson writes: "January 1st, 1907, was the first day we had spent in Fez for several months, having entered the city upon the last day of 1906.

"The first eight months of the year were the hardest we have had in Morocco, and undoubtedly the most difficult. The mission house had been moved during furlough, through the kindness of Miss Greathead (our old lease having expired), and the only available one was in a new quarter of the town, not easy for old friends (or new ones) to find, and badly suited to the **medical mission and other work**. Our numbers were much smaller than during previous years, but represented a much larger amount of toil in the working up of a new centre. Eighty out-patients would be the maximum reached in a single morning, as against one hundred and fifty of the previous summer.

"From February 4th to July 22nd, 4,020 patients were treated, and I visited personally 549 houses.

"On 25th July we were *en route* for the coast, on account of the disturbed state of the country. A few days were spent in Laraish, and then we moved on to Tangier."

TETUAN.

Opened 1889.

Missionaries—

MISS A. BOLTON.
MISS A. HUBBARD.
MISS M. KNIGHT.
MISS H. E. WOODELL.

Forms of Work Carried On—

Dispensary for Moslem men and women. Attendance of men, 1,100; of women, 4,110. Daily average, 40.
Weekly class for Moslem women. Attendance, 12.
Weekly class for Moslem boys. Average attendance, 12 (for seven months).
Sunday class for Moslem girls. Average attendance, 30 (for forty-four weeks).
Sewing class for Moslem girls. Average attendance, 14 (for forty-four weeks).
Sewing class for Moslem girls. Average attendance, 12-13.
Visiting in Moorish homes.

During the year the number of workers at this station has been increased by the addition of Miss Woodell. **Miss Aldridge**

spent some time at Tetuan, with the idea of starting some in-patient medical work for a few women, who would thus be brought for several weeks at a time under continuous teaching, but the time seemed hardly to be ripe for this work, and Miss Aldridge has since returned to Laraisch.

Miss Bolton reports: "During 1907, work at the **dispensary** was carried on, almost without interruption. Of the 5,210 attendances, 1,100 of the patients were men. Only children big enough to listen to the teaching were counted in amongst these. The average attendance through the year was forty.

"No account has been kept of visits paid to people in their own homes, but probably the numbers of visits were less during 1907 than in previous years.

"Many more children were brought to us for vaccination than in previous years.

"My **women's class** of twelve women was held throughout the year. None in it made real confession of the Lord Jesus, but several showed that they were turning towards Him.

"In January I heard our two servants, a man and an old woman, declare their belief in the Lord Jesus, and also that they no longer trusted in Mohammed. Both have been most faithful since then."

Miss Hubbard reports: "Addition of the numbers for the year 1907 shows that I had forty-four **Sunday classes**, with an average of thirty girls attending. The average at the **Thursday sewing class** was 12-13. In the early part of the year I had eighteen to twenty each week, but then came an epidemic of weddings during the summer, such as I never had in my classes before, and numbers came down with a run to nine or ten. In my present class I have several women who were with me as girls, but, of course, a good many are not allowed to come out when once they are married.

"At the dispensary I have most of the **men's services**, and occasionally a women's service also, if the numbers are large.

"Four afternoons in the week I give to **visiting**. Some houses I visit constantly, but there are many where, after a few visits, the door seems to close against us.

"We are thankful to have been allowed, despite all the troubles in the country, quietly to continue our work. As to results, it is difficult to know how to report. We thank God when we see those whom we are teaching begin to take interest in the message and then begin really to love it. There are some, we believe, who are really trusting Christ at heart. The few Christian women about Tetuan are a joy to us in many ways, though we should like to see them bolder in confessing Christ. It is, however, a difficult matter to insist on, considering all it means for them."

Miss Knight reports that despite all the disturbances and rumours of trouble and consequent fears that they might have to leave, the work at the station went quietly on throughout the year. Through the preaching and teaching, "the undermining, excavating, and preparatory work is going on steadily, and childish hearts and minds are getting a knowledge of Scripture and God's plan of salvation. The average of my **girls' sewing class** is not quite as high as I had expected, but lately the number has increased, and now there are more than I can undertake. The average attendance for forty-four weeks was fourteen.

"The **boys' class** met for several months in the year, an average of twelve attending. We are greatly in need of some lantern slides, especially a few comic ones to enliven and attract.

"The class held in the house of an old sewing class girl was brought to an end by her death, in August. Later on, those attending came to our house.

"I do not get much time for **visiting**. During the year I paid seventy-four visits, and was able to speak or read from the Scriptures in thirty-five houses."

Miss Woodell, who went out to Morocco in January, 1907, has to a large extent been studying Arabic most of the year. She spent three months at the Women's Hospital, Tangier, then for a short time was doing some nursing at the Orphanage Institute. She then spent five months at Hope House, where, besides studying, she helped in the hospital. In the autumn, Miss Woodell decided to accept the invitation of the Tetuan workers to join them there, as in Tetuan there were many more opportunities for mixing with the people and learning the colloquial than in Tangier. She has already made good progress with the language, and can visit sick cases alone now, and manages to read the Gospel to her patients.

CASABLANCA.

Opened 1890.

Missionaries—

MR. AND MRS. W. T. BOLTON.

Forms of Work Carried On—

Dispensary for Moors and Jews.

Sewing class for Moslem women.

Interviews with Moslem men.

Visiting Moslem women in their homes.

In last year's report it was mentioned that **Mr. and Mrs. Bolton** reached Casablanca in December, 1906. Writing of the work in March, 1907, he told that they had quite settled down to steady work, Moors and Jews coming to the hospital daily for all kinds of help. The first month seven patients only turned up, in the second month 147, the third month 281, whilst in the first half of the next

month the number had reached 233. Some mornings they had to turn away some of the people, as there were more than they could get into the rooms.

Mr. Bolton found that there was a wide entrance for the Gospel among the people, and their willingness to listen, and readiness to accept Gospels and tracts were marked features for which the workers could praise God. Mr Bolton adds, "What is now needed is that they may be convicted of sin and unbelief by coming into contact with the Holy Spirit."

Mr. Bolton tells of a good-looking, intelli-

All this good work was increasing month by month, and the prospects for reaping from the sowing done by former missionaries seemed bright, when in July the bombardment took place, and Mr. and Mrs. Bolton, after going through a most dreadful and trying time, were able, in the goodness of God, to get away to Gibraltar.

[At the end of 1907 the work was still in abeyance. It is hoped that in the course of a week or two's time Mr. and Mrs. Simpson will go to Casablanca to reopen the work there, the Council having asked Mr. and Mrs. Bolton to go to Tripoli.]



A Country Market in Tunisia.

gent, refined Jewish man of good family, who came to one of the meetings, and after it told how he had sat under Dr. Grieve's teaching, and had read the Testament, and was a secret follower of Jesus. He came regularly after that and helped Mr. Bolton with the work in many ways, and though at first he was greatly in fear of his own parents, he finally became a bold disciple. He had to flee from his home, and, owing to an attempt on his life, had to leave the country. Later on in the year Mr. Bolton had the joy of receiving a letter from a missionary in Cairo, telling him of the bold testimony this young Jew was giving there for Christ.

Other Jews and Jewesses who come to the meetings showed much interest, and Mr. Bolton had during the first half of the year many better-class Moors, who came for earnest conversation, and, in several cases, seemed convinced of the truth as it is in Jesus, but pride or the fear of man kept them from yielding their hearts.

LARAISH.

Opened 1899.

Missionaries—

MR. AND MRS. H. NOTT.

MISS S. JENNINGS.

*MISS K. ALDRIDGE.

(* Miss Aldridge spent the greater part of the year at Tetuan.)

Forms of Work Carried On—

Refuge for Moslem men. Attendance, 410 monthly; 30-40 at weekly lantern service.

Dispensary for simple cases.

Weekly class for young Jews.

Sunday Bible class for women.

Class twice weekly for beggar boys. Average attendance, 14.

Weekly breakfast for refugees.

Three visits paid to sub-station, Arzila.

Visiting in shops and native homes.

Miss Jennings states in her report that her work has been chiefly the daily round of **ministry to poor and needy** amongst those whom she visits, or who visit her, both in Laraish and in Arzila. All these have heard

the Gospel of Christ's death and resurrection. Owing to the absence of Miss Parkinson, who works with her, Miss Jennings had to make her visits for **medical mission work to her sub-station Arzila**, all alone. Her first visit was for six and a half weeks. "The poverty was great, but through the kindness of friends I was able to distribute a sack of millet seed for bread-making among thirty of the poorest widows and divorced wives, and many garments also." Of the second visit for fifteen days in June, Miss Jennings writes: "I was gladdened by dear old Sofia's (a native convert) constant hunger to learn and hear more of Christ Jesus and His acts and words. In July I made my third, and I grieve to say my last visit of the year to Arzila, for on hearing of the news of the insurrection and bombardment at Casablanca our English Consul recalled me to Larais." An account of Arzila work appeared in May NORTH AFRICA.

"Poverty in Larais was great during the winter. Owing to scarcity of food, many poor Arabs took refuge here, and for such we started a **weekly**, at first a bi-weekly, **breakfast**, in the large central court of our house. About sixty to eighty used to come and sit in two rows round the court. Mr. Nott and Miss Harris most kindly helped me. Garments, even the coarsest kind, made out of old sacks, were very highly prized."

Miss Jennings tells of the joy which the conversion of their Jewish maid-servant gave them. She was much encouraged also by the interest in the Gospel shown by three women in her **Sunday Bible class**, one being the sister of Sofia of Arzila. Several new women joined the class in 1907.

Miss Aldridge, as already mentioned in connection with the work at Tetuan, during the year gave up her much appreciated dispensary and medical visiting work in Larais and went to Tetuan, as there seemed to be an opening there for a work among sick women. The intention was to start an in-patient department for a few cases, getting the women to stay in for some weeks or a few months at a time, for the sake of being able to influence them and preach the Gospel day by day,

whilst they were under treatment. It was found, however, that this work was not practicable, and Miss Aldridge decided to return to Larais, much to the delight of many to whom she had previously ministered there.

Mr. Nott reports: "**The refuge work** this year has been very encouraging. During the year we have had an average attendance of 410, or nearly 5,000 for the year. We have had all classes and conditions: the poor, the halt, the blind.

"A Gospel address has been given each night, and the attention has been very good. Not a few have been able to repeat the message of the previous evening. We have a small **dispensary** in the Refuge, and so have been able to treat quite a number of simple cases.

"The Refuge has also been used as a small hospital, where sick men have stayed for treatment till well again. One case thus helped was that of a slave, who was left on the road in a dying condition by his owners. After some months he left, saying, 'I shall never forget the kindness I have received in the name of Christ, nor the message I've heard from night to night. I ask God for His sake to forgive my sins. May Christ reward you.'

"On each Monday we have a **lantern service**, at which sometimes as many as thirty or forty have heard the Gospel each week, many of these being from the district around.

"The **dispensary at the house** has been a great help in reaching the people, and has enabled us to **distribute Gospels and hold conversations**. **Visiting the shops** has also given opportunities for this.

"During the year I have had a **class for Jewish young men** on Saturdays and some lantern services for them also.

"**Mrs. Nott** has gathered her **beggar boys** twice a week. Some of these are very bright and intelligent little fellows. They have learned several texts and hymns. The average attendance has been fourteen.

"Mrs. Nott has also had good times in visiting among the women in their houses."

The Regency of Tunis.

The work in Tunisia has gone forward without any marked change or interference during 1907.

Dr. Churcher, who was in 1906 forbidden by the French authorities to dispense medicines while practising as a doctor, has nevertheless been able to conduct his medical mission with the aid of a local chemist. His patients' attendances have, as the tables below indicate, numbered 3,038; they were 3,620 the previous year, so that the fall in numbers is not very considerable. The salary of a missionary chemist has been offered, and it is to be

hoped that one may soon be found; thus the apparent hindrance to the work may become the means of an additional worker going out.

An indication of the real advance the work has made and its effect upon the people is to be found in the baptism of two young Arab girls, who were formerly in the little mission school at Tunis. How impossible this would have seemed twenty years ago! The "patient continuance in well-doing" has not been for nought, and the walls of Islam are thus having some gaps made in them, openings which by God's grace will never be built up again.

In the mission to Italians there is much cause for rejoicing; this work might be much more extensive but for lack of workers and means, for there is no lack of opportunities. Seven new members were admitted to the little Italian church during the year. This work might well be commended to those with their own means who are seeking a sphere of service for the Master, and do not feel equal to mastering a difficult language, or living in an unhealthy climate. Neither obstacle stands in the way of the worker among Italians in Tunisia.

Of the whole work perhaps the deepest need is prayer for the converts. There are several who have caused much sorrow; others give much joy; but all are in positions of extreme difficulty and danger as regards their Christian life and testimony. So much depends on how they stand, and does not their standing depend much on their being continually remembered at the Throne of Grace?

TUNIS.

Opened 1885.

Missionaries—

MR. AND MRS. A. V. LILEY.
MISS M. B. GRISSSELL.
MISS A. HAMMON.
MISS E. LOVELESS.
MISS H. M. M. TAPP.

Italian Work.

MISS A. M. CASE.
MISS L. E. ROBERTS.

Forms of Work Carried On—

Book depot for sale and distribution of Scriptures and Christian literature.

Meetings (five weekly) for Moslems at the Book depot. Attendance, 2-20.

Class for Moslem porter boys.

Interviews with Moslem students and others.

Teaching native converts.

Special Ramadhan meetings for Moslem men.

Weekly sewing classes (3) for Moslem women.

Itinerating to Arab encampments.

Translation of Scripture into colloquial Arabic.

Visiting and teaching Moslem women and girls in their homes.

Work amongst British seamen.

Italian Work.

Gospel meetings for men and women.

Supervision of church with 27 members.

Sunday-school.

Itineration to mines at Kalaa Djerda.

Visiting in Italian homes.

Y.W.C.A. work. 21 members.

In 1907, three converts from Islam baptised; also four Sicilians.

In the busy capital of the Regency, with its throngs of Moslems, Jews, and Roman Catholics, the missionaries have been proclaiming their message throughout another year, and, though, as one of their number writes, they have had much to disappoint, they have no cause to be discouraged.

Mr. Liley has been continuing the same branches of work as in previous years. He has taken three out of the five weekly meetings at the Bible depot, and has thus had the opportunity of putting the Gospel before numbers of Moslem men who have attended.

One man, a professing convert from Islam, was baptised during the year, but to the great sorrow of the workers, he has left their company. Happily, as a contrast to this sad case, there was the baptism of two native girls, who had been pupils in the girls' school now closed, and had for some time professed faith in Christ, and shown plain signs of growth in grace. A third girl wanted to be baptised with them, but was hindered by her mother.

Of his interviews with native visitors and other branches of his work Mr. Liley writes:

"Arab visitors have been encouraged to come as much as possible to the house, for here heart can speak to heart without interruption. During these visits many false impressions of Christianity have been dispelled from the minds of my visitors. On such occasions one has felt what a fight there has been with the powers of darkness.

"Some of these visitors were the result of the meetings during Ramadhan. We hired the same shop we have had the last two or three years; the Lord graciously gave us a most encouraging time. The people came in good numbers on the whole, and listened with evident interest; the way of salvation was plainly preached at these meetings; the result we must leave to God.

"Itinerating by means of my bicycle among the country people always gives me much joy, but I have been unable to do as much of this as I should like to do, the in-

creased amount of work in the city not permitting.

"We have had a larger number of **English vessels** this year than any previous one, and I have been brought in contact with some hundreds of men, all of whom have had Christian literature given them, and have heard something of the Gospel. This part of the work is a considerable financial burden to me, but the many words of appreciation expressed by the men show how wrong it would be to discontinue it. It would give me very great joy were my friends to help me more in this work. It requires about £25 yearly."

Miss Grissell writes: "It still seems our work to sow, and most industriously has that been done in Tunis in the past year, with earnest prayer. Numbers have heard the Word of Life, and, added to the hearing, they must be conscious of the many efforts of kindness, and many acts of love in their homes, for they know where to turn when trouble comes.

"A bright side is that Sidi Beddai continues to give us satisfaction, and bravely and wisely does his part in our **Bible depot**. Then, too, we have every confidence in his wife, and also in our girl, Owaysha, who now practically lives with us; they are true Christians, and give us much joy.

"We are doing between us a little more for the **women**, having added two more **sewing classes**. The particular feature about the one held here is the openly expressed gratitude of the women. They cease not to thank Miss Hammon and myself, wondering at our kindness. Our old class continues much the same; the women have fallen into the habit of coming. One of them died very suddenly three weeks ago, and we are not without hope that, in a very simple way, she was trusting the Saviour. Indeed, there are others of whom we think we shall meet them in eternity."

Miss Hammon writes: "By the request of the N.A.M., a great part of my work during the past year has consisted in the **translation** of St. Luke's Gospel into colloquial Arabic. . . . I trust that the MS. will be ready to send to the Bible Society in the spring of 1908.

"**Visiting** in the houses has occupied a large part of my time. Naturally, the reception one meets with in the different houses varies considerably. . . . The houses in which we *all* find the warmest welcome are those of the girls who were formerly in the school. . . . As some one said to me the other day, 'It is like going into a different atmosphere.'

"In reference to the former school-girls, it was a great joy to be present last Septem-

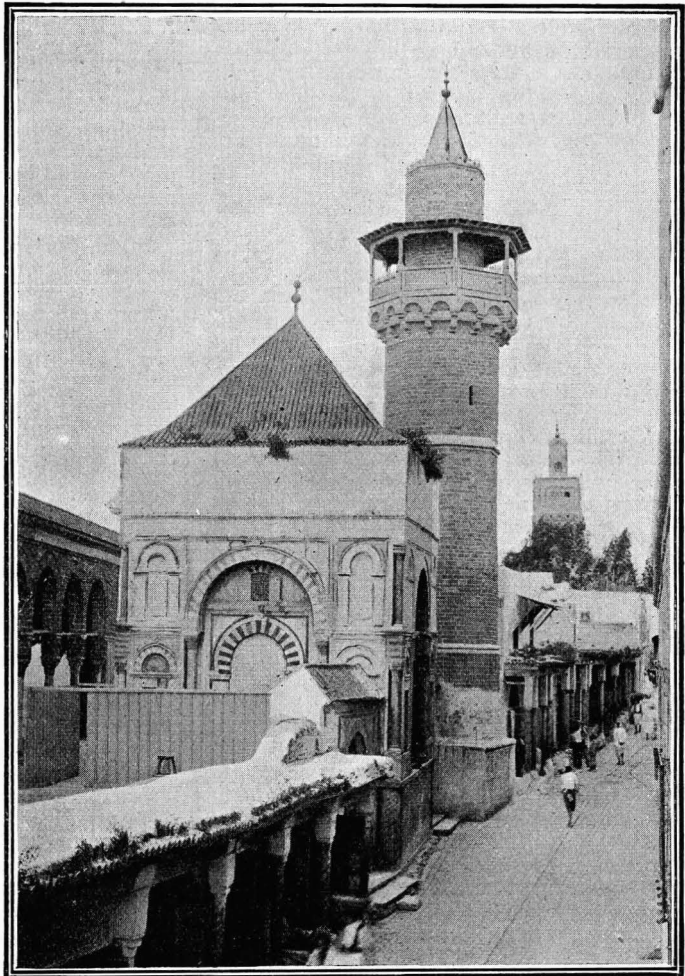


Photo by]

A Mosque in Tunis.

[Mr. A. V. Liley.

ber at the baptism of two of their number. A third is looking forward to being baptised as soon as she can obtain the consent of her widowed mother, and a fourth is, we trust, converted, though she has not had the opportunities for instruction of the other three.

"The year's work has impressed on me two points very strongly. The first is, *the immense importance of the work among the young*. I believe one cannot begin too early to strive to reach their hearts. Later on (but so early in life) their minds are filled with superstitions and all manner of evil, from which children in happier lands are sheltered.

"The second is, *the value of 'patient continuance.'* Nearly all of those whom we now count as 'converts,' heard and heard and heard again before they showed any sign of being impressed."

Miss Loveless writes: "The work among the **porter boys** has been on the whole encouraging, the boys coming regularly and taking a growing interest in the meetings. At their treat held at Christmas time, the answers given to Scripture questions, and their repetition of texts and hymns, proved that one's work in seeking to store their minds with the Word of God had not been in vain. A special item of encouragement in this work is that the smaller boys have asked for a meeting for themselves. This I hope to start as soon as I can get a room.

"Another bit of encouragement is the scope there is for teaching the Gospel by forming small **classes of women** and children in their own houses. . . . This has been done in two instances with some measure of success, six to eight (sometimes more) women and girls attending each class.

"Several new houses have opened up for **visiting**, and one feels the need of special wisdom in approaching people with the Gospel for the first time. In looking through the year, one thanks God for the opportunities given of telling the Gospel, though often only to individuals, and the amount of quiet, thoughtful interest shown."

ITALIAN WORK.

Miss Case and Miss Roberts write of their work amongst Italian and Sicilian Roman Catholics as follows: "The early hours of the year 1907 found us assembled for a watch-night service in our hall, where we offered ourselves again to the Lord for His work.

"After a few hours' rest, we hastened to a large schoolroom, kindly lent us by Mr. Flad, to prepare for our annual children's fête with the Christmas tree. This passed off very satisfactorily, the singing, led by Sig. Bianco, giving great pleasure.

"Since that day the work has gone forward,

and it is now in a better condition than ever before, being more firmly established, and enjoying the confidence of many faithful friends.

"It is very difficult to win the people TO CHRIST; easy to convert them to Protestantism, if they may continue in sin; but we labour to show them the difference between a true and spurious Faith, and thank God our labour is not in vain in the Lord. Though some have gone back, many give abundant evidence in their lives of a real change of heart, whilst those who leave us carry with them an enthusiasm for the Gospel which makes them witnesses wherever they are.

"During the year there were admitted to the **Church** seven new members: four men and three women. Four were baptised during the summer. Since the year 1897, when our first convert was baptised, thirty-two men and twenty-eight women have been received into Church fellowship, making sixty in all; but death, emigration, and backsliding have thinned our numbers from time to time, and they now stand as follows: fifteen men and twelve women, twenty-seven in all. Naturally, many attend our meetings who never become members. It would not be possible to give statistics in regard to these.

"The Italian colony in Tunisia is so large that some who come over from Italy are amazed to find a denser population and a fairer field for work than in many of the Italian cities. . . . We tried to reach the numerous **miners at Kalaa Djerda**, in May, by means of the **evangelist**, who made the journey of eleven hours and stayed there five days, to his great delight, and that of a convert engaged there as cook in the restaurant. The men received his ministrations in the Gospel with eagerness, and not only bought up all his books, but ordered more. The proprietor of the restaurant gave him board and lodging free, refusing to take a sou, and the director of the mines allowed him perfect liberty to work as he pleased among the men. This shows what an open door there is for the Gospel outside Tunis, if we had another evangelist and more means.

"Soon after this came a call to extend our work to Bizerta, which lies three hours' train journey to the north. As we tried to respond to this urgent appeal, the way opened up step by step, and at the end of the year Sig. Bianco, with his wife, departed to live in that town for at least three months, whilst another evangelist is occupying Tunis, until he and we fully understand the Lord's will for him and the work here in the future. From Bizerta the best of news comes.

"Meanwhile, one after another is being added to the Church in Tunis, and the **Y.W.C.A.**, begun in April last, is prospering

in its new rooms, which are suitable and pleasant. We number twenty-one, including all members. There is a great need of a home, where girls arriving in Tunis, and not able to pay hotel prices, could go for the night. Nothing exists for them, except what Roman Catholics offer. A room could be rented by us in a respectable house, but it would cost thirty francs per month.

"We wish we could thank adequately all those who have so kindly helped us by prayer and gifts. We sadly need another lady worker to enable us to overtake all the necessary work and correspondence."

SUSA.

Opened 1896.

Missionaries—

MR. AND MRS. J. J. COOKSEY.
MISS A. COX.
MISS N. BAGSTER.

Forms of Work Carried On—

Book depot for sale and distribution of Scriptures and Christian literature.

Meetings for Moslem men in Book depot.

Daily teaching of converts.

Weekly class for Moslem women.

Weekly sewing class for Moslem women. Average attendance, 8.

Weekly classes for boys and girls.

Lantern meetings for women and children.

Itinerating to S. of Tunis and to Kerkennah Isles.

Visiting in native homes.

Translation of Scripture into colloquial Arabic.

—
In 1907, four converts from Islam baptised.

Mr. and Mrs. Cooksey returned to Susa during 1906, and last year were able to carry on active work there. Mr. Cooksey also making some encouraging itinerating journeys. He writes: "The year opened auspiciously in the conversion of a Tunis Moslem—A. el A. Upon his profession of faith he induced others to accompany him to our house for reading and prayer, and these evening gatherings, when many heard the Gospel, were one of the encouraging features of the first months of the year."

Three other men, one a Moor and formerly a servant of Dr. Roberts, of Tangier, also came for daily reading, and they at length confessed faith in Christ, and after considerable additional teaching they were baptised, as A. el A. had been. Mr. Cooksey took the Moor on as assistant in the book depot, and was much cheered by his support being promised by a friend in England. He adds:



Mrs. Cooksey's Class of Native Women, Susa.

"The Moslems of Susa did not quietly take the innovation of a professed Christian from their own kind openly witnessing in the shop, but the petty persecution and curses soon died down and our friend has been left in peace.

"A deal of my time has been spent here in meeting with the Arabs for conversation, reading with the converts, and teaching Meknasy to deal with the various kinds of arguments brought against Christianity. I am glad to report also that the receipts from sales of Scriptures have been better than for several years previously."

Meetings were held at the shop, and often a good number of soldiers gathered to these on Sundays when off duty.

Two itinerating journeys were made, one to Gabes and the other to the Kerkennah Islands. Of these some account appeared in the March, July, and August and September numbers of NORTH AFRICA. Besides these, visits were paid to villages-round Susa with cheering results.

Mrs. Cooksey has been encouraged by her sewing class for native women, who give good attention to the Gospel message. She has also gathered the boys and girls in classes, but their attendance has been less regular. Lantern meetings held in the house for women and children have been well attended.

Miss A. Cox and Miss Bagster carried on their regular work at the Bible depot, and their classes and visiting. They write that notwithstanding the quiet and almost hidden nature of their work they can rejoice over men and women who professed to follow Christ during the past year. In addition Miss Cox also took an itinerating journey to Tozeur, of which an account appeared in NORTH AFRICA for May, 1907. She also spent four months in England on deputation work for the Mission.

KAIROUAN.

Opened 1897.

Missionaries—

MR. AND MRS. E. E. SHORT.

MISS E. T. NORTH.

MISS G. ADDINSELL.

Forms of Work Carried On—

Book depot for sale and distribution of Scriptures and Christian literature.

Meetings for Moslem men and boys.

Interviews with Moslem men.

Sunday meeting for European lads.

Weekly class for Moslem boys. Attendance, about 12-15.

Daily class for Moslem girls. Attendance, about 20.

Class for negroesses. Average attendance, 6.

Special lantern meetings in Ramadhan for women and girls.

Visiting in native homes.

Itinerating to Arab encampments.

Translation of S. Luke's Gospel into colloquial Arabic.

Of the work carried on at Kairouan among men and boys, **Mr. Short** reports as follows: "Much of the work to report on has been similar to that of the previous year, and has no striking or fresh features; but in one or two directions there is something new.

"Taking first the old-established phases of service, the **book-shop** has been open most mornings and a good many evenings. At times, especially in the evenings, it has filled up, men and boys have listened to the Gospel, objections have been raised and dealt with, and occasionally the meeting has become warm and exciting, the old intolerant and prejudiced spirit of Islam then showing itself strongly. During the spring there was a good deal of intentional annoyance at the shop, but since then two or three of the chief troublers have become quiet, if not friendly, and we see in this an answer to prayer.

"At the house there have been many **private talks** and **little meetings**, and the lantern has often been used there, though not publicly at the shop. Several times we have specially invited **negroes**; they are friendly with us, and keep together socially apart from the Arabs. . . . Their women, unlike the Arab women, come sometimes with the men to such a meeting.

"I have also spent a good deal of time helping in the rendering of Luke's gospel into Tunisian colloquial."

For some months **Mr. Short** conducted a Sunday **class** for **European lads**, and he believes that lasting impressions were produced at this. At the same time he commenced a **class** for **Arab boys**, and this was formed again last autumn, on his return from furlough, with better promise of success. **Mrs. Short** teaches the texts and hymns, **Mr. Short** giving the Bible lesson.

"The new development of the work has been toward the country folk around us. The medical mission used to reach chiefly these people; since it was closed we have had little contact with them. **Mrs. Short** thought we

might go out to them, as we had nothing to bring them to us. So we tried one Monday on donkey-back, **visiting the tents** scattered over the plain within reachable distance. We found far more groups of tents than we expected, and a very warm welcome. The Monday rides out have since then been a regular fixture, and weather or other circumstances have rarely hindered us. Our audiences have varied from four or five people up to forty at a time, and each day we have reached two to four groups of tents."

Mr. and Mrs. Short also spent six days in similar work at Pichon, a small colonising centre, about thirty miles from Kairouan.

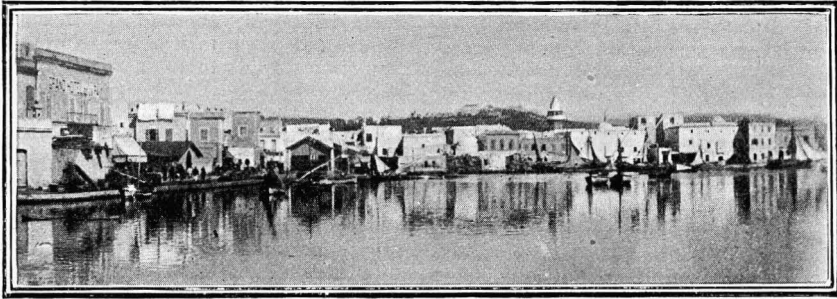
Mrs. Short writes: "By the following means I have striven to reach the women and girls about here:—(1) **The Girls' School**.—This perhaps is the most encouraging part of our work, in that it will certainly have a distinct bearing on the work of the future. (2) **The Class for Negroesses**.—The first part of the year it seemed as though this was going to die out. However, since its re-commencement in the autumn, the women have shown a much livelier interest, and out of nine names on the book, there has been an average attendance of about six. At last, too, they are learning their texts, having mastered four, and beginning a fifth. (3) **Visiting**.—I am glad to say I have been able to do more in this work than in previous years. There are about thirty houses that I visit regularly. Some welcome both myself and the message, others welcome me, but not the message; but in all the 'truth as it is in Jesus' has been proclaimed."

As already mentioned, **Mrs. Short** assists her husband in the tent work and in the Arab boys' class.

Miss North writes as follows of the work in which she and **Miss Addinsell** are engaged: "The work among the girls has gone on steadily throughout the year, with the exception of the usual necessary break during the hottest summer months. The number of girls attending has been about the same as last year. We had twenty-one names on the books at the beginning and twenty-six at the close of the year. The attendance has been regular and the conduct good.

"As usual, some of the older girls have left, but other younger ones have joined us. They are quick at learning the Scripture portions and hymns, and they listen well to the Bible lessons. It has been another year of sowing the seed of truth, line upon line.

"During Ramadhan, **Miss Addinsell** and I had some **lantern meetings** at our house in the evening for women and girls, and the attendances were very good. Sometimes over twenty were present, and very often there were thirteen or fourteen.



A View of Bizerta.

BIZERTA.

Opened 1888 ; associated with N.A.M. 1898.

Missionaries—

MISS. M. ERICSSON.
MISS R. MARKUSSON.

Forms of Work Carried On—

Meetings for Moslem soldiers.
Sewing classes for Arab girls.
Weekly sewing classes for Jewish girls. 50 names on book.
Book depot for sale and distribution of Scriptures and Christian literature.
Itinerating.
Visiting in Moslem and Jewish homes.
Care of orphan children.

*Italian Work.**

Gospel meetings.
Sunday-school. 25 members.

* Carried on by an evangelist from Tunis.

Miss Ericsson writes of the work at Bizerta, in which she and Miss Markusson are assisted by Miss Stenius and Miss Eklund: "Last year had its lights and shadows. The first half of the year we had splendid opportunities of sowing the seed; then in the summer everything seemed closed, no soldiers came, the little classes for girls were stopped by their parents and relations' bigotry, and we were simply obliged to rest a good deal. But that gave us opportunity for study that we had not had time for before. The Lord makes everything serve His purposes. How good it is to rest in this assurance!"

"In the autumn again, doors were opened, and soon we had several little classes for Arab girls in different houses, and a large class for Jewish girls (more than fifty on the list). The soldiers also began to come again, and we were welcomed everywhere when visiting Jews and Arabs."

Of the professing converts, Miss Ericsson writes that only one is now living in Bizerta; he comes regularly to the Bible readings.

The ladies have also had three children in the house under their care.

SFAX.

Re-opened 1905.

Missionaries—

T. G. CHURCHER, M.B., C.M.(Ed.)
MRS. CHURCHER.
MR. AND MRS. H. E. WEBB.
MISS M. BENZAKINE, *Associated Worker.*

Forms of Work Carried On—

Medical Mission. Total attendances, 3,038.
Dispensary at Zuckiat ez Zeet. Twice weekly for six months.
Itinerating with medicines to country markets.
Book depot for sale and distribution of Scriptures and Christian literature.
Interviews and reading with Moslem men.
Sunday service for children.
English service.
Class for negroes.
Visiting native boats in port.
Itinerating.
Visiting Moslems in their homes.
Work amongst British seamen.

Dr. Churcher writes of the work in which he and Mrs. Churcher are engaged: "The attendances at the Sfax medical mission during 1907 total 3,038. With the new year we began daily consultations, which were held, except Sundays, during nine months of the year.

"A dispensary at Zuckiat ez Zeet was visited in the afternoon twice a week for six months. Country markets at Djibiniana, Maharès, El Aghair, and Triaga were also visited, the first two several times; while with the colporteur of the Bible Society I went to Gafsa.

"Roughly speaking about one thousand gospels of John, many wordless books, and some tracts were put into circulation.

"Notwithstanding the hindrance that it is to have to do all our dispensing work through a foreign chemist, the fact remains that we are more free now for spiritual effort, and this is no small compensation.

"It seems hopeless to try to estimate results at present amongst people to whom truth is of so little value; we can only press on, and leave God to count.

"On the Lord's day we have had an English service in the afternoon.

"Our Arab servants, we hope, are subjects of the Holy Spirit's work in their hearts.

"The children's service on Sunday afternoons has steadily grown, and has become our bright spot—a full room of Moslem and European children, with a few grown-ups included. The singing is always hearty, and sometimes terrific; to the missionaries these have been times peculiarly happy.

"We have had visits from several of the captains and sailors of British ships visiting the port, and, by means of gospels, tracts, and papers which we have got on board others, we have cast much bread of life upon the waters, in faith that—after many days, perhaps—its fruit shall yet be seen.

"It is with deep gratitude that we record the Lord's faithfulness in supplying our every need, and we desire to tender our grateful thanks to all His servants who have so generously helped us by their prayers and gifts; but with an ever-increasing, conscious need of the Holy Spirit's power in our midst we would say, 'Brethren, pray for us.'"

Mr. Webb reports on his work as follows: "With a view to a more open testimony and greater opportunity we removed the **Bible depot** to a larger shop in one of the busiest streets of the town at the commencement of the year. The greater publicity has drawn

a great number of men—some to read the texts displayed, others to step in and read the Word and listen to it being explained, which sometimes leads to their purchasing a copy, whilst others have stayed for a quiet talk. A few of these have continued, and for more direct and advanced teaching have come to the house for **Bible reading**.

"**Itinerating** has included a visit to the islands of Kerkena with Mr. Cooksey, when the splendid opportunities afforded emphasised the importance of this kind of work. Numbers of **visits** to the **outlying villages** have been paid in company with Dr. Churcher, where crowds have come under the sound of the Gospel. Following up our visit to Kerkena, I have had some good opportunities in **visiting the native boats**, which convey stone and Alfa grass to and from the islands. More open and ready are many of these sons of the sea, some of whom have come up to the house for further talks.

"**Mrs. Webb's class for negroes** has been very encouraging. The readiness with which they have responded to the teaching, and learned the texts and hymns, has shown that this work is well worth doing.

"On looking back over the work we feel that what is being done might be multiplied several times, given workers and supplies."

Tripoli.

When it is remembered that Tripoli is in all respects a province of Turkey and under direct Turkish rule, it is indeed a matter for surprise and for devout thanksgiving to God that so much direct preaching and teaching has been accomplished year by year without interruption. The fruits are beginning to appear.

TRIPOLI.

Opened 1889.

Missionaries—

MR. AND MRS. W. H. VENABLES.
MR. AND MRS. W. REID.
MISS F. DUNDAS.
MISS F. M. HARRALD.

Forms of Work Carried On—

Medical Mission. Average attendance, 72; total, 8,808.
Weekly sewing class for Moslem girls. 38 names on book; average attendance, 28.
Weekly knitting class for Moslem girls. 23 names on book; average attendance, 15.
Weekly crochet class for Moslem girls. 22 names on book; average attendance, 14.
Weekly sewing class for Jewish girls. 12 names on book; average attendance, 5.
Weekly French class for boys. 20 names on book; average attendance, 15.
Book shop.
Visiting in Moslem homes. 132 houses visited; 1,394 visits paid.

The carefully compiled statistics given in the above table show the amount of work done, as far as figures can indicate. They do very little, however, towards giving an adequate idea of the wonderful way in which

the quiet, steady, plodding work, the constant kindnesses and many loving services rendered, and above all the earnest prayer which has accompanied the preaching of the Gospel, have broken down prejudice, won respect, and opened hearts among the Moslems of this interesting oasis city on the Gulf of Syrtes.

Mr. and Mrs. Venables have been working there since 1891, and the **medical mission**, the **classes**, and the **visiting in the houses** have had such an influence that now they are well known throughout the city, and whereas at one time they found great difficulty in getting into touch with the people, there are now open doors on all hands. The Gospel addresses at the dispensary are listened to, and understood, and many have shown real interest in the Gospel.

In the classes and in the homes, **Miss Har- rald** and **Miss Dundas** find many women and girls now who will give attention to the reading of the Bible, and of several there is hope that a work of grace is going on in their hearts.

Mrs. Venables has during the year 1907 paid 104 visits in twenty-one different houses; Miss Harrald has paid 767 visits in seventy houses, and Miss Dundas 423 visits in forty-one houses, and each gave help in the medical mission, in addition to the work done in the classes.

Mr. and Mrs. Reid were engaged in their ordinary work until the end of May, when the time came round for their furlough. Those who heard Mr. Reid speak at the annual farewell meeting in September last were stirred and cheered to note the very

marked progress of which he was able to speak. The number of men to whom he had opportunities of preaching the Gospel in the **book depot**, and who, both Moslems and Jews, willingly listened, and the hopeful cases, in which some work of grace seemed to be going on, were in marked contrast to the utter indifference and bitter opposition, of which he told four or five years ago when in England before.

The convert M. still continues to give cause for rejoicing to those who continue carefully to teach her Bible truth.

Egypt.

A year or so ago it was much feared that the Denashwi affair and all it stood for, and other threatenings of disturbances, might interfere with missionary work in Egypt to some extent. Throughout 1907, however, all the branches of work went on regularly both at Alexandria and Shebin-el-Kom. The steadily increasing prosperity of the Fellaheen, and the growing desire to learn English give golden opportunities for reaching the people, both Moslems and Copts; and, whilst no circumstances can add weight to the ever-binding obligation to preach the Gospel to all, the rapid spread of education makes this a time of special need for evangelising.

ALEXANDRIA.

Opened 1892.

Missionaries—

MR. AND MRS. W. DICKINS.
MISS R. O. HODGES.
*MISS F. M. BANKS.
*MISS H. B. CAWS.

* At Asyut.

Forms of Work Carried On—

Gospel meetings for Moslem men.
Day-school for Moslem girls. Average attendance, 60.
Sunday-school.
Weekly meetings for Moslem women.
Visiting native women and British seamen in Hospital.
Visiting in Moslem homes in the city, and in Bedaween tents outside.

Mr. Dickins reports as follows: "From the summer vacation to Christmas, in answer to prayer there was an unceasing attendance at the **Gospel meetings** which continued to the end of the year. Sometimes the meetings had to be divided into two, the younger men who know some English meeting first, and the Gospel meeting being held afterwards.

"The printing of a syllabus of the hymns and texts by typograph greatly helped to give interest to the meetings, and the men gladly took the papers home with them.

"The **lantern** has been often used to illustrate Scripture subjects, and has helped to awaken interest in new friends."

Mr. Dickins tells of the waylaying and injury done to one of the converts, A., who has been in full fellowship with them for some time, and whose consistent life and bold confession and preaching have been a great help. The Moslem who attacked him would have

been imprisoned by the Court had he not given a written apology and paid a fine. He has since attended the meetings and asked for a Bible.

"Through the kindness of the Scripture Gift Mission, a large number of **copies of the Gospel of St. John** were distributed during the year," copies being sent also to missionaries in Cairo and elsewhere. Many of the Fellaheen who can read heartily welcomed them.

Mrs. Dickins, reporting on the **school work**, says: "Our school is larger and much more efficiently worked than ever before. The questions asked and the remarks made by some of our elder boys and girls, to Miss Hodges, over the reading of God's Word, show us how their minds are being influenced, and we expect to see hearts opened too,



A Group of School-girls, Alexandria.

Miss Hodges.

though it may be after many days. We have lost children because the teaching is so definite that their parents say, 'These people mean to make our children Christians.' We always give much more time to the teaching of God's Word than to any other subject, and we are seeing the result of this.

"There are three missionaries, one native teacher (now converted), two pupil teachers, as well as a sewing woman in the afternoons, working in our school. The average attendance in the year has been sixty.

"On Wednesdays we invite the mothers and relatives of the children to visit us, and as quite a number respond, we have opportunities for teaching them also. We visit in the homes as much as we are able. Miss Emerson and one other go to the Bedaween women in their tents once a week. The women in the native hospital are visited twice a week, and on Sundays we speak to the English-speaking seamen in the same hospital."

Mrs. Dickins mentions how grateful they are to friends and to many little girls in England, who send gifts and dolls and material and needlework, all of which gifts are greatly appreciated and are a real help in the work.

Miss Hodges mentions in her report that

whilst the workers at Alexandria rejoice that there have been more women coming to the house during the year, and more children having regular daily Gospel teaching, yet they feel keenly that the power of the enemy is constantly being manifested. Often the more intelligent children who grasp the Gospel story quickly, and go home and repeat it, are taken away immediately from their teachers' pernicious (!) influence.

Some young women, though too old to go to school, continued to go throughout the year two or three times a week in the afternoons. Miss Hodges continues, "I have sought also to teach Sitt A. regularly, but she needs much to be borne up in prayer that she may 'be able to endure when there is every outward reason for not enduring.'

"Would that some of the Lord's remembrancers at home would take up these young women and children and pray for them definitely and regularly, for the enemy is not going to let any soul be freed easily from the darkness of Mohammedanism.

"The group of children shown in the picture is one of the groups of children that I teach daily. I wonder if any one would like to take these up and pray for them? I would be glad to give particulars of them to any who would." (See page before.)

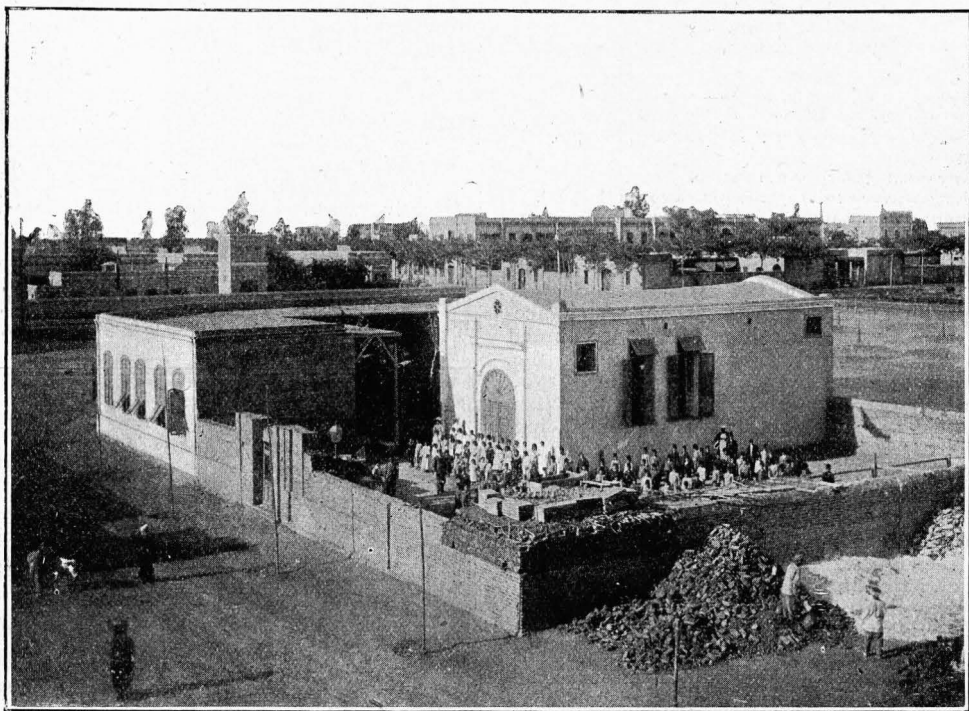


Photo by]

The Chapel and School Buildings, Shebin-el-Kom. [Mr. G. Chapman.

SHEBIN-EL-KOM.

Opened 1900.

Missionaries—

MR. AND MRS. W. T. FAIRMAN.
MR. GEORGE CHAPMAN

Forms of Work Carried On—

- Day-school for Moslem and Coptic boys. Attendance about 70.
- Day-school for Moslem and Coptic girls. Attendance about 35.
- Sunday-school.
- Gospel meet ngs (about twelve weekly) for Moslem and Coptic men.
- Meetings for native converts.
- Book depot for sale and distribution of Scriptures and Christian literature.
- Itinerating.
- Visiting in Moslem homes.

The year 1907 has been an eventful one for missionary work at this station, as the schools and chapel have, through God's goodness and the kind gifts of friends, been built, and the work, being blessed of God, has taken a bound forward. At the beginning of the year Mrs. Fairman and her children were in England, and after several months of strenuous labour, of all kinds, preaching, teaching and superintending building operations, Mr. Fairman came to England for a short time of well-earned rest, and to take Mrs. Fairman back. On their return they were accompanied by Mr. George Chapman, who is proving a most welcome and sorely needed addition to the Mission staff. Further help is absolutely necessary, if the many openings on all hands are to be taken advantage of, and in this connection it may be mentioned that a lady candidate, Miss Mary Maclean, has been accepted for work at Shebin, and is ready for training either in England or on the field, if her support can be found. In the present state of the funds the Council are unable to take the responsibility of making a draw on the General Fund for another worker. Would any friends of the Mission like to take up a *substitute*, and guarantee Miss Maclean's support?

The foregoing picture will give an idea of the chapel and school premises, but it gives no idea of the endless, wearisome work that Mr. Fairman had to put in, in getting them built at the lowest possible cost. The figures in the tables show what good use is made of the buildings, and the baptism of nine men a month or two ago, indicates that God gave blessing on the word preached in 1907.

The following extracts from two of Mr. Fairman's letters serve to emphasise the progress. Writing on January 5th, 1907, he said: "We had a very good watch-night service. Some fourteen or sixteen were present, and about ten sat down to the Lord's Supper

as the clock struck twelve, and in remembering the death of the Lord consecrated their lives to God for the New Year. It was an unique experience for all present, except for myself and Mrs. Hope, who was with me, and was impressive to a degree.

Writing on January 3rd, 1908, Mr. Fairman says: "It would have done your heart good, and caused the Council to rejoice, if you and they could have been with us last night. We then held our first lantern service in the new chapel. The meeting was not as fully advertised as it might have been, but nevertheless we had eight women and fifteen girls in our women's gallery, and eighty-four men and lads downstairs, 107 all told. Mr. Chapman worked the lantern, and I did the speaking. The subject was the birth of Christ. I had a splendid hearing, and both of us were greatly encouraged at the result. . . . On Sundays the chapel is, I think you will say, exceptionally well used."

Writing on December 21st, Mr. Fairman reports with regard to the schools: "We had stirring times this week. Saad Pasha Zaghoor, the Minister of Education, paid a visit to the town, and came to our school on Monday morning. He went into the girls' school, and into all the classes of the boys'. He listened to speeches from the girls and boys, and to an examination in each class, in which he also took part, and when he left expressed his intense satisfaction with all he had seen and heard." A description of this visit was given in the February number of NORTH AFRICA.

Mr. Chapman, who is spending part of his time in studying Arabic, helps in much of the work. Writing shortly after his arrival on the field, he said: "The work here is a revelation to me. The numbers of men, and most of them from the educated class, attending the nightly meetings, the number and quality of the schoolboys and girls, the size and importance of the Mission buildings, unfinished though they are, and the firmly established character of the work, far exceed all I had expected or hoped for, and I am quite sure friends at home have not realised what a large and flourishing work this is. Our scholars know far more of the Scriptures than the average Christian in England, and it would cheer your heart to hear them answering questions at our daily morning service in the chapel."

The work in the town keeps Mr. and Mrs. Fairman and Mr. Chapman so fully occupied that they have little or no time available for work in the villages round, or on the canals. Whenever possible, however, they get out, and at a lantern service in one village had over one hundred present, all of whom listened with great interest as the Gospel was preached.

The Home Department.

At home the chief event of the year 1907 was the removal of the offices to more roomy and less expensive quarters than it had been possible to find in the city. The new premises have proved most suitable, and the work has been greatly facilitated by the change.

Deputation Work.

The deputation work which was so much needed to put the claims of North Africa more adequately before Christian friends at home was organised by **Mr. P. H. J. Kirner** with most cheering results. He reports as follows: "In reviewing the work of the year there is much of encouragement to record. Altogether some 161 meetings have been held throughout the country, ranging from Southampton in the South to Aberdeen in the North. Financially, the effort has more than paid for itself. It is worthy of note that at the majority of these meetings there has been an apparent interest in North Africa manifest, and the situation, viewed from this standpoint, is full of hope. It is evident that people are ready and willing to take a much larger and more practical interest in this work as soon as its claims are suitably put forward and real and sustained efforts are made to educate them to a knowledge of the needs of the Moslems of North Africa."

The Prayer and Workers' Union.

The amalgamated Prayer and Workers' Union was carried on under the guidance of the Ladies' Committee, and three new branches were started during the year. At the close of 1907 the number of branches

was fifty-six; the total membership was 1,100; and the number of "working" members was 362.

Auxiliaries.

There are now fifteen auxiliaries in connection with the Mission; of these three were started in 1907. All have rendered valuable service. The names and addresses of the secretaries of auxiliaries are as follows:—

- BARKING.**—Miss Howe, 153, North Street, Barking, Essex.
BARNET.—Mrs. C. L. Terry, Ridgeview, Barnet.
BOGNOR.—Mrs. E. A. Gear, 3, High Street.
BRIGHTON.—Miss B. Grissell, 39, Southdown Avenue, Preston Park, Brighton.
BRISTOL.—H. W. Selwood, Esq., 6, Truro Road, Ashton Gate.
CHELTENHAM.—Miss S. A. Millard, Westborough, Western Road.
DUBLIN.—S. S. McCurry, Esq., 3 Spencer Villas, Kingstown.
EDINBURGH.—Mrs. Porteous, 3, Priestfield Road.
GIBRALTAR.—Capt. C. H. Hill, King Edward VII. Soldiers' and Sailors' Institute, Gibraltar.
HARROGATE.—R. Thomson, Esq., 27, York Place, Harrogate.
HOVE.—Miss E. E. Shelbourne, 53, Hova Villas.
TANGIER.—Capt. Hill (address as for Gibraltar).
WESTCLIFF-ON-SEA.—E. H. Glenny, Esq., St. David's, Aldersbrook Road, Manor Park, E.
WEST KIRBY (Cheshire).—Miss M. Geddes, Huron Villa, Eaton Road, West Kirby.
WESTON-SUPER-MARE.—Miss F. Blake, Rockleaze, Atlantic Road.

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