

No. 50.—New Series.

June, 1909.

NORTH AFRICA

Containing Annual Report for 1908.

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

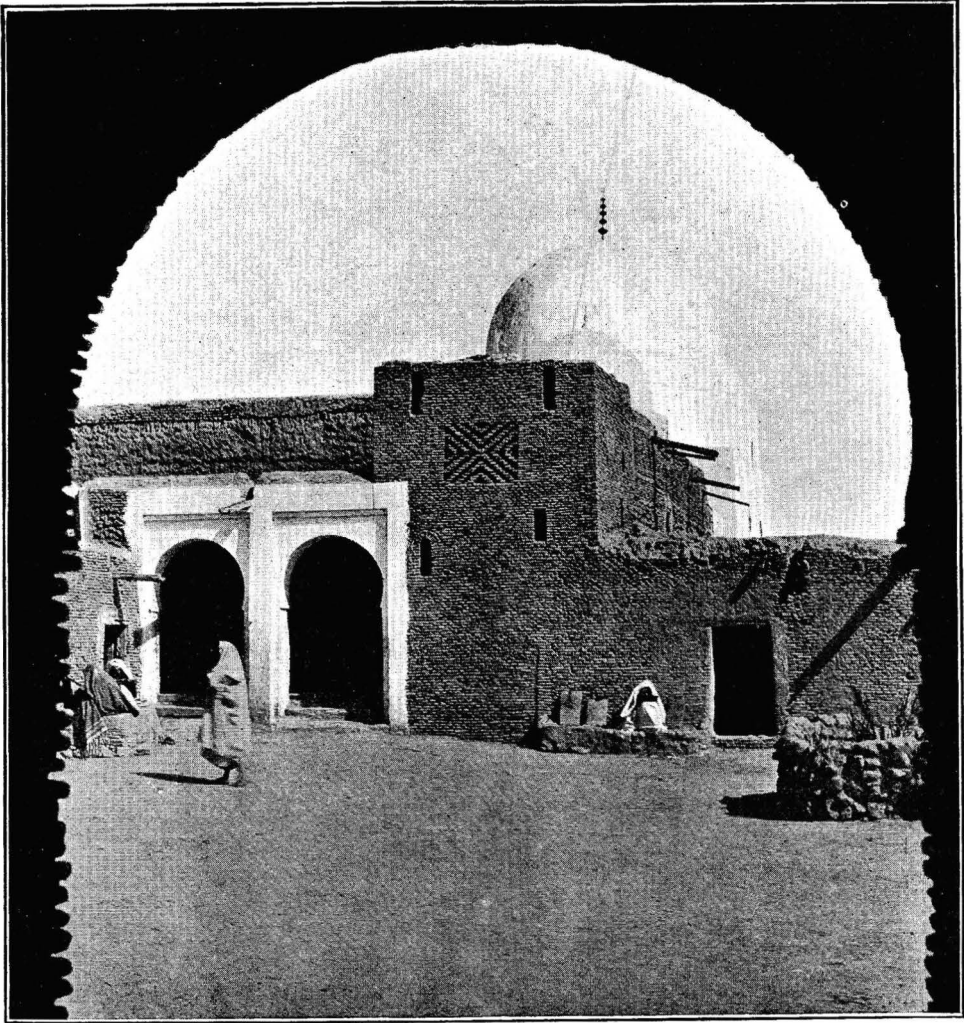


Photo by)

A Koranic School at Nefta, Southern Tunisia.

[Mr. A. V. Liley.

PRICE ONE PENNY.

Office of the North Africa Mission, 4, Highbury Crescent, London, N.

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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.

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]

Native Market at Jara, Gabes (Tunisia).

[Mr. A. V. Liley.

A Survey of the Year 1908.

"Thou crownest the year with Thy goodness; and Thy paths drop fatness. They drop upon the pastures of the wilderness."—Ps. lxxv. 11, 12.

GOD crowned the year 1908 with His goodness in regard to the North Africa Mission. Let us praise Him. The difficulties and perplexities encountered were specially great, so that some friends trembled lest the Mission might be disabled. Change, illness and even death were the portion of one and another of our fellow-labourers at home and abroad, as the pages of NORTH AFRICA have recorded. Yet the God of Jacob has been our Refuge, and the Mission has been graciously brought through, and the year crowned by His goodness.

God's paths are said to drop fatness, or as we sometimes sing: "Blessings abound where'er He reigns." How different this from the saying: "Where the Arab's horse sets its foot the grass never grows." The Gospel comes as a blessing, Mohammedanism as a blasting curse. The pastures of the wilderness become green and flourishing where the Lord visits them with His Gospel. North Africa is a spiritual wilderness and a moral desert; but where God's servants have gone with the Gospel small green spots are appearing amid its spiritual desolations. Little oases are appearing to relieve the eye and gladden the heart. Converts, like trees of the Lord's planting, are here and there to be found, their lives made fruitful by the water of the Word and the dews of God's Holy Spirit.

In this Report number, the Mission stations, like oases in the desert, are shown to our friends. Oh, that there were more of the desert reclaimed from its barrenness! A few years ago a plan was made for flooding parts of the Sahara so that it might become fruitful. We have a better plan than that, namely, to flood North Africa with the Gospel. We may not have made so much or so rapid progress as could be desired, but this Report will show that something has been done, and by God's grace and help more is to be done. The work is great and difficult, and we are weak and poor and ignorant. But it is God's work, and He is strong and rich and infinitely wise. He can work through very indifferent instruments, and sometimes takes a worm to thrash a mountain. So we go joyfully forward, knowing that He that is with us is greater than all that be against us.

The details of work in the various stations will be found in the body of the Report, but a few general remarks may be helpful.

The year 1908 will be memorable in history on account of the revolution in Turkey, for its influence will be felt not only there but over the whole Moslem world. It is for Mohammedanism very much what 1870 was for Romanism, the end of the temporal power. Mohammedans, like all the rest of mankind by nature, love darkness rather than light, and yield to the evil inclinations of their depraved minds; but beyond this, their religion throws over their sinfulness the professed sanction of God, thus pretending to make God the patron of their iniquity. Lastly, by their temporal and political power, they force men to a form of religion which sanctions and even enjoins iniquity. In this respect Mohammedanism resembles Popery. When the temporal power of either ceases, men are released from the fear of being punished by the Government if they abandon their old misbelief. The cessation of the temporal power of Rome was brought about from *without*, but strange to say, in Turkey it has come from a revolution *within*. During the last few weeks there has been an attempt to reassert this temporal power, but happily it has been unsuccessful.

But though the abandonment of temporal force in regard to Islam in the Turkish empire is an immense advance, Mohammedanism with its teaching and fanaticism still remains, just as Romanism does, and the missionary has to meet it by prayer and faith and a clear setting forth of the Gospel of God's grace. Even when men abandon the Moslem religion, they are still sinful men, inclined to follow their own sinful desires, just like any unconverted Englishman, and nothing short of Divine power can convince them of sin and lead them to repentance and faith in Christ for salvation. While, therefore, we rejoice in this great and wonderful change, we realise that we still have to deal with a mighty system of error and with men having fallen natures and loving evil.

When we think of some of the changes of the last few years we are greatly encouraged.

1st. The strong anti-English feeling in Algeria and Tunis has largely disappeared since the establishment of the *entente cordiale* between France and England. This makes the work in those two countries much less difficult.

2nd. The state of Morocco, though still disturbed, is greatly improved.

3rd. The Turkish Revolution has made work in Tripoli more simple and encouraging.

4th. The general attitude of Moslems has been modified and improved by these changes.

This being so, it is most desirable that the work should be maintained and

greatly extended. More suitable labourers are needed, both men and women, but especially men. Large means are also required to maintain existing work and widely extend it. The income of the Mission has been almost stationary for several years, at between £9,000 and £10,000. Why should it not be raised to £20,000, and the work and workers proportionately increased? God in His providence is clearing away difficulties that in the past have greatly retarded the work. May we not count on Him at such a time to move His servants to offer themselves and devote their substance to His service, so that the Gospel may be carried into these waiting lands?

Our Cash Statement calls for a few remarks. The year began with considerable concern about the need of increased financial help, and the Council were deeply exercised about the matter. Much prayer was offered to God for His help. Prayer was answered, and the year ended financially more satisfactorily than any year for some time past. At the close of 1908 arrears had been cleared up and the bank loan reduced to £250.

Our statement is of *receipts* and *expenses* for the year, but the fact that the Mission has been gradually acquiring property in the form of Mission-stations, etc., to the value of from £6,000 to £7,000, is not specially brought out. The bank loan, therefore, though undesirable, is a liability of less than one-twentieth part of the assets of the Mission.

The total receipts for the year were £9,514 16s. 7d., and with the balance on January 1, 1908, of £497 18s. 11d., made a total of £10,012 15s. 6d., or about £500 above the average of the last seven years. The payments of the year came to £9,287 11s. 1d., including £200 paid off the bank loan, and the balance in hand, mainly in designated funds, was increased by over £227. All this calls for thanksgiving. Since the year closed, funds have not come in quite so freely, and at the present time we are looking to God to send through His servants £1,000, or more. Money for personal allowances, for maintenance of the work, furloughs, itinerating, medical work, etc., is a constantly recurring need, but the Lord is not unmindful of us. We find it indeed good to depend on Him, but we are glad when others join us in prayer, so that when help comes they may join us in thanksgiving also.

Notes and Extracts.

HOME NOTES.

The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (June 3rd), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



A Prayer Meeting for the North Africa Mission is also held (D.V.) on the third Friday in every month, at "St. David's," Aldersbrook Road, Manor Park, E., from 3 to 4 p.m. Tea provided. Frequent trains run from Liverpool Street and Fenchurch Street to Manor Park. The next meeting will (D.V.) be on Friday, June 18th, at 3 p.m.

Arrivals.—Mr. and Mrs. A. V. Liley arrived in England from Tunis on May 12th, 1909, having travelled home on the *Dunottar Castle* with a party on a tour arranged by Dr. Lunn. Mr. Liley was asked to give talks and lectures on board, and had many opportunities of interesting the members of the party in missionary work.



Miss L. Read and Miss H. D. Day reached London on the 18th May, from Cherchell, after spending a few weeks in Italy by the kind invitation of friends there. Miss Day has been weakened by malaria, and sorely needs change and rest.

THE ANNUAL REPORT.

Algeria.

Missionary work has been continued at all the N. A. M. Stations in Algeria during 1908 with much cause for hopefulness. The encouraging change which took place in the aspect of the work at Constantine during 1907 has continued, and the report for last year is still more cheering. In November Miss Loveless removed from Tunis to join Miss Harnden in her growing work among women and girls at this station.

Among the Kabyles the door is more widely open than ever for the preaching of Christ. The Scriptures are being read by very many, and are bringing, as they always must bring, light to those who sit in darkness. There is still need of more workers among this intensely interesting people.

Again, during 1908, two converted Kabyles were baptised and joined the church at Djemaa Sahridj, and one of these has since been employed as a native mission-worker, giving great satisfaction.

At Cherchell it was found necessary towards the end of the year to have a larger building for the carpet industry, and since the year closed the school has been transferred to a large and airy workroom specially put up for the purpose.

Scripture translation has been continued. At Algiers Monsieur Cuendet has translated into the Kabyle language the books of Exodus, Leviticus, and Proverbs, and at Constantine Mr. Percy Smith has been working at the translation into colloquial Arabic of the Gospels of Luke and John, and the book of Acts.

During the year Miss A. Cox and Miss Bagster removed from Susa to Tebessa, with a view to permanent work at the latter place should this appear feasible. The warm welcome they received and the ready hearing for the Gospel which they have found have much encouraged them.

It was with great regret that the Council of the Mission received the resignations of Miss Emily Smith and Miss Welch of Algiers. But as they have transferred their services to the new American Methodist Episcopal Mission in that city, we are thankful that they are in no sense lost to the needy field of Algeria.

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. Average attendance, 15.
Sunday evening Gospel service. Average attendance, 25.
Sunday afternoon Bible-reading. Average attendance, 10.
Men's weekly class. Average attendance, 16.
Weekly class for blind and beggars. Average attendance, 10.
Thursday class for shepherd boys. Average attendance, 25-37. Number on roll, 44.
Classes for women.
Sunday class for boys. Average attendance, 60.
Classes for girls.
Training of converts.
Dispensary. Attendances, 4,000.
Visiting sick and others in their homes.
Industrial Home for native girls.
Itineration to Kabyle villages.

In 1908, two converts from Islam baptised.

Mr. Ross reports on his work as follows:—

"This last year has certainly been the best we have had since coming to this station. The Lord again gave us strength to carry on the most important branches of the work during the summer as well as in the winter

months, and this continuance of the meetings has resulted in a steady and satisfactory progress in numbers, and we believe in deepened spiritual life.

"A good number of evangelistic tours were again made, either in company with one of the native helpers or with another missionary. Gospels and tracts in three languages were distributed, and I cannot remember one occasion during the year when the message was not listened to with respectful attention by the large majority of the people. When itinerating we were greatly cheered on several occasions by the generous and unexpected liberality displayed by some of the Kabyles. Nor was this characteristic felt to be absent in any way amongst the church members; they frequently made us sharers with them in material things.

"Our Sunday morning collections also show an increase over all previous years.

"Early in the summer the Lord laid it very heavily on our hearts to commence a temperance campaign amongst the young men. A Gospel Temperance Society was started. Thirty-eight signed the pledge. Although most of them had commenced to drink wine or absinthe, only three or four have, I believe,

gone back; but it was not the signing so much as the education of the mind on the question which was our principal aim.

"What is of even more interest is that two converts were baptised and admitted to church membership, and other converts were led to take a stand at the time of the annual fast.

"Our helpers, Said, Si M—, and Belkassem, have been well occupied, and did a good amount of itinerating, and as usual have been much engaged in the classes and in medical work. They all show signs of growth in knowledge and in grace, and they have made their influence felt for Christ in this and other villages.

"On making a comparison with the report for 1907 it will be seen that a good increase has taken place in all the meetings.

"The attendance at the dispensary averaged 400 each month for ten months; we generally have two or three meetings in a morning."

Miss J. Cox and **Miss K. Smith** were absent from the station for the summer months, but otherwise carried on their important work among the native women and girls during the year. They too are greatly encouraged by marked progress in the various branches of their work.

The training of **Kabyle girls in native industries**, commenced in 1907, was continued, and at the end of the year more adequate accommodation was provided for its fuller development as a regular feature of the work at this station. By the acquisition of new premises for the medical and evangelistic work under Mr. Ross, the whole of the older mission house at Djemaa Sahridj was set free to be used as a **home and school for girls**, where the latter live and are taught daily both the Gospel and useful arts.

CONSTANTINE.

Opened 1886.

Missionaries—

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

Forms of Work Carried On—

Weekly lantern meeting for Moslems.
Weekly class for Moslem women.
Weekly class for Mos'em women. Average attendance, 10.
Weekly class for Moslem women. Average attendance, 12.
Weekly class for Moslem girls. Average attendance, 18.
Sunday class for Moslem girls. Average attendance, 14.



Photo by]

[Monsieur Brès.

The Converts Baptised at Djemaa Sahridj in May, 1908.

Weekly class for Jewish children.
Weekly class for French women.
Weekly class for Arab boys. Attendance, 12.
Weekly Bible reading for European men. Attendance, 7.
Weekly Gospel meeting for Europeans. Attendance, 20-25.
Sunday service for Europeans. Average attendance, 20.
Sunday Gospel meeting for Europeans.
Sunday meeting for European children. Average attendance, about 20.
Visiting Moslem, Jewish, and French men and women in their homes.
Receiving Moslems for private conversation.
Translation of the Scriptures into colloquial Arabic.
Visiting Moslems in shops, etc.

Mr. Lochhead and **Mr. Smith** write:—
"The year 1907 at Constantine was reported to be the most encouraging known in the history of the work here. The increased interest in the different meetings was maintained during 1908, and the assurance of the presence of God with us and the promise of coming blessing has been stronger than ever.
"The **French meetings** were kept up throughout the year. There are a number truly converted, who form the nucleus of the church. There are others, who may be termed adherents, who come regularly to the meetings, and like to come, but of whom we cannot affirm conversion.

"The **children** enjoy their **meeting** very

much, and their minds are being stored with Scripture texts. We have been with them through the Gospel-history, and are now reading the Acts of the Apostles. In the men's Bible-reading the Acts of the Apostles and the Epistle to the Romans have been studied."

The young man mentioned in last year's report, who fourteen years ago was a lad in Mr. Lochhead's class, "seems a sincere believer, but he is not strong enough yet to stand out as a Christian, although he speaks of the Gospel to others, and brings some with him to the meetings. . . . He has brought his brother-in-law who seems impressed. . . . The quondam Kadi still continues to come to enquire about Christian truth. . . . He understands that the question of the death of Christ is the question of questions. . . . He is now studying this matter, and we feel that God is dealing with him."

Mr. Smith writes of the **Scripture translation work**: "The committee of revision, consisting of workers from different parts of Algeria, met at Algiers in the spring, and the text of Luke was finally fixed for printing. It was written in native script, and lithographed; and the proofs were read and corrected during the summer. This Gospel is now in circulation, and appears to fulfil all expectations. For the first time the Gospel is in the hands of the common people in a form that all who know how to read a little can understand." This recently published Gospel in colloquial Arabic is proving of great value to the workers in their **visiting** from house to house, and in the country districts. They leave a copy wherever a disposition to read it is manifested.

Mr. Smith has also been working at the translation of John and Acts during 1908, besides touching Ephesians and a few of the Psalms.

Miss F. Guilletmet was absent for the latter part of the year on account of ill-health. Towards the end of the year **Miss E. Loveless** removed from Tunis to join **Miss Harnden** on her return from furlough in her **work among women and children**. Miss Harnden reports that there has been a steady attendance at the classes for women, and a decided increase in the case of the girls; but "with larger numbers there has also been evident a growing difficulty in the work and a feeling of conflict." She says that in visiting there are "plenty of open doors," the women welcoming the visits of the missionaries. Some few seem really responsive and interested in the Word.

Mrs. and Miss Lochhead carried on their **classes for Arab women and Arab and Jewish children** for the first three months of the year; then Miss Lochhead was obliged to leave on furlough. The state of her health has un-

fortunately necessitated her remaining on in Scotland up to the present time. Mrs. Lochhead, who was ill during the summer, was, however, able to take up her work again in the autumn. The classes were very encouraging, and some of the young Arab women showed a cheering interest in the teaching they received.

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, 71
Thursday class for Moslem boys. Average attendance, 50.
Thursday class for French Protestant children.
Crochet class for Moslem girls.
Saturday meeting for native women. 12 members.
Tuesday meeting for native women.
Fortnightly Bible-class 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.

Miss Read writes: "The work here has gone steadily on through the year, though we have felt a spirit of opposition among the people since a number of the young men attended a few meetings held in the *Temple* by the French pastor. But we thank God and take courage even over that. Opposition is more hopeful than indifference.

"The **Sunday** and **Thursday** classes for Moslem children show an average attendance of seventy-one girls and fifty boys."

The **Thursday** classes for **French Protestant children** have been continued, Miss Read taking the girls and **Miss Johnston** the boys.

A considerable number of those attending the **fortnightly meeting for French women** are Roman Catholics. Many of these have become members of the Scripture Union for daily Bible reading.

Owing to the fact that the **carpet industry** under the superintendence of **Miss Day** had again outgrown its borders, the carpet school was practically closed for the last two months of the year, until a new building could be put up. Up to that time the children employed there received a daily Scripture lesson, given alternately by Miss Day and **Miss Turner**. Since the year closed the new building has been opened, and the children have returned to their work.

A great deal of **visiting** has been done in the homes. Miss Turner says: "It is a cause for great encouragement to find the women so willing to listen to us and so apparently appreciative of our desire to help them in the right way." Occasionally there has

been the opportunity of carrying the Word to various farmhouses outside Cherchell.

The need of a married man to work at this station has been already mentioned in NORTH AFRICA.

ALGIERS.

Opened 1892.

Missionaries—

M. AND MME. E. CUENDET.
MR. AND MRS. A. SHOREY

Forms of Work Carried On—

Gospel meetings (twice weekly) for Kabyle men. Usual attendance, about 20.

Interviews with Kabyle students.

Meeting for Kabyle beggars. Attendance, 30-60.

Class (twice weekly) for Kabyle shoeblacks and porter-boys. 150 names on book. Average attendance, 20-35.

Weekly class for French boys. 36 names on book. Average attendance, about 20.

Weekly class for poorer French boys.

Weekly sewing class for poorer French girls. Average attendance, 5-8.

Itinerating in Kabylia.

Visiting cafés and native homes.

Translation of Scriptures into Kabyle.

The **Gospel meetings** for men and lads, held twice a week by **M. Cuendet** and **Mr. Shorey**, maintain an average attendance of about twenty. Of these the majority are Kabyles passing through Algiers in search of work.

The meeting for **Kabyle beggars**, many of whom are blind, numbers from thirty to sixty. The interest shown by these poor creatures is encouraging, and several of them appear to be true believers in the Lord Jesus Christ.

The attendance at the **classes for Kabyle shoeblacks and porter-boys** has slightly increased.

In connection with **Mr. Shorey's class for French boys** a lending library has been formed, and is much appreciated by the boys and their parents.

A **class** is conducted once a week in French by **Mr. and Mrs. Shorey** for **European and Jewish** boys and girls. Though the attendance is rather irregular, there has been an encouraging improvement in the behaviour of the children.

The important work of **translating the Scriptures** into the Kabyle tongue has gone steadily forward. **M. Cuendet** reports: "I have finished the translation of the book of Exodus, and prepared its manuscript for the press, as well as the manuscript of the book of Proverbs; and I have also translated the book of Leviticus." He goes on to say: "During the summer it was an encouragement to me to meet at T— O— with a young man to whom I had given a copy of the Gospel in Algiers, a year or two ago. Having read it, he found it so good that he went to the Bible dépôt and bought the whole New Testament. He showed it to another Kabyle, and together they said: 'This is just

what we need in our country.' After having read the Gospel for themselves, they began to go from one village to another to read it to the men. This is the beginning of a movement in favour of Christianity which may become very important."

Mr. Shorey visits the native cafés and distributes tracts and Gospel portions in Kabyle, French, and Arabic to those who can read.

With regard to the **itinerating** work **Mr. Shorey** writes: "With **M. Mayor** and **Mr. Ross** I made one tour in Kabylia during the spring. An account of this tour has already appeared in NORTH AFRICA. . . . During the summer I visited about a dozen French villages, distributing tracts from house to house. I also had several opportunities, both *en route* and in some of the villages, of speaking to groups of Kabyles about the way of salvation."

M. Cuendet had a most interesting time when itinerating amongst the Kabyle villages; an account of this journey was published in the issue of NORTH AFRICA for August last.

Mme. Cuendet seconded her husband's efforts in the different branches of his work, but was somewhat hindered by serious ill-health during part of the year.

TEBESSA.

Opened 1908.

Missionaries—

MISS A. COX.
MISS N. BAGSTER.

Forms of Work Carried On—

Classes for Arab boys and girls.

Visiting houses and tents.

Reading the Scriptures with Moslem men.

Tract distribution.

Work amongst French children and adults.

Miss A. Cox reports on the work which she and **Miss Bagster** have commenced at this new station as follows:—

"In a very marked way God has set His seal on the opening up of work here.

"The kindly welcome given us by Arabs and French on our arrival has been succeeded by an organised work. **Classes** for Arab boys and girls, **visits** to houses and tents, **regular readings** with the men, **tract and book distribution**, with **work in French for children and adults** is the weekly programme. The people come *and come* to this little house, and last month over 640 souls heard the Gospel within its walls.

"The mission room has already proved too small, and we are arranging a rough wood-house and stable in the courtyard as a meeting- and class-room. The Lord has sent us added help in the person of a dear Persian lady who came to us three months ago. She is supported by the friends of the Chexbres Convention."

Morocco.

During 1908 the political troubles, which had so hindered missionary effort in the preceding year, ceased to a considerable extent.

The new Sultan Moolai Hafid became generally recognised as ruler of Morocco, both by his own people and by the Powers, and was thus firmly established on the throne. He is an older man and a stronger personality than the late sultan, Abd-el-Aziz. The *Times* Own Correspondent at Fez has described him as a man of large and independent ideas, with a leaning towards democracy, and as open-minded and free from fanaticism. He appears to be favourably inclined towards Europeans, and willing to allow Christian missionaries freedom to pursue their work.

The country having become so much quieter, two N.A.M. workers returned to Fez at the end of the year. They found things quite settled, both *en route* (where they observed distinct signs of renewed prosperity) and at the capital, which they reached in safety after an easy journey. Thus God graciously answered prayer. It was also matter for much praise that the work at Casablanca, so suddenly stopped by the bombardment of that town in 1907, was re-started vigorously in June, 1908, and with very evident signs of God's working with His servants.

At the other stations in Morocco, the work went on steadily throughout the year; but a great loss befell the Mission at Tangier in December, when Miss Georgine Smith, who had taken her late sister's place in the Tulloch Memorial Hospital, was called home after a few days' illness. A few weeks later at Laraish, Mr. H. Nott died (January, 1909) almost as suddenly. To their fellow-labourers it seems that these workers could ill be spared, and their loss is very keenly felt. The number of our missionaries in Morocco, especially of *men*, shows a sad decrease of late years, while, in spite of all the disturbances that have taken place, there are abundant openings for work.

It was with great pleasure that the Council of the Mission re-accepted for service in Morocco, as an honorary worker, Miss I. L. Reed, who had formerly worked with Miss Herdman at Fez. She took up work at Tangier in October in connection with the Tulloch Memorial Hospital.

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 I. L. REED.

Spanish Work.

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

Forms of Work Carried On—

Tulloch Mem. Hospital for Moslem men. In-patients, 132; Attendance at Dispensary, 3,324; new cases, 1,648; operations, 58.
Hospital for Moslem women. In-patients, 16; Attendances at Dispensary 4,200.
Weekly class for Moslem girls. Usual attendance, 50.
Weekly sewing class for Moslem girls. Usual attendance, 40-60.
Weekly sewing class for Moslem girls. Usual attendance, 30-35.
Weekly sewing class for Moslem women. Usual attendance, 40-50.
Weekly sewing class for Moslem women. Usual attendance, 12-15.
Daily class for Moslem children. Usual attendance, 23.
English Sunday services. Average attendance, 28.
Interviews with Moorish visitors.

Training native girls.

Visiting Moslem women in their homes.

Service for converts. Attendance, 10-20.

Spanish Work.

Sunday and Thursday Gospel meetings. Attendance, 35-40.

Sunday class for women and girls.

Sunday-school. Average attendance, 30-40.

Day-school. Average attendance, 46.

Women's sewing class. Twenty names on book.

Tract distribution.

Visiting in Spanish homes.

Dr. Wilson sends the following report of the work at the **Tulloch Memorial Hospital**:

"During 1908 our work has gone on quietly and steadily. Though we have had times of depression and disappointment, we have also had much to encourage us and hearten us on. The close of the year was saddened by the sudden death of **Miss Georgine Smith**. She was so earnest and whole-hearted in her work, and so indefatigable! It is well with her, but her home-going has left a sad blank in the hospital. In October we had a welcome addition to our staff in the person of **Miss Reed**.

"Our methods of work in the dispensary and hospital have been the same as in former years.

"**Dispensary Work.**—Cliniques have been



Photo by]

[Mr. A. V. Liley.

Travelling in the Desert. The man rides, the woman walks.

held on Mondays, Wednesdays, Thursdays, and Saturdays. Tuesdays and Fridays have been reserved more for operations and special cases.

"The total number of consultations is rather less than for 1907. This is accounted for by the fact that last year we had a large weekly clinique for Jews. This year this part of the work has been handed over to Dr. Goldstein of the Mildmay Mission.

"On clinique mornings a Gospel address or talk is given to the patients. Miss Reed, since her arrival in November, has made this her special work. Mr. Steven of the Bible Society also comes across one morning in the week and gives a short address. The patients as a rule listen most attentively, and are interested in the Gospel readings; and the few who are themselves able to read are usually eager to get Gospels to take away with them to their homes.

"It is our great desire that the Moors should come in greater numbers to the dispensary and hospital. I have felt greatly the want of a brother missionary to be with me in the work, and this need is still un-supplied.

"**Hospital Work.**—In the hospital during 1908 we have had 132 in-patients, with an average stay of fifteen days in hospital."

Fifty-eight operations were performed,

and twenty-one dental cases attended to.

"Those of the hospital patients who are able to move about come down to the out-patient service on clinique mornings. Every evening prayers are conducted in the wards by the different workers in turn.

"As to results, who can tell? The seed has been sown. Many have heard the Word gladly. What the harvest is or will be God alone knows.

"**English Services.**—As in former years, there has been an English service conducted every Sunday morning in Hope House. Occasionally in the summer months, when the English Church in the town has been closed, the congregation has numbered over forty. The average attendance throughout the year was twenty-eight.

"I would like to take this opportunity of again thanking the many friends who have helped our work in various ways."

In the work of the Tulloch Memorial Hospital, Dr. Wilson has been faithfully helped by **Mrs. Wilson**, who is herself a trained nurse, and devotedly cared for the late Miss Georgine Smith during the illness that ended in her death last December, and thus deprived the Hospital staff of its capable young nurse. Towards the end of the year valuable help was given by Miss I. L. Reed also.

WOMEN'S HOSPITAL, TANGIER.

Miss Breeze reports on the medical work amongst women :

"Work was carried on as usual as far as possible for ten months of the year. For two months we closed during the preparations for the fast, the fast itself, and the subsequent feasting.

"Out-patients were seen three times weekly, and the total number of visits by people able to comprehend was 4,200. This does not fully represent all the work and expenditure, as babies are not included, nor country women who come and ask for ointment for five children all ill like themselves, and all in one house.

"Sometimes the people seem very attentive to the address, and say, 'Thank you,' at the close; but they dare not show too much interest, as it calls down a storm of abuse from the other women afterwards.

"In the dispensary Miss Denison of Fez gave great help; she also addressed the patients. Miss de la Camp also kindly helped during the short time she was in Tangier.

"Of in-patients we had sixteen during the year. As only £10 is given towards the support of one bed, we naturally cannot do much. The patients are chiefly cases with chronic sores, neglected for years, who need care for a long time and good food before they begin to improve. I had the kind help of Mrs. Simpson for operations once or twice till she went to Casablanca."

"Miss Marston has visited in the homes of the people, and some seem really glad to see her.

"God knows hearts, and doubtless... we shall find a number gathered out from these people when the time of His appearing comes; but many are afraid to show any interest because of the consequences, which might be very serious, for the Mohammedan religion is entwined in every fibre of their daily life. We would ask much prayer that any who have been touched and believe in their hearts may be made bold, and that their number may be increased.

"We would also gratefully thank all kind donors of money and of bottles."

Mrs. Roberts reports on her work as follows:—

"The classes for women and children have gone on throughout the year, and the numbers have not only kept up, but increased. There are four afternoon classes.

"In looking over my registers I find I began my classes with three women in 1900, and in 1901 I started a girls' class, with ten or twelve. Since then 269 women and 614 girls have sat for longer or shorter periods in the class-room under the sound of the Gospel, and many of the earlier members are still with me.

"I still have a few Moorish girls living in the house; they are getting on nicely, learning to read, write, sew, etc. You will remember that in July last I invited my neighbour's children to join these little girls in their lessons, and started with seven or eight. Now twenty-three are coming pretty regularly every morning except Sunday. There are five boys who do not seem at all to mind coming to a young ladies' seminary.

"The service for converts is still continued, and of late those who are interested have been encouraged to attend as well as those who have professed. The numbers vary from ten to twenty."

Miss Jay, who was absent on furlough during the second half of 1908, reports as follows:—

"We have specially to thank God this year that the whole country, including Tangier and the neighbourhood, is so much more settled than when the last report was written. Moolai Hafid, the new Sultan, seems firmly established on the throne, and the people are quieter than they have been for years.

"The girls' class on Tuesdays keeps very full, about fifty being usually present. It might be enlarged to almost any extent if one could manage more children satisfactorily, but I find fifty is my limit.

"During all the early part of the year I visited the patients in the hospital and the people in their homes as often as time permitted. The poverty amongst them still continues very great, and I should like again specially to thank friends at home who have sent help for them, both in money and clothing. The people give us a warm welcome to their homes, and in most cases listen attentively to the Gospel.

"I have also been able to make friends amongst some of the rich Moorish ladies, but find them much more difficult to preach Christ to than are the poor.

"The blind *fokih* and his son have continued to come regularly on Saturdays, and old Rahamah on Sundays for Bible reading and teaching. There have also been a great many other Moorish visitors, to most of whom books have been given. Some of these were cases of great interest, the men having travelled long distances to ask for copies of the New Testament."

SPANISH WORK.

Miss Brown, who has carried on the Spanish work with the kind help of Mr. and Mrs. Blanco, Miss Ward, and other friends, reports as follows:—

"In looking through my diary I find all the days have been very full. The work has gone on steadily throughout the year.

"In July several of our Spanish people

emigrated to America, which rather thinned the numbers attending the meetings.

"In August, **six new members** were admitted into the Church, three men and three women.

"During the winter months I have had a **lantern service**, with slides on the 'Pilgrim's Progress,' which the people have much enjoyed, especially the members. The average attendances at the **Sunday and Thursday meetings** have been from thirty-five to forty.

"On Sunday afternoons I held an informal **class** in my home for **women and girls** who are unable to get to our evening meetings.

"I am feeling most encouraged with the **Sunday-school** children. The eagerness which they have shown in learning portions of the Scriptures and committing hymns to memory is very inspiring, and there are a good number of bright, intelligent Jewish children amongst their number. I am very hopeful about some of them.

"My **women's sewing class** varies very much as regards numbers. The women come when they are able, when they are not out at work. There are twenty names on the register.

"In **visiting** I have met with one or two very interesting cases, who have been most eager to listen to the Word of God, and have asked for the New Testament. One woman who had a Testament told me that all the neighbours came to borrow it by turns.

"I have again this year **distributed** hundreds of **tracts** and portions of the **Scriptures**, kindly supplied by Mr. Smith and Mr. Grant, of Los Angeles, California. God has blessed these silent messengers to the salvation of souls. One of the members recently received into the Church was first interested in the Gospel through reading 'Las Buenas Nuevas.'

"Please continue to pray that God may bless His own Word, that the Holy Spirit may cause it to take root in the hearts of the people, spring up and bear fruit to the honour and glory of His holy name."

[Mr. Moore arrived in Tangier in April, 1909, to take up work among Spaniards in connection with the N.A.M.]

FEZ.

Opened 1888.

Missionaries—

MISS M. MELLETT.
MISS S. DENISON.
MISS L. GREATHEAD.
MISS I. DE LA CAMP.

In the summer of 1907 the missionaries stationed at Fez were obliged to leave that city for the coast, owing to the disturbed state of Moroccan affairs. It was only at the close of 1908 that Miss Greathead and Miss de la Camp were able to return. They received a

warm welcome from the natives, and were soon fully occupied with the work. Miss Mellett and Miss Denison did not return from furlough until after the new year (1909), and Mr. and Mrs. Simpson are still detained at Casablanca until other workers can be sent to take over the important work they have been enabled to recommence there. Thus there are no reports from Fez for the year 1908, although the 'brave native Christian colporteurs were able to continue their work in that city, and at Mogador, and in the Sus country as well as in other parts of Morocco, and met with much encouragement and willingness to listen on the part of the natives. They sold a large number of Scriptures, one man alone reporting the sale of over 300 portions. These native workers are thus paving the way for the European missionary, who is as yet somewhat restricted in his movements in this land of unrest.

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, 1,569; women, 3,857.

Two weekly classes for Moslem women.

Visiting in Moorish homes.

Spanish Work.

Sunday Gospel service.

Weekly prayer-meeting.

Miss Bolton reports on the work at Tetuan:—

"In January, 1908, we decided to give up the annexe to our **dispensary**, and try to accommodate men and women patients in the one house. The work was made more difficult, as a high steep staircase had to be dealt with many times in a morning; but as greater numbers have come to us we do not regret the retrenchment.

"During the year we had 5,426 patients, of whom 1,569 were men. These numbers show a total increase of 216 upon 1907, but 469 more men attended than in the previous year.

"Miss Hubbard left on furlough in March, and Miss Greathead of Fez kindly came to our help; she was able to stay with us until November.

"At the beginning of the year we recommenced **Spanish work** by holding an **evangelistic meeting** on Sunday evenings, and a **week-day prayer-meeting**. Some gathered about us who, we felt, were trying to keep in with the Roman Catholics whilst coming to us. Much prayer was made that this work might be lifted on to a higher level, and since

Dr.

GENERAL CASH ACCOUNT

	GENERAL FUND.	DESIGNATED FUND.	Total
	£ s. d.	£ s. d.	£ s.
TO BALANCES in Hand, Jan. 1st, 1908.			
For General Purposes	16 6 0		
For Medical Missions		92 9 9	
For Other Designated Objects		389 3 2	497 11 1
	16 6 0	481 12 11	497 0 0
TO RECEIPTS.			
FOR GENERAL PURPOSES.			
Donations	5,587 10 2		
Publications (including Sales of "NORTH AFRICA")	74 15 10		
Sundry Receipts	9 1 7		
TOTAL AS PER "NORTH AFRICA"			5,671 7 9
FOR DESIGNATED OBJECTS.			
SPECIALLY SUPPORTED MISSIONARIES			
Donations		1,392 7 3	
Sundry Receipts		35 0 0	
MEDICAL MISSIONS			
Donations		958 0 7	
Patients' Fees		62 13 4	
Interest on £500 invested (see footnote *)		22 10 0	
VARIOUS DESIGNATED OBJECTS			
Donations		956 3 2	
Sundry Receipts		312 12 8	
School Fees		104 2 0	
TOTAL AS PER "NORTH AFRICA"			3,843 9 9

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

£5,687 13 7 £4,325 1 11 £10,012 4 8

We have examined the above Account with the Books and Vouchers at
L. Finsbury Circus, London, E.C., 17th May, 1909.

Mission.

January 1st to December 31st, 1908.

Cr.

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

PERSONAL ALLOWANCES, RENT, Etc.	GENERAL FUND.		DESIGNATED FUND.		TOTAL.
	£	s. d.	£	s. d.	
By Missionaries' Personal Allowances	2,144	6 1	1,317	5 1	
" Missionaries' Rent and House Expense (apportioned)	608	9 6	127	0 10	
" Native Helpers engaged in direct Missionary Work	208	4 9	382	3 5	
" European Helpers engaged in direct Missionary Work	64	15 10			4,852 5 6
COLLATERAL EXPENSES.					
By Rent, and Station Expenses (apportioned)	301	12 4	63	10 6	
" Buildings at Shebin-el-Kom and Djemaa Sahridj			257	8 6	
" Travelling, Furloughs, Freights and Passages	226	19 9	114	6 11	
" Industrial Mission Work			363	4 11	
" General Expenses	64	4 6	163	15 0	1,585 2 5
MEDICAL MISSIONS.					
By Part Personal Allowances of Missionaries in Medical Mission Work			263	4 0	
" Rent, Repairs and Furniture	46	0 0	139	0 3	
" Drugs and Instruments	9	1 9	218	1 1	
" Food, Firing and Lighting			95	0 2	
" General Expenses			103	5 4	873 12 7
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK	3,673	14 6	3,607	6 0	7,281 0 6

HOME EXPENDITURE.

PUBLICATIONS.					
By Printing "NORTH AFRICA," and Electros	347	0 11			
" Postage and Carriage of "NORTH AFRICA"	93	15 1			
" Salaries	51	0 0			
" Other Printing and Sundries	8	18 7			500 14 7
MEETINGS AND CONFERENCES.					
By Salaries	78	0 0			
" Travelling	32	5 1			
" Rent and Hire of Halls	31	15 6			
" Sundries, including Printing, Advertising, etc.	45	6 0			187 6 7

OFFICE.

By Rent, Rates, Taxes, Insurance, etc., at 4, Highbury Crescent, N.	159	7 11			
" Salaries and Wages	700	15 6	55	9 10	
" Postages, Telephone, and Bank Charges	73	9 0			
" Sundries, including Printing, Stationery, Travelling, etc.	64	14 5	22	13 9	1,076 10 5

OTHER EXPENDITURE.

By Payment of Interest to Men's Hospital	22	10 0			
" Payment of Interest on Loan from Bank	19	9 0			41 19 0
TOTAL EXPENDITURE FOR THE YEAR	5,402	1 6	3,685	9 7	9,087 11 1
By Part Repayment of Loan from Bank	198	0 0	2	0 0	200 0 0

BALANCES IN HAND, December 31st, 1908.

For General Purposes--Bank Loan	£250	0 0			
Less Overdrawn	162	7 11			
			87	12 1	
For Medical Missions			237	13 1	725 4 5
" Various other Designated Objects			399	19 3	
			£5,687	13 7	£4,325
					1 11
					£10,012 15 6

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

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

then there has been considerable movement. Some have been quickened and drawn nearer, and others have been made manifest that they are not of us.

"**Morning prayers** in Arabic for the Moorish members of our household formed one of the brightest parts of our work. Four adults and two children were usually present."

Miss Knight continued her work until June, when she left for furlough in England.

Miss Woodell, who went out to Morocco in January, 1907, reports on her first complete year's work in Tetuan: "I have been helping in the dispensary for some time, my chief work being the 'dressing' cases. I fitted up a small room for this special work, and quite a large number came to have their wounds dressed.

"Then I took up some **sick visiting**. Some of the cases I visited daily for several weeks, taking their medicines to them, and talking with them, and sometimes they would ask me to read to them. Some of them seemed very interested, and when I was leaving would invite me to come again."

Miss Woodell tells of an encouraging case—a woman who, when spoken to of salvation through Christ, said she had heard words like that before. On enquiry it turned out that she had been a patient in the Tulloch Memorial Hospital at Tangier in Dr. Churcher's time. She still remembered some of the Gospel stories and hymns.

CASABLANCA.

Opened 1890.

Missionaries—

MR. AND MRS. O. E. SIMPSON.

Forms of Work Carried On—

Dispensary for Moors and Jews. Patients attending during six months, 3,263.

Interviews with Moslem and Jewish men.

Visiting women in their homes. Visits paid during six months, 100.

During the first six months of 1908 the station at Casablanca remained closed (as a result of the troubles of 1907), but at the end of June Mr. and Mrs. Simpson were able to re-open the work there, and they have been much encouraged by the large numbers, especially of women, who have come to receive medical help and hear the Gospel. Mr. and Mrs. Simpson spent the early half of 1908 at Tangier, where they gave much valued help while waiting for their way to be made plain, and they had the joy, as they believe, of leading some to the Saviour.

Mr. Simpson writes: "Our work here since the last week of June has given us much cause for thankfulness. The attention paid to the preaching has been wonderful for Moslems.

"The **men's medical mission** has never

been large, but the attention has always been good. The largest number of men in one morning would be twenty, but the average would be much below that figure. Some have taken portions of God's Word, and we hear are reading them in their homes.

"The Moor, Si M., for whom we have long prayed, has confessed the Lord Jesus, and seems to have found that rest of heart which is the evidence of true faith in Him.

"The young 'liberal' Jew, who comes for reading in English, listens freely to what we say about Christ, and tells us he likes to come and talk with us."

Mrs. Simpson writes: "Our friends have heard some details of the wondrous answers to their prayers received in this place, but perhaps hardly realise the altered circumstances and changed conditions for N.A.M. work since the bombardment by the French last year. A French doctor, living at two minutes' distance from our own door, now sees either Moors or Jews almost daily, free of charge, and of course without any necessity for their first listening to the story of the Cross of Christ." There are besides several other ordinary practitioners in the town, and two doctors who treat the poorest patients without any fee. Mrs. Simpson continues: "This is merely mentioned to show how truly God has answered prayer in preparing the hearts of rich and poor alike to come and sit through an oftentimes lengthened presentation of a crucified, risen and exalted Christ.

"The Spanish woman saved three months ago and the Moor on Christmas Eve are equally answers to prayer. We take them as an earnest of what God can and will do. . . . We ask your continued prayers that you may reap with us some more from amongst those who are already deeply interested in Gospel truth, but still without Christ."

LARASH.

Opened 1899.

Missionaries—

MRS. H. NOTT.

MISS S. JENNINGS.

MISS K. ALDRIDGE.

Forms of Work Carried On—

Refuge for Moslem men. Attendance, 408 monthly; 30-40 at weekly lantern service.

Dispensary for simple cases. Total attendances, 1,300.

Weekly class for young Jews.

Lantern services for Jews.

Sunday Bible class for women. Attendance, 8-12.

Class twice weekly for beggar boys. Attendance, 8-22.

Four visits paid to sub-station, Arzila.

Visiting in shops and native homes.

The work at Laraish suffered a severe loss just after the close of 1908 by the home-call of **Mr. H. Nott**. He had carried on his work as usual throughout the year and until within a few days of his death. **Mrs. Nott**

has sent the details of attendances given above which show how large a number were being reached at this small station. She writes:—

“The **Refuge** was open every night, and a **lantern service** was held fortnightly, to which many from the neighbourhood came. My husband also **visited the shops**, and had many coming to the house.

“A **class for young Jews** was held on Saturday afternoons, and on several occasions a **lantern service for Jews** was held in our courtyard on Saturday evenings.

“The attendance and attention at my **boys' class** has been good, and quite a number of big lads have been coming this year.”

Miss Jennings writes of her work during 1908:—

“My mission work in Laraisch varies little. Receiving and aiding the needy poor who daily come to me in all their woes and wants employs six days of the week.

“On Sundays I have my **Bible-class** of from eight to twelve poor women, mostly widows, whom I have known for long, and who look to me to sympathise in all their varied troubles.

“I should like to start classes for boys and

girls, but the frequent breaks caused by my visits to my **sub-station, Arzila**, make this impossible.”

Miss Jennings paid four **visits to Arzila**; on two occasions alone, and on two accompanied by a Spanish-speaking missionary from Tangier. She goes on to say: “A regular companion, to relieve me of missionary work among the Jewish community at Arzila who speak Spanish, would enable me to reside in my own missionary cottage during my stay there, and also to undertake work in the neighbouring villages. My **Sunday Bible-class** numbers from fourteen to eighteen women, Jewish and Moslem.

“‘Thanking God’ for continuing to entrust me with service for Him in these two coast towns, and ‘taking courage’ as I recall all His forbearing love and faithfulness to me, I still hold on, preaching Christ to these dark and ignorant Moslem women.”

During the early part of the year **Miss Aldridge** was obliged to confine her efforts to **visiting in the homes**, as she was unable to find a house suitable for receiving dispensary patients. After a short furlough, she returned in October, and in November settled in her present home, and took up again her usual round of work.

The Regency of Tunis.

In this intensely interesting region our missionaries bravely and diligently laboured on during another year, and by no means without solid encouragement. In the city of Tunis itself there is a movement, though on a much smaller scale, akin to that of the Young Turkish Party in Constantinople, and the “Young Tunisians” are making their influence felt. Several of them are in touch with the N. A. M. missionaries and friendly to them, while some have been reading Christian literature. They do not show the same fanatical opposition to the Gospel as do the orthodox Moslems, but they are sceptically inclined, and equally need to be deeply convinced of sin by God’s mighty Spirit, and born again out of their death of sin.

At his southern station of Sfax, Dr. Churcher was able to continue his important medical mission, with the aid of a local chemist, without further opposition. The number of patients was as large as he and Mrs. Churcher could well cope with.

Some changes of location of workers occurred during the year. The Misses A. Cox and Bagster removed to Tebessa in Algeria, Mr. and Mrs. Cooksey were away part of the year for needed furlough, and then remained at home at the Council’s wish for deputation work. In the autumn Mr. and Mrs. Webb were transferred from Sfax to Susa, and kept the work going there during the necessary absence of Mr. and Mrs. Cooksey.

To the great regret of the Council **Miss Hammon** and **Miss Grissell** left the staff of the N. A. M., **Miss Hammon** joining the new American Methodist Episcopal Mission in Tunis, while **Miss Grissell** continued her work as before, though not attached to any society. It was hoped that through American influence the school for girls, which had been **Miss Hammon’s** special care and which was closed a few years ago, might be reopened; this, unfortunately, has not been possible so far. The opposition of the authorities to Protestant school-work among Moslems in Tunis is still strong.

TUNIS.

Opened 1885.

Missionaries—

MR. AND MRS. A. V. LILEY.

MISS E. LOVELESS.

MISS H. M. M. TAPP.

Italian Work.

MISS A. M. CASE.

MISS L. E. ROBERTS.

MISS BENZAKINE.

Forms of Work Carried On—

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

Meetings for Moslems at the Book depôt.

Class for Moslem porter-boys.

Interviews with Moslem students and others.

Teaching native converts.

Special Ramadan meetings for Moslem men.

Itinerating to Arab encampments.

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.

Sunday-school.

Visiting in Italian homes.

Y.W.C.A. work.

Mr. Liley reports: "The work has consisted of meetings at the Bible depôt, special meetings during Ramadhan, receiving visitors at the Bible depôt and at the house, classes for Arab porter-boys, itinerating among Bedouin camps, and work among English seamen.

"Sidi Beddai, our Bible depôt keeper, has faithfully stood by us, and has done his part well. He is a great Bible student, and is ever ready to give a 'reason of the hope' that is in him.

"The Ramadhan meetings were particularly encouraging. The people read the texts thrown on the screen, and listened to the preaching of the Gospel as they would not have done formerly. Looking back, one can remember a time when such special efforts were almost a source of danger from the stone-throwing of the mob at the door, and the elements of unrest and disturbance within. But now, lady missionaries can take part, and even when special allusion is made to the Cross and Atonement of the Lord Jesus (which a Moslem usually resents), there is no particular outburst of fanaticism. Of course there have been individual disturbers who have tried to argue or ask questions; but these have been silenced by an invitation to our houses.

"The weekly class for Arab porter-boys has become a pleasure instead of a task, because the boys themselves seem now to take a delight in the hymns learned and the texts repeated; while the Gospel story and its application is finding a place in the hearts of

these rough native lads, and will, we believe, produce fruit unto life eternal.

"It has been a pleasant part of my work to visit every English-speaking crew that has come into this port. Through the kindness of friends who supplied them, I was able to give away a number of New Testaments, and the way the men took them showed how much they were appreciated."

Miss Loveless received great encouragement in her visiting, and mentions in her report several interesting cases. She tells us:—

"While visiting in a certain house I met a sister of the woman I had come to see. She was quite distraught with grief, for she had just been divorced, and had had to leave her seven children, and, 'I am alone in the world,' she said. Then with tears and much earnestness she turned to me, 'If you know God, I beg of you to pray that He will give me back my children.' On my calling a little later with some medicine, I found that God had indeed begun to answer prayer. An arrangement had been made for her to have her youngest child. Some time after this I heard she had returned to her husband's house, and had her children round her once more. This answer to prayer made a great impression on both women.

"In another house where I was teaching embroidery to four girls, I began to notice that on some pretext or other the girls were sent out of the room when the 'Book' was read. I felt I must speak out plainly about this, and say that I could not continue teaching them unless the girls were allowed to listen to the Gospel. After much prayer I went sadly to the house feeling it might be my last visit, but my little faith was rebuked to find the mother, not only permitting the girls to stay to the reading, but telling me of another household, friends of theirs, who wished me to visit them."

Miss Loveless left Tunis in November to join Miss Harnden at Constantine where she is now working.

ITALIAN WORK.

Miss Case writes of this branch of the work:—

"On three occasions we have had the joy of baptising men and women who had given evidence of a true change in heart and life.

"One of these has grown very rapidly, and has helped us very much in the work; he is beloved and respected by all. Unfortunately he is in debt through long want of employment. If only he were free from that, he would make an excellent worker. All the members of his large family attend our meetings.

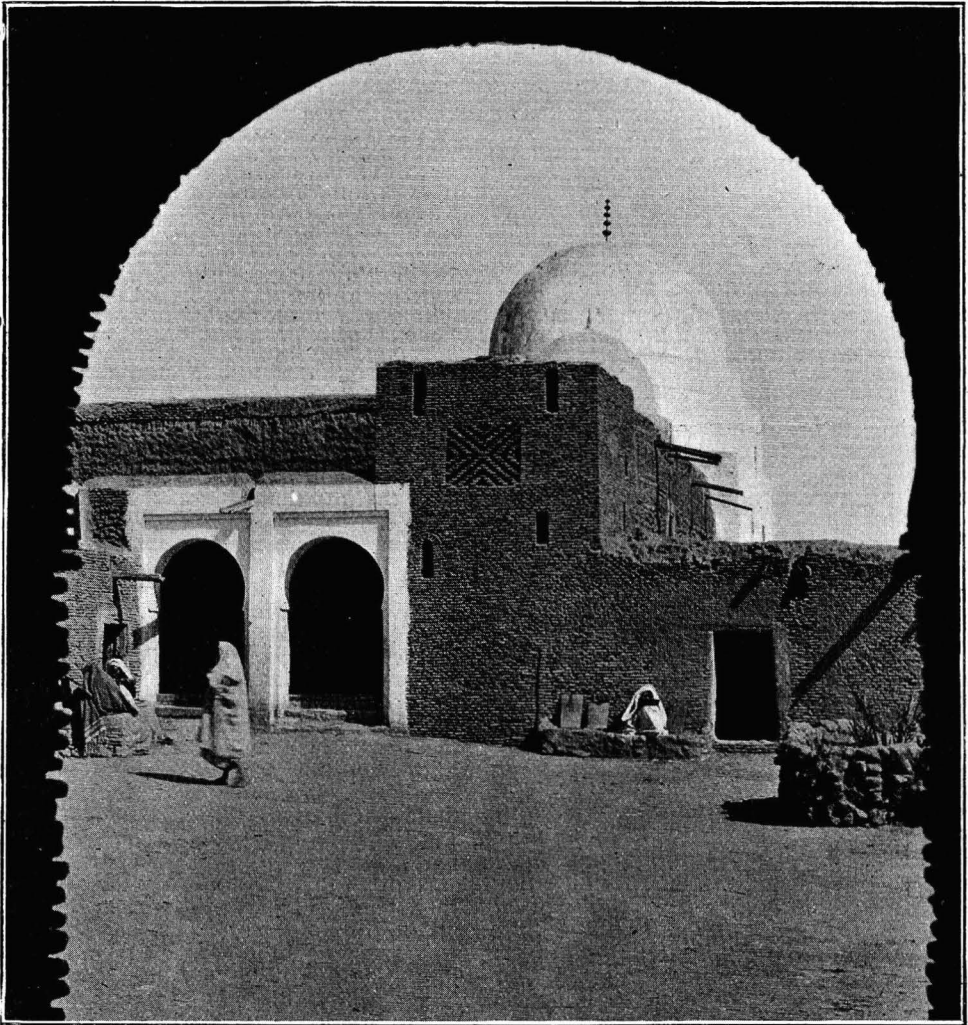


Photo by] **A Koranic School and Saint's Tomb at Nefta, Southern Tunisia.** [Mr. A. V. Liley.

"Our little **branch** of the **Y.W.C.A.** is now two years old. It has grown, and the room in which we meet is too small for us. Since the arrival of Miss Benzakine in October the premises have been used for a class for Jewish girls, and also for a small French class. It was there that dear Miss North passed away on October 25th. A week before she died, she spoke to our Y.W.C.A. girls on the subject dear to her heart: 'Forgetting self, that God might be glorified and others blessed.'

"The absence of **Miss E. Roberts** from Tunis since May 1st naturally told much against the success of the work, as we needed more and not fewer workers. Miss Wenham and **Miss Benzakine**, also an English helper

for the house, all arrived in October, and then brighter days began.

"In November we were able to re-open the **Hall at Bizerta**, which had been closed for some months, and the evangelist who went up there with me was received with great enthusiasm, although he could only pay weekly visits. Should funds come in to continue this branch of the work, it would be a joy to many. The numbers attending the meetings are on the increase. The same can be said of Tunis, and the Sunday-school is more satisfactory than formerly.

"The year closed with a Watch Night service which was largely attended and was a happy though solemn time, when much con-

fession was made by the Christians of failure during the past year. One result was the reconciliation of two dear sisters, members of the Church, whose differences had sadly marred our peace throughout the summer and autumn."

SUSA.

Opened 1896.

Missionaries—

MR. AND MRS. J. J. COOKSEY.
MR. AND MRS. H. E. WEBB.

Forms of Work Carried On—

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

Meetings for Moslem men in Book depôt.

Weekly sewing class for Moslem women.

Visiting in native homes.

In the early part of 1908 **Mr. and Mrs. Cooksey** were at work at Susa, but they came home on furlough in the spring. They were afterwards asked by the Council of the Mission to remain in England for a year for deputation work. In the autumn **Mr. and Mrs. Webb**, who had also been on furlough in the summer, removed to Susa from Sfax, as otherwise the station would have been left without any European missionary.

Although the station was without European workers for some months of the year, missionary work was not altogether in abeyance.

The **book-shop** was kept open by the **native convert in charge** of it. This man gives much cause for encouragement, and has considerable courage in speaking to Moslems about the Gospel of Christ. He is a native of Morocco, and after a life of much wandering and sorrow was led to Christ at Susa during 1907.

KAIROUAN.

Opened 1897.

Missionaries—

MR. AND MRS. E. E. SHORT.
MISS G. ADDINSELL.

Forms of Work Carried On—

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

Meetings for Moslem men and boys.

Interviews with Moslem men.

Sunday meeting for European lads.

Sunday class for Moslem girls. Attendance, 4.

Weekly class for Moslem boys. Average attendance, 11.

Daily class for Moslem girls. Average attendance, 16.

Class for negroesses. Average attendance, 7.

Visiting in native homes.

Itinerating.

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

Mr. Short writes: "The **Bible Depôt** has been open most mornings, and also several evenings each week. The sales of Scriptures, though small, have been greater this year than the preceding. Besides the conversations and informal meetings, the magic lantern has been used to attract people. Often, after the pictures, some remained for further reading or discussion.

"We had a few **special gatherings of negroes**; also from time to time individuals or parties have come to the house who feared to show their interest at the shop.

"The **boy's class** has been held regularly on Fridays. The order has much improved; the texts and hymns have been well committed to memory, and towards the end of the year the attention to the Bible reading was more marked.

"We have had some encouraging signs. One who posed as an enquirer in 1906, and was afterwards very bitter against us, is now coming again to hear the truth. Another, a convert who had kept away from us for a time, gradually came back and helped in the work in the autumn."

In February **Mr. Short** made a short stay at Susa, where he assisted in the revision of the Tunisian colloquial version of Luke's Gospel. A little later in the year, accompanied by **Si Meknasy** (from Susa), he made a short evangelistic tour, breaking into new ground. He found a ready hearing.

Mrs. Short reports: "The **girls' class** has been well attended. The number on the books was twenty-five, with an average attendance of sixteen. The big girls, especially, seemed to make real progress in their knowledge of the Scriptures. In



Photo by]

[Miss E. Turner.

A Cake-seller and Group of Children, Susa.

order to get into closer touch with these I began a **Sunday class**. Five girls were invited to this, and nearly always four out of the five were present. We talked over God's Word, and had prayer together.

"The **class for Negresses**. I have been much cheered with the improvement both in attendance and in the attention of the women. The old mother of Miss Addinsell's servant is now coming to this class. She is an 'Areefa' or 'witch woman,' and I feared trouble at first with her; but she is as quiet as any of them, and tries to repeat the texts."

Up till the summer **Miss North** and **Miss Addinsell** were at work, Miss North taking her full share in the girls' class, which was her special care. She had been suffering, however, more or less for some time, and, after spending the summer in Algiers for change and rest, returned to Tunis only to find herself worse instead of better. In October she underwent a very serious operation at Tunis, and, although this appeared at first to be wonderfully successful, she passed away on Sunday, October 25th, 1908.

BIZERTA.

Opened 1898.

Missionaries—

MISS M. ERICSSON.

MISS R. MARCUSSON.

Forms of Work Carried On—

Meetings for Moslem soldiers.
Sewing classes for Arab girls.
Sewing class for Jewish girls.
Book depôt 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.
Visiting.

* Carried on by an evangelist from Tunis.

Miss Marcusson reports on the work which she and **Miss Ericsson** carry on, assisted by **Miss Stenius** and **Miss Eklund**:—"How one longs to be able to tell of *many* being brought over from darkness to light; but while we are not able to do this, yet we rejoice for the many opportunities given during the year of sowing the precious seed, and we hope that it may yet spring up and bear fruit everlasting.

"We have not been without encouragement even in seeing souls step out for Christ, though not Mohammedans. A young sailor in a Swedish man-of-war and a woman engaged as *restauratrice* in a lifeboat seemed really to decide for Christ; so has also a young Italian woman, the mother of the two little girls we have in our house at present. The Lord permitted us first to rescue her from a terrible life of sin, and since then she

has definitely given herself to God, and is living a consistent life.

"**Miss Ericsson** has been away on furlough since last spring. We are looking forward to her return."

SFAX.

Re-opened 1905.

Missionaries—

T. G. CHURCHER, M.B., C.M.(Ed.)

MRS. CHURCHER.

Forms of Work Carried On—

Medical Mission. Total attendances, 3,534.
Book depôt for sale and distribution of Scriptures and Christian literature.
Interviews and reading with Moslem men.
Sunday service for children. Attendance, 30.
English service.
Class for negresses.
Visiting native boats in port.
Porter-boys' class. Average attendance, 14.
Visiting Moslems in their homes.
Work amongst British seamen.

Dr. and Mrs. Churcher carried on their **medical work** during the greater part of the year, the attendances showing an increase of 496 on those of 1907.

They also held a **children's service** on Sunday afternoons, and a **weekly class** for porter boys.

In addition to these branches of the work amongst natives, they **visited the British ships** calling at Sfax, and distributed tracts and Scriptures on board.

Dr. Churcher writes:—

"The year has been one of quiet, steady work and witness. Hundreds of Gospels and 'wordless books' have been distributed, and, while we have been grieved at the backsliding of one or two of whom we hoped much, we rejoice in hope of the good seed spoken and printed which has been scattered, and shall not return void."

Mr. Webb, who with Mrs. Webb worked at Sfax until they left for furlough in the summer, reports:—

"The past year has been one of the most encouraging spent in Sfax. On every hand doors have been opened to the messengers of the Gospel, and the greatest difficulty has been to know which to enter.

"There has been no difficulty in getting men into the **Bible shop** for conversation, and the sales and distribution of Scriptures have continued steadily, proving the real value of such a testimony in the midst of the town.

"From these conversations one young man of the working class was drawn to enquire further, and this led to his coming for daily Bible reading and teaching in the house. Being interested, he brought his brother, and they brought another and yet another, all of whom were always ready to hear more of the wonderful story of salvation.

"A native of Morocco who was a night-

watchman usually came for his Bible-reading at 5 a.m., and through him two or three other Moroccans came again and again to the house for spiritual talk. Several of the Teacher class came Nicodemus-like in the quiet of the day to enquire more of these things. Another of our young men, being a keeper of a *fundook*, was always delighted to draw an audience in his 'yard' to hear the Good News. A country gentleman on his visits to town rarely failed to visit us, and often brought others with him. Several of them have gone so far as to confess their faith in Jesus, though they hesitate to make a public profession. That would doubtless cost them much persecution.

"Lantern meetings and other gatherings have been held at our house, and the attention to the teaching has been very marked in every case.

"Some visits to the native boats have proved the rule that the sons of the sea are willing to listen to a Gospel 'yarn'; and some good seed has been sown among them.

"Mrs. Webb's class of negroes has shown continued interest in the Truth, and in houses visited many have been pointed to the Way of Life.

"I have also taken turns with Dr. Churcher at the Sunday-school and the weekly service for the English-speaking friends."

Tripoli.

The year 1908 did not pass uneventfully at Tripoli from the missionary outlook. The retirement of Mr. and Mrs. W. H. Venables after seventeen years of indefatigable service left a great gap in the already too thin ranks, and to this loss was added that of Miss Florence Dundas, after more than five years' service, on account of poor health. Mr. and Mrs. Venables have settled in London, chiefly for the sake of their children's education; Miss Dundas has taken up work amongst soldiers in Malta.

Mr. and Mrs. Bolton, who had been driven from Casablanca by the troubles of 1907, arrived at Tripoli in August, 1908, to take up the medical mission work hitherto carried on by Mr. and Mrs. Venables.

Another important event was the granting of the Constitution in Turkey which affected Tripoli as a dependency of the Turkish Empire in no small degree. More recent happenings make the future outlook more than ever uncertain, but where prophecy is futile, prayer is powerful. May He who setteth up one and pulleth down another set up ere long in the Sublime Porte a rule that shall make for the coming of the Kingdom of the King of kings!

TRIPOLI.

Opened 1889.

Missionaries—

*MR. AND MRS. W. H. VENABLES.

MR. AND MRS. W. REID.

MR. AND MRS. WM. BOLTON.

†MISS F. DUNDAS.

MISS F. M. HARRALD.

*Retired in July, 1908.

†Retired in October, 1908.

Forms of Work Carried On—

Medical Mission.

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

Weekly knitting class for Moslem girls. Average attendance, 6.

Weekly crochet class for Moslem girls. Average attendance, 9.

Weekly sewing class for Jewish girls. Average attendance, 6.

Weekly French class for boys. Average attendance, 8.

Book shop.

Visiting in Moslem homes.

Referring to Mr. and Mrs. Venables' departure, Mr. Reid writes:—

"The natives who knew them feel their loss very much. They had won the love of many hearts and the gratitude of all who had benefited by the medical mission."

Mr. Reid reports on his work as follows:—

"The proclamation of the Constitution in July last wrought an immediate change in the feelings of many of the people, which was manifested in the freedom with which they talked with us in the streets, and in a decided increase of deference to our opinions in argument on spiritual matters. I am now able to have straight talks with men here and there without finishing up with a storm of abuse as was so often the case before the Constitution.

"Up to Mr. Venables' departure in July, we had the usual large attendance at the dispensary, both the waiting-rooms being filled almost every morning.

"The work at the shop has been somewhat intermittent, but more Scriptures than usual have been given away. Sales are very rare, and so I am very thankful to the Society for the Free Distribution of the Scriptures for enabling me to give the Word of God to those who can read.

"In my visiting, while I am very heartily received at many shops, the opportunities for good conversation are not many, but I have had opportunities here and there. Our testi-

mony on any subject is accepted nowadays in a way that seven or eight years ago I should have considered too much to hope for.

"I feel more and more the need of a fully equipped elementary school, where the boys and girls could be daily under the influence of God's servants and of the Holy Ghost in them. I am convinced that that is the key of the problem of missions to Moslems. . . . The people are continually asking, 'Why do you not open a school?' I can only reply that we have not the means."

Mr. Bolton writes as follows:—

"The first six months of 1908 were spent in England, where I had been requested to carry on deputation work on behalf of the Mission. I left England for Tripoli at the end of July.

"Our first business was to seek a house suitable for carrying on the medical mission, classes, and lantern lectures. This was a very difficult task, but at last we came upon the very house, suitable in every way. It

being 'haunted,' and having stood empty for at least fifteen years, the landlord let us have it at a very low rent indeed. Our next business was to get it repaired and stocked, and then we had the satisfaction of being able to invite Moslems, men and women, to the services which were held three mornings a week for men and three for women. During the two months in the new house the attendances were—458 men and 564 women, and the numbers are still increasing."

Mrs. Venables and Miss Dundas continued their work among women and girls until they left the station. Miss Harrald and Mrs. Bolton have since tried to cope with as much of this as they could. The figures given above for the attendances at classes refer to Miss Harrald's work only. She was able to pay 379 visits in seventy-two houses, inside and outside the town. Twice a week a native woman convert came for Bible teaching. This woman has maintained her profession for several years, and seeks to influence others.

Egypt.

The N. A. M. has missions at two stations in this ancient land, Alexandria and Shebin-el-Kom, both situated in the populous Delta of the Nile. At both places the work has gone forward without interruption and is full of bright promise. Very many Mohammedans had the Gospel declared to them besides Copts also; of the latter, nine were baptized and received into the church in one day.

The staff and location of missionaries continued unchanged during 1908. Miss Banks, formerly in Morocco, and Miss Caws, a new worker since 1907, continued helping in the Asyut Hospital (American Presbyterian) and gaining wide experience under Dr. Henry, who values very highly their work as nurse and pharmacist respectively.

Special reference must be made here to the need that arose during 1908 of building a dwelling-house at Shebin-el-Kom. This matter was dealt with in articles that appeared in NORTH AFRICA for November and December last, but it may be well to recall the facts. For the preaching services and school-work suitable freehold premises had already been put up, but the missionaries themselves were still occupying a rented house, which they received definite notice to quit. As no other was to be had in the town, it became absolutely necessary to build over the school-house a dwelling for the workers.

Rather more than half the sum required for this has been since contributed, and for this we heartily praise our faithful God. Recent letters, however, from the field make it plain that, *despite the utmost economy, some portions of the building, especially the woodwork, are costing rather more than was estimated, so that £250 is still really needed to finish the new house.*

The landlords of the present hired dwelling have most reluctantly extended the time during which the Mission may occupy the present house, but that can only last a very short time, and *it is of urgent importance that the new dwelling should be completed as soon as possible, both for the sake of increasing the efficiency of the work and of securing the health of the workers.*

At the time of writing this, both Mr. and Mrs. Fairman are suffering in health. The continued strain of manifold and responsible labours, preaching, teaching and superintending native workers, besides having to supervise the building operations, and to plan for pushing these on even when money fails to arrive from the homeland—all this has told on Mr. Fairman's health very severely, and there is real danger of a breakdown through overstrain. *The greatest relief to our brother would be to receive without delay the*

£250 still needed to finish building the house, which for every reason he so greatly longs to see completed by the end of June. For this "we ask the Lord and tell His people." Our Heavenly Master knows His servants' need, and He has so clearly guided and helped them thus far in this particular matter that they are persuaded the thing is of Him, and that He will see it through, supplying all their need. The illustration on page 103 shows the present progress of the building.

ALEXANDRIA.

Opened 1892.

Missionaries—

REV. W. AND MRS. DICKINS.

MISS R. O. HODGES.

*MISS F. M. BANKS.

*MISS H. B. CAWS.

*At Asyut.

Forms of Work Carried On—

Nightly Gospel meetings for Moslem men.

Day-school for Moslem girls. Average attendance, 50.

Sunday-school.

Weekly meetings for Moslem women.

Visiting natives in Hospital.

Visiting in Moslem homes in the city, and in Bedaween tents outside.

Sunday and week evening services for Europeans.

Mr. Dickins writes: "With fervent gratitude to God, we report the preservation of all the workers at this station in health and

vigour during the year. Again the promises of the Gospel have been fulfilled and the faithfulness of the Lord proved in our experiences.

"During the year a large number of Mohammedans have listened to the nightly **preaching of the Gospel** in the mission room. . . . The addresses have usually set forth some aspect of the relationship of our Lord and Saviour Jesus Christ to sinful men. At the close of these services, discussions on points of difference between the religion of Islam and the Gospel raised by questioners present have occasionally been entered into, and sometimes fanatical feeling has been shown.

"The composition of the meetings has been various—Jews, Copts, a Moor from Fez who speaks highly of the mission work there, a Syrian convert who came to escape persecution, a learned Sheikh from Bagdad, and others; but generally the congregation has consisted of Mohammedans in this native quarter of the city.

"The regular **visitation of convalescent Mohammedans** from all parts of Egypt has gone on in the hospital at Moharrem Bey, and marked interest in the Gospel message has often been shown. Mrs. Dickins has also shared largely in this work.

"Many Christian friends have visited us at our **evangelistic services** on Sunday, Tuesday, and Thursday evenings, and we have had many testimonies of spiritual help received."

With regard to the **work among the women and girls**, Mrs. Dickins reports: "We have an average attendance in our **school** of fifty girls. There are seventy names on the register. Miss Emerson and **Miss Hodges** have worked very assiduously with them, and the way in which the girls have got on with their studies testifies to all the careful training they have



Photo by

An Egyptian Lady.

[Mr. Geo. Chapman.

had. Our three native teachers have worked well too.

"We often hear of the children going home and repeating the texts, and hymns, and prayers they learn. Many of our girls pray at home. One big girl told her teacher that she goes on the roof to pray, and that if she forgets to pray her day is not good. Three girls asked me to ask God to give them a new heart and to forgive their sins.

"Our teacher who was converted about two years ago is very fearful, and has not yet confessed her Lord and Saviour publicly; but she has told her mother she believes in Jesus as her Saviour, and the other will follow. She is very much respected by all her relatives and neighbours. She has for some time prayed with us, and now she prays before the elder girls in Miss Hodge's class on Sunday afternoons.

"One of the things that has given us much joy is our **Mothers' Meeting**. Quite a good number come on Wednesday afternoons regularly; we have had as many as twenty-eight present.

"We all **visit in the homes** of the children, dividing them between us so as to make the round once each month."

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. Average attendance, 80.

Day-school for Moslem and Coptic girls. Average attendance, 33.

Sunday-school.

Supervision of Church with 22 Members.

Gospel meetings for Moslem and Coptic men.

Meetings for native converts.

Lantern Services.

Book depôt for sale and distribution of Scriptures and Christian literature. Sales, 249.

Itinerating to villages.

Visiting in Moslem homes.

Colportage work. Sales, 994.

9 Copts baptised during 1908.

Mr. Fairman reports as follows:—

"**The Church** at Shebin-el-Kom. Since the opening of the work here there has ever been before us the ideal of gathering out from amongst the Moslems and Copts those who, by grace, should become true spiritual believers. During the course of the years there has gradually gathered around us a little company of men and women whose

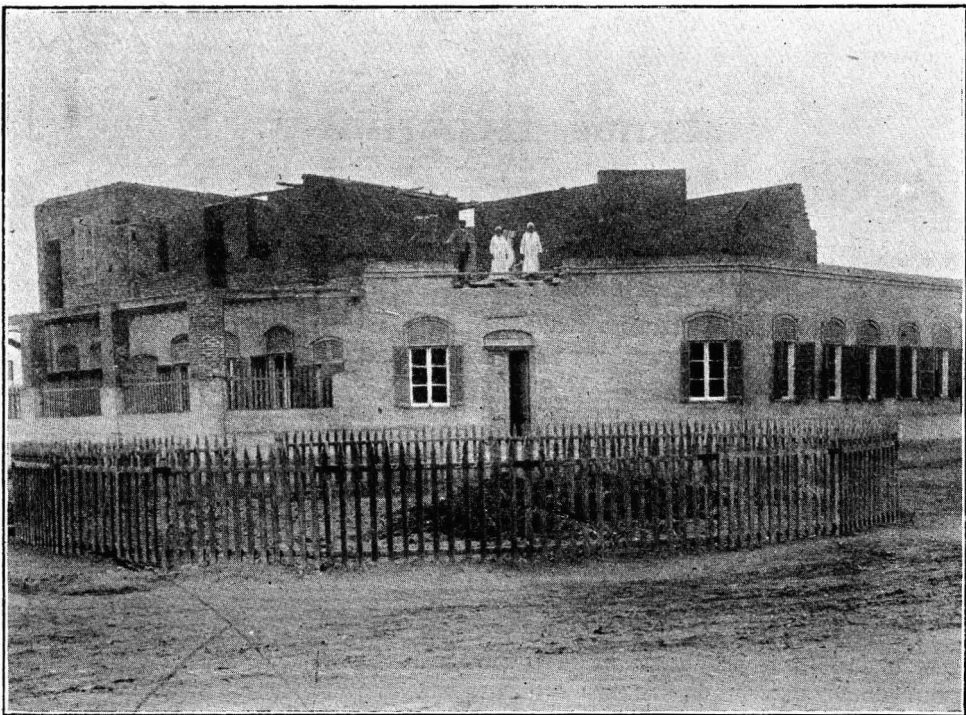


Photo by]

[Mr. Geo. Chapman.

The Mission Premises at Shebin-el-Kom, showing Missionaries' House in course of construction.

hearts the Lord has touched, and this culminated on April 5th, 1908, when an Evangelical Church was formally organised, and nine Copts were baptised. Our church roll, including ourselves, now numbers twenty-two persons, and steps are being taken to formally register them on the roll of the Protestant General Council of Egypt as native evangelical Christians. It is a great joy to minister to this little company, and to watch their development in the grace and knowledge and service of Jesus Christ.

"The Schools. During the year 110 boys passed through our school, the average attendance being about eighty; forty-seven girls passed through the girls' school, the average attendance being thirty-three. Many of these have been with us for several years. These all receive a good grounding in elementary subjects, in accordance with the Government Code, but the main feature in the curriculum, from our point of view, is the grounding they get in Scriptural truth and facts.

"At the end of the year a Scripture examination was held, and prizes of Scriptures were given. These were presented by one of our native friends at a special service held on Christmas morning. It is interesting to note that some of the best answers were given by Moslem children.

"Sunday School. There has been considerable improvement in the attendance at the

Sunday school during the year. Attendance at this is compulsory for all Copts in the day school, and optional to Moslems, some of whom attend voluntarily.

"Meetings. The mission station is not allowed to lie unused for long. After the school has been dismissed, men begin to attend for the nightly meetings that are held. The attendance and interest at these meetings have been steadily on the increase during the year.

"The meetings for Bible discussion on Mondays and Wednesdays have been fruitful of much good to the members of the church and others. We are going through the books of the Bible, and have reached Job. The special Bible discussions on Saturdays have been studies in the Epistles to the Romans and the Hebrews.

"As the fruit of these meetings, the Bible is becoming, not only amongst our church members and attendants, but also amongst the Copts in the town, an increasingly better-known and better-studied book. The strain and labour involved have been well repaid, therefore, even though sometimes the meetings have suffered, and we have been much calumniated by the Coptic Priest, who is very much alarmed, and rightly so, from his point of view, at this increasing desire to know the Word of God.

(Continued on page iii. of cover.)

Home Department.



Mr. S. S. McCurry,
Hon. Sec. of N. A. M. Dublin
Auxiliary.

At the home end of the work, as on the field also, sickness and death deprived the Mission during 1908 of valued help. Some other changes also occurred in this department, to which reference was made from time to time during the year in the pages of NORTH AFRICA.

The Prayer and Workers' Union was carried on steadily during the year. To the honorary local secretaries of all Prayer Union Branches and of Auxiliaries the Council tender their very warm thanks for much valued help. It is a pleasure to give on this page a picture of one of our most hard-working and successful local secretaries, Mr. Samuel McCurry,* of Dublin, who was one of the

very first to start an auxiliary in aid of the N.A.M. Mr. McCurry began the Dublin Auxiliary more than sixteen years ago. At the present time his auxiliary contributes towards the support of three missionaries and two native converts from Islam, who are employed as mission helpers.

Deputation Work was vigorously prosecuted during the year. The two missionaries chiefly engaged in it were **Mr. Wm. Bolton** in the spring and **Mr. J. J. Cooksey** in the autumn and winter. A large programme of meetings in many parts of the country was carried out, resulting in a fair measure of increased interest in the spiritual needs of the people of North Africa, and in the work of the N.A.M.

In conclusion, the Council are constrained to praise God for His marvellous lovingkindness and faithful care so markedly shown to the Mission throughout another year—a year, in some respects, of peculiar trial. God's servants are failing, but "*He faileth not.*" *Ebenezer.*

we warmly commend to our readers. It is delightful as literature, and cannot be read without real spiritual profit, for the poems are full of Christ. The book is published by Morgan and Scott, 12, Paternoster Buildings, London, at rs. 6d. net.—(ED.)

* Mr. McCurry is the author of a little volume of true poetry, entitled "In Keswick Vale," which

"The Lantern Services have been a conspicuous success, and our chief means of reaching the Moslems, who, chiefly young men, have attended in ever-increasing numbers. Our greatest attendance, men and women, has been 220; our average about 175.

"The preaching services on Sundays and throughout the week have been a great encouragement to me, and are increasing in power and effect.

"In the Bible Depot 249 portions of Scripture have been sold.

"The Colporteur has been steadily traversing the province throughout the year, and has sold 994 volumes.

"Bible Woman. This year we have had a very capable young woman visiting the homes of the women, Moslem and Coptic. She has done very good work indeed, reaching on an average about thirty-five houses a week. Her warmest welcome so far has been in Moslem houses, and her greatest opposition has come from the Coptic Priest."

North Africa Mission Publications.

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"Tuckaway Tables."—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 13s. 6d., postage and packing case included. The proceeds will go to the funds of the N.A.M.

Picture Postcards.—The following series

are now on sale:—Six Egyptian cards from photos by Geo. Goodman, Esq., price 4d. per packet, post free 4½d. Six cards illustrating "Life in Morocco," price 3d. per packet, post free 3½d. Six "real photograph" cards from photos taken in Tunis by Mr. A. V. Liley, price 1s., post free. Six "real photograph" cards from photos taken in Egypt by Mr. Geo. Chapman, price 1s., post free.

ALGERIAN RUGS AND MATS FOR SALE.

We still have a stock of these goods for sale, and we should like to dispose of them quickly on behalf of the industrial work at Cherchell, which is helping so many poor girls and women there, and bringing many natives under Gospel influence. The carpets, rugs, and mats are all hand made, of best wool, in rich colours and artistic designs, and the pile is very thick, ensuring almost endless wear.

We invite our readers to order any of the following as acceptable presents for their friends, or for their own use:—One handsome carpet square, at £3 5s.; rugs, from 16s. to £1 19s. 6d.; sample mats, suitable for footstools, chair seats, etc., at 2s. 2d. (about 11 inches by 12) and a slightly larger size at 2s. 10d. A price list, giving sizes and descriptions of these goods, may be had on application to the Mission Office. Any article sent on approval; but in such cases friends are expected to pay carriage both ways if they do not purchase. Postage extra in all cases. Please apply to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N.

THE NORTH AFRICA MISSION.

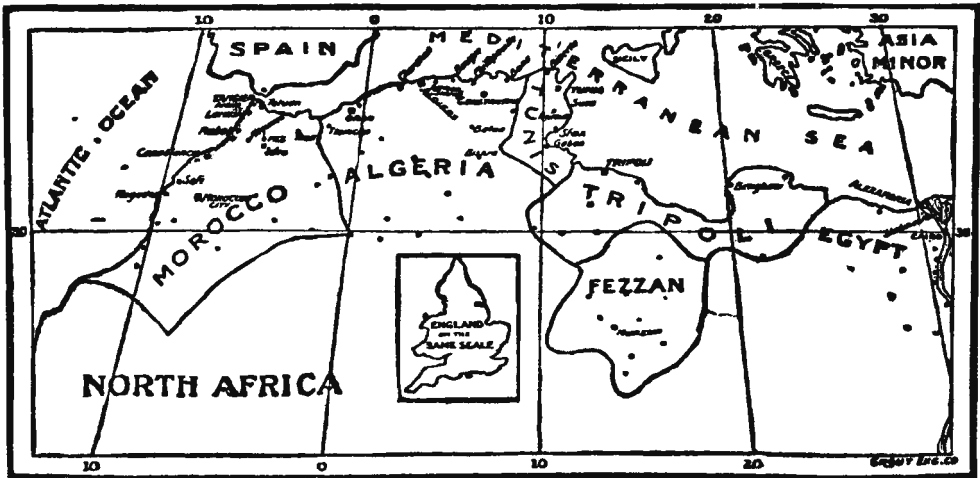
It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans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

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

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

NORTH AFRICA consists of

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



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

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

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast.

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

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

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