

North Africa Mission

A Review of 1911 and 1912

"He hath sent me . . . to preach deliverance to the captives."—LUKE iv. 18.



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THE NORTH AFRICA MISSION

was founded in 1881 by the late Mr. George Pearse, assisted by the late Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called "THE MISSION TO THE KABYLES," but gradually extended its operations to all parts and in some measure to all classes in North Africa, work among Mohammedans being its main business. At the present time, the most easterly station of the Mission is Shebin-el-Kom in Egypt, and the most westerly, Casablanca in Morocco.

Its object is to make known the Gospel of God's grace to those among 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. It is desired that self-supporting and self-propagating native churches should be established.

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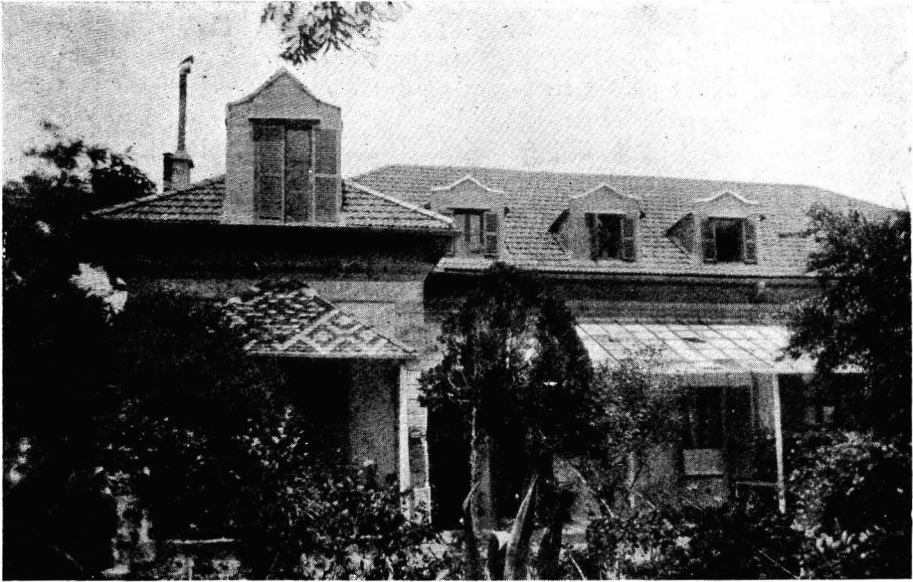


Photo by]

Hope House, Tangier.

[Miss M. Eason.

Our Lord's Commission and Ours.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

—Luke iv. 18, 19.

"Then said Jesus, . . . As My Father hath sent Me, even so send I you."

—John xx. 21.

CHRISTIANS frequently talk of others being engaged in the Lord's work without realising that they personally have been sent into the world to carry on the work which Christ began. The idea is too common that ministers and missionaries are substitutes for ordinary Christians—not leaders in the army of the Lord. Ministers and missionaries are expected to do the praying and the preaching, the teaching and the Bible study. This is much as if the officers in the army were expected to do all the fighting while the rank and file look on with interest or perhaps with indifference. Even those who have intelligently grasped the idea that every Christian is called to do his or her share in the fight of faith, are very apt to look upon the principle as a theory instead of carrying it out as a practice. If only Christians were grasped by this truth and guided by it day by day, what a transformation would be seen in the Lord's work at home and abroad!

Christ was anointed with the Holy Spirit for the work which His Father gave Him to do; as the inspired apostle Peter declared to Cornelius when he said, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and healing all that were oppressed with the devil; for God was with Him" (Acts x. 38). Similarly, the disciples were anointed with the Holy Spirit at Pentecost, and as a result they went forth to preach the Gospel with power.

Christ's commission was a wide and inclusive one. He was

"To Preach the Gospel to the Poor";

the reference here is not merely to those who are poor in this world's goods, but to all the needy and destitute, whatever form their need may take. And surely all who have not salvation or the promise of eternal glory are poor indeed! He was sent also "to heal the broken-hearted"; not only to sympathise with them, but to heal them. This was indeed a wide commission, for the broken-hearted are a very large community, though often they seek to hide their troubles from their fellow-men. He was sent

"To Proclaim Deliverance to the Captives."

How many there are of the captives of Sin and of Satan who do not understand that Christ is able to set them free and make them more than conquerors. Christ was sent not only to bring light into the darkness, but "recovering of sight to the blind." One of the common mistakes that young missionaries fall into is to think that all the unsaved need is light. Alas! their case is worse than this. They are not only in the dark, but they are blind, and they love the darkness.

Christ was sent "to set at liberty them that are bruised" or oppressed. "He comes to break oppression." The sad condition of the victims of tyranny has ever attracted the sympathy of the Lord and the sympathy of His servants, from the days of Pharaoh to the days of the Congo atrocities and the Putumayo horrors. But the oppression of Sin and Satan is the heaviest oppression. Bunyan depicts Graceless with a burden on his back; the burden of sin oppressed him until, at the sight of the Cross, it rolled away into Christ's empty grave.

Christ was sent

"To Preach (or Proclaim) the Acceptable Year of the Lord"—

the year of jubilee, when not only the captives should be released, but the lost inheritances should be restored. This year told of more than negative blessing—the absence of that which burdened and oppressed. So in the Gospel of Christ we have more than deliverance from wrath and sorrow—namely, eternal life, eternal happiness, an eternal reign with Christ—far higher blessings than were ever lost in Adam's fall.

The proclamation of this glorious Gospel is now committed to every converted soul, that each may in his measure help in this work. This Gospel takes its rise in the infinite love and grace of God the Father, who in deepest love and compassion, of His own sovereign good will, unasked and unprompted, determined to give His only Son to suffer and die, that He might be able to find a righteous way of forgiving guilty, sinful men. This Gospel is exhibited in the Cross of Christ, where He, of His own free will, offered Himself without spot unto God as

a sin-offering for sinful men. This Gospel is effectually made known by the Holy Spirit, who has come to dwell in the Church of God, individually and collectively—to enable them to live and preach the Gospel with divine and superhuman power.

The North Africa Mission consists of a company of God's servants who desire to be channels through whom He can do His blessed work of gathering in a people for His praise. They are deeply conscious of their unworthiness and shortcomings, but they desire to please their Master and to be a blessing to the world. This brief and rather fragmentary review of the work of 1911-1912 is an attempt to set forth a little of what God has done for and through His servants. It is commended to the Lord and to His servants with a prayer that He may bless it and the work it sets forth.

* * * * *

The Years 1911 and 1912

have seen considerable change in the political condition of some of the countries of North Africa, as well as among the workers of the N.A.M. out there.

Governmentally, Morocco has again changed Sultans, and has come more entirely under the control of France and Spain, who are now engaged in making their control a practical one in matters of detail. Gradually but surely France is reducing to order the rebellious tribes of Central and Southern Morocco, while Spain, in the north, is slowly doing the same.

In Algeria there has been no great change, though the colony is making steady progress under French rule. The political events which have taken place in neighbouring countries have not been without their influence on the people of Algeria, who see that Moslem power is everywhere on the wane.

In Tunisia also there has not been much change, but the people have been a good deal stirred in sympathy with their co-religionists in Tripoli.

This latter country has specially been the seat of drastic changes, and, after a fierce but unsuccessful conflict with Italy, it has come under the dominion of this European Power. There are still districts that refuse to own the authority of their new masters, but in course of time it is inevitable that they will be forced to yield.

In Egypt the appointment of Lord Kitchener as the representative of Great Britain has had a marvellous effect on the people, and the rebellious spirit that had manifested itself has disappeared before his firm, energetic and benevolent rule.

As a result of these and other changes, missionary work in these countries will become both more easy and more difficult; more easy, in that there will be more security and less fanaticism, for the fall of Turkish power in Europe and the conquest of Tripoli have had a humbling and subduing effect on the Moslem mind, and made many more ready to give the Gospel a respectful hearing; more difficult, as the irreligion and immorality of many nominal Christians lead to increased indifference as to the things of God and eternity.

In the mission field itself there have been changes and hindrances. Four missionaries have died—all of them devoted and highly valued servants of Christ. The Mission has also lost nine others, of whom three resigned on account of ill-

INTRODUCTORY REMARKS.

health. As only six new labourers have been sent out, there has been a decrease of seven workers during the period under consideration. There have also been several cases of serious illness among the missionaries, so that the two years have been really a very difficult time. Still, notwithstanding this, there has been progress in the field, and in every country there have been reports of some Moslems coming to Christ, as well as some Europeans.

At home the hand of change has been busy also. Mr. M. H. Marshall, who had acted as General Secretary since 1908, broke down in his health in the summer of 1911, and, after several months of rest, felt compelled, under medical advice, to relinquish his post altogether in March, 1912, and seek some less exacting



Miss Mellett and Miss Denison with some of their Girls at Fez.

sphere of work. Mr. Marshall went out to North Africa in 1887. He became specially proficient in Arabic, but, after spending some time in Tunis and Tlemcen, was obliged to return to England on account of his wife's health. He then took up work in the Home Department, and for some years gave himself specially to the instruction of missionary candidates in Arabic, Mohammedanism, etc., later on filling the post of Assistant Secretary. His accurate knowledge of Arabic, and his thorough acquaintance with the tenets of Islam, made his retirement a great loss to the Mission. Fortunately he is ever ready to help in these matters still, so far as his other duties permit.

In February, 1911, Mr. E. A. Talbot, who had been for a number of years an Organising Secretary in the "Regions Beyond Mission," was transferred to the N.A.M. to undertake its deputation work; and to fit him better for this he was

sent to North Africa to visit certain parts of the mission field. Mr. Marshall's illness prevented Mr. Talbot from going far afield in his deputation work until the summer of 1912, when, Mr. Marshall's resignation becoming definite, Mr. Edward Glenny offered to step in and take up the duties of General Secretary in an honorary capacity, as he had previously done for the first twenty years of the existence of the Mission. Improved health and other circumstances made this possible. Thus Mr. Talbot was set free for the work he had been appointed to take up.

Still one more change needs to be recorded; viz., the removal of the Mission offices from Highbury to 18, John Street, Bedford Row, W.C. After being twenty years at Barking, five years at Paternoster Row, and five years at Highbury, it has now, it is hoped, found a more or less permanent abode.

These changes have naturally been calculated to retard rather than help forward the work both at home and abroad, and they largely account for the fact that no report (other than a financial statement) was issued last year. It is expected that now there may be more plain sailing, and that the Mission may once more press forward with renewed vigour in its greatly needed work.

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The Cash Statement of the Mission

for the year 1911 was issued with the August-September number of NORTH AFRICA, 1912. The receipts that year were specially good, on account of a legacy of £2,000, which was received in the early weeks of January.

For the year ending December 31st, 1912, the income of the Mission was considerably less, being only £7,068, instead of £8,646—a decrease of £1,578; omitting, however, the special legacy to which we have referred, we find an increase of £422 in the receipts. Added to this, a gift was received of a valuable house, which, if it could have been turned into cash, would have brought up the income of last year to figures approaching those of the previous year. In that case we should have had all that was necessary. As it is, the income for 1912 is within less than £100 of that of 1910.

We are most thankful to God and to His servants for all that has been sent in, but we still feel the need of increased prayer that a larger income may be received, and the work more adequately sustained and more earnestly pressed forward.

The expenditure of the Mission followed pretty much the usual course, but the Home expenditure was somewhat reduced. During the last two or three years rents in North Africa have risen considerably, and the cost of living is also a good deal higher than it was.

We estimate that for the current year, 1913, we shall need about £8,000—or rather over £150 a week; and if the old work is to be strengthened, and new workers are to be sent out, a larger amount than this must be looked for. It is really very wonderful how God has sustained this Mission since its inauguration in 1881. It has often seemed as though it could not be maintained, but God has never forsaken His work, and we are persuaded that He will continue to maintain it. We ask our readers to unite with us in thanksgiving, and join us in supplication, not only for material support, but also for spiritual blessing and encouragement.

MOROCCO.

THIS country has, during 1911 and 1912, undergone fundamental changes which will have the effect of entirely altering the character of its government and the condition of its peoples.

After years of unrest, the great Powers of Europe have consented to France taking Central and Southern Morocco under its supervision, while Spain has been permitted to have control along the northern coast and as far down west as Laraisch. Moorish and Moslem misgovernment has only been tolerated for years past because the nominally Christian Powers were jealous of each other. Now, if they have not come to agreement, they have, at any rate, withdrawn their opposition to one another. The result of this is that now, not only have Algeria, Tunis and Egypt lost their independency, but in the last two years Morocco and Tripoli have been brought under European sway.

Moral, commercial and political corruption have led, as they always must eventually lead, to the break-up of the Governments which sanction the vices from which such corruption springs. Unfortunately, Europeans, nominal Christians though they are, bring with them their national vices. Still, on the whole, the breaking down of Moslem authority tends to humble Moslem pride and to facilitate the preaching of the Gospel. In time the country will, no doubt, be brought into a condition of order. Roads and railways will be constructed, so that God's messengers will be enabled to reach places that are now almost inaccessible. God is answering the prayer so often offered in the past—asking Him to open doors. Now it is incumbent upon us to enter the doors thus opened.

TANGIER.

Opened 1884.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
George Wilson, M.A., M.B.	Dec., 1906	Dec., 1906
Mrs. Wilson	Dec., 1906	Dec., 1906
Mrs. Roberts	Dec., 1896	Dec., 1896
Miss Jay	Nov., 1885	Dec., 1885
Miss G. R. S. Breeze, M.B. (Lond.)	Dec., 1894	Dec., 1894
Mr. O. E. Simpson	Dec., 1896	Nov., 1910
Mrs. Simpson	Mar., 1898	Nov., 1910
Mr. T. J. Warren (removed to Algeria, June, 1911) ..	Feb., 1911	Feb., 1911
Mrs. Warren (removed to Algeria, June, 1911) ..	Feb., 1911	Feb., 1911
Mr. A. J. Moore, B.A. (Spanish Work)	Apr., 1909	Apr., 1909
Miss F. R. Brown (Spanish Work)	Oct., 1889	Oct., 1889
Miss Vecchio (School Mistress) (Spanish Work)	1895	1895

This town is being steadily Europeanised, and the field for Christian work is widening as the population becomes increasingly mixed. Arabs, Jews, Spaniards, French and other Europeans compete for houses, with the result that rents and all other expenses are rising rapidly.

Our staff is in need of strengthening, as the health of several of the workers who

have been many years in the field is a cause for concern. From Tangier a wide itinerating work could and should be done, but latterly this has not been possible. The country was for long in a disturbed state, and now that it is quieter the paucity of workers hinders. God can raise up the needed labourers, and His command to pray the Lord of the harvest to do so still holds good.

There have been numerous cases of professed conversion amongst the patients at the **Tulloch Memorial Hospital**. Of these, several have died; others have returned to their homes and cannot be traced; some, again, have gone back. Still, there are a few who stand firm and encourage the workers.

In 1911 there were a good many fever cases admitted, and among the operations may be mentioned two leg amputations, the results of which were most satisfactory. **Dr. Wilson** was laid aside for some months by illness, and during his absence the medical work was, with occasional assistance from local doctors, superintended by Mrs. Simpson. A new operating-room has been built, and forms a useful adjunct to the hospital



One of the City Gates, Tangier.
Miss Jennings standing under the arch.

buildings. In 1912, with a slight decrease in in-patients, there was a slight increase in the attendances at dispensary.

The spiritual side of the work is largely in the hands of **Mr. and Mrs. Simpson**, who give addresses on dispensary mornings and hold services with the in-patients. During the two years several Moslems have professed faith in Christ, and two converted Moslems have been baptised. One of these, however, was not a hospital patient, but a convert from another station.

The native colporteurs, who, under Mr. Simpson's supervision, distribute Gospels, etc., in the country districts, speak of encouraging results. Several cases of conversion have come to their knowledge, and a good number of portions of the Word of God have been sold and given away.

At the Women's Medical Mission **Miss Breeze, M.B.**, has latterly been handicapped by the absence on furlough (unavoidably prolonged on account of ill-health) of her colleague, **Miss Marston**, so that for a part of the time the dispensary was obliged to be closed. Nevertheless, the recorded attendances for 1912 amount to 3,895.

Mrs. Roberts has continued her quiet, useful work among the children. She has a few little ones who board with her at Hope House, and a class of children who come every morning for instruction and Bible-reading. The daily routine was somewhat

interfered with in 1911 by building operations, as a new schoolroom was found to be absolutely necessary. Owing to the exceptionally heavy rains early in 1912, the water, unfortunately, came into this new schoolroom, and work was abruptly closed for several weeks; but there was no difficulty in getting the children together again as soon as things were put right. **Mrs. Roberts** reports:—

"I am glad to say the year closed with larger numbers than before at the morning school, and this branch of work is looking very hopeful as regards numbers, largely owing to the spacious room which we were able to put up by the Lord's goodness, and also to the attraction of a native sewing teacher.

"The classes for women and girls have been continued as usual, and about twenty of my boys have been gathering up again after a break of two years and more. A special supper and lantern service for the donkeymen in the autumn was a new venture and a great success, the men very much appreciating the interest shown in them."

Miss Jay is constantly receiving visits from both Moors and Spaniards, many of them in great need. As far as possible she ministers to their need. To all, the Gospel is presented, and all those who can read receive Gospels. Several old pupils of **Miss Jay**'s visit her regularly. Of these, three are decided Christians, and come frequently for Bible-reading and prayer. **Ben Aissa** and his wife have been set up in a little grocer's shop, and, though he is in very poor health, he is able to manage to make a living. To those who visit his shop he always tries to sell or to give away some portion of the Word of God or some little tract. In the autumn **Miss Jay** finished the translation into Arabic of **Mrs. Penn-Lewis's** Bible booklet, "The Word of the Cross," and 6,000 copies are now in circulation.

* * * *

Spanish Work.

As the Spaniards who come to Tangier are constantly on the move, the difficulty in reporting progress of the work among them is very great; so many come into touch for a time and then depart. Of these no record remains. In judging of results this fact should ever be borne in mind.

The attendances in the day school under **Miss Vecchio**,—an elementary mixed school with about sixty scholars—keep up well, and the same may be said of the Sunday

school which is associated with it, the average attendance being (in 1912) from forty-five to fifty children. The small church meets on Sunday morning for the breaking of bread, and mission services are held every Sunday evening. Circumstances allowing, an open-air service is held once a week—sometimes in one district and sometimes in another. These services are, as a rule, well attended, and the people attentive and respectful.

During the summer months of 1912 **Mr. Moore** was at home on furlough, and **Miss Brown** was in charge of the work, **Mr. Robinson**, of the British and Foreign Bible Society, kindly assisting in the Sunday services. **Miss Brown** records the conversion of several young girls towards the close of the year.

In **Mr. Moore's** report for 1912 he refers to the case of **Josefa**, a young Spanish girl, who was at one time a monitress in the Spanish school at Tangier, and to whom reference has been made on more than one occasion in *North Africa*. We quote the following:—

“Cheering news reaches me from Puerto Santa Maria, in the province of Cadiz, South Spain, of a young girl, **Josefa Lopez** by name, whom I baptised in 1911. Her mother, **Carmen**, was an earnest Christian in fellowship with us, and died in the summer of that year. Her two little daughters continued to live with their father, but after a time his poor health and scanty means obliged him to send them over to Spain to live with their aunt, a sister of their mother. In April, 1912, on my way home on furlough, I visited them, and found they were attending fairly regularly the evangelical service in the town of San Fernando, and the younger sister went to the evangelical school. Since my return **Josefa** has secured a place as servant in the house of an American missionary who is at work now in the Missionary Training College of the Irish Presbyterian Mission at Puerto Santa Maria. . . . **Josefa** has lately lost her father, who died in this town; he did not resemble her mother in showing much interest in the things of God. I had to take steps with the Spanish Consulate for the sale of his few effects, and this led me into correspondence with **Josefa's** master, **Dr. Drees**, who acted most generously towards her, and whom I had the pleasure of meeting some months ago, when he came over here to speak at the Annual Meeting of the British and Foreign Bible Society. He told me that **Josefa** was giving a good testimony, and endeavouring to get others to go with her to the Gospel services.

“The remarkable point in this simple story is the way in which this orphan's feet have

been guided since the loss of her mother to kind Christian friends. It is not easy for those who have no experience in Spanish mission work to appreciate the value of such a case as that of **Josefa's**. We are too sadly accustomed to the falling away of promising young converts when they leave us for new scenes, but the Lord's hand has been very plainly manifest in this special instance.”

FEZ.

Opened 1888.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Miss L. Greadhead (Deceased Sept., 1912)	Nov., 1890	Dec., 1894
Miss M. Mellett	Mar., 1892	Nov., 1892
Miss S. M. Denison	Nov., 1898	Apr., 1896
Miss I. de la Camp	Jan., 1897	Dec., 1903

This city is the most important native centre in the whole of the Barbary States. There is some uncertainty as to its exact population, but it is supposed to contain 300,000 inhabitants. Though only distant as the crow flies some 120 or 130 miles from Tangier, it is probably 160 to 180 miles by the tracks that stand for roads. The European on his way thither, travels by horse or mule, has to cross unbridged rivers, and usually sleeps in a tent at night.

Fez has a famous University, whose students pursue their studies in the Kairouan Mosque. According to tradition, this mosque was erected by a lady from Kairouan, the so-called “Holy City” of Tunisia. Centuries ago it had considerable fame as a centre of learning, but that is now quite a thing of the past. Unfortunately, at the present time there is no Christian man in Fez to attempt to spread the Gospel among the students, our four workers there being all ladies.

After visiting it at intervals for a year or so, the North Africa Mission was enabled in 1888 to take up permanent work in Fez. It is quite probable that if *men* had attempted to begin the regular work they would not have been permitted to remain; but Moslems have a very low idea of women and their capabilities, and when **Miss Herdman**, **Miss Copping** and **Miss I. L. Reed** took up residence it was not thought that they could do much harm to the Mohammedan faith. Moreover, the pioneers came with kindness and medicine for the sick, and this softened the hearts of the people. The influence of the missionaries ever since has

been very great, and the whole attitude of the city towards Europeans has been rendered more favourable by the benevolent work of past and present labourers there. Thus a measure of attention has been given to the Gospel of Christ, and some have forsaken the false prophet and his erroneous teaching and have become faithful disciples of the crucified and risen Saviour.

During the period under review the missionaries were called to pass through considerable trials. In the summer of 1911 **Miss de la Camp** was obliged to leave for a prolonged furlough on account of ill-health, reducing the missionary staff to three. The political troubles which had been agitating the country for a considerable period culminated in the massacre of April, 1912; but it is a matter for profound thankfulness that, through all those trying days and weeks, our sisters were not only preserved from the dangers that surrounded them, but were also kept from nervous fears and able to rest in the sense of God's protecting care. Gradually they were able to resume work, and settled down to the usual routine; and then a further trial came upon them in the death of one of their number. **Miss L. Greathead**, who had been a devoted worker in Fez for nearly twenty years, passed away, after a short illness, in September, 1912.

The following extracts from **Miss Mellett's** and **Miss Denison's** reports will give a few more details:—

"1911 was a year of more than usual unrest in a land which is never at peace. For nearly four months Fez was the most disturbed part of the country, and, although during that time we never closed our work, we had not the coming to the Medical Mission or to the classes that was usual at other times. Still, during the year we had 10,796 attendances. The state of the country did not affect our visiting in the homes of the people, and at all times, wherever we visit, we are always made welcome. . . . Our little girl Z— is still with us. She is now ten and a half years old, and seems quite to understand the way of salvation, but we do not wish her baptised until she is of an age to give her the right to choose for herself.

"1912.—This year has been one of most marvellous change in Morocco, and of great unrest in Fez.

"As concerns the work here, our usual routine of dispensary and classes was entirely stopped for some time after the massacre of April 17th; but in a little less than a month we were allowed back from the guarded part of the town to our own house, and then immediately we reopened the dis-

pensary and the classes. At first very few people came. The town was still under military law, and the women were not going out in the streets in their usual way; also many were afraid or ashamed to come to Christians because of the treatment the latter had received at their hands.

"The week before the massacre we had on one medical morning 155 women, while after the disturbances the numbers kept at from sixteen to twenty-eight for some time. Gradually they increased, and by the end of June we were getting near our old numbers. During the year we have had 9,898 attendances. Our girls' class has kept up well, and we have been able to do as much visiting as in former years. The vast majority of Fez houses are open to us, and we could do a great deal more visiting if time permitted.

"In September we had the sorrow of the home-call of **Miss Greathead**. We miss her much, and so do the people. **Miss de la Camp** and **Miss Cooper** have been helping in the dispensary since their return in the early winter."

TETUAN.

Opened 1889.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Miss A. Bolton	Apr., 1889	Feb., 1890
Miss A. C. Hubbard	Oct., 1891	Oct., 1891
Miss M. Knight	Oct., 1905	Oct., 1905
Miss H. E. Woodell	Jan., 1907	Feb., 1908
Miss M. Eason (removed to Casablanca, Feb., 1912)	Dec., 1910	Dec., 1910

This town, standing as it does on the border of the Riff country, is in some respects more important than Tangier.

The Riffs, who, like the Kabyles, are Berbers, live among the hills between Tetuan and Algeria. The word "Riff" is probably the same in its origin as our word "Reef." It is along the *reef* (or coast) that the people are called *Reefs* or *Riffs*. Though some of them can speak Arabic, their language is really a dialect of the Berber tongue. They probably number about 200,000, and are the descendants of the old Riff pirates, from whom they doubtless inherit some of their characteristics. They are brave and fierce, and not easy to deal with at first; but they are warm-hearted and not as fanatical as the townfolk. Besides these Riffs there are the Angera people to the west, who, though Berbers, speak Arabic. There is also a considerable population to the south.

During 1912 the inhabitants of Tetuan were living in fear of the arrival of the Spanish troops. The neighbouring tribes

are in too poverty-stricken a condition to gather in any great force, but, for fear of a rising on their part, no houses were built outside the walls. Latterly the town has been infested with low-class entertainments, screaming gramophones and cinematographs, and taverns have been on the increase.

At the dispensary the total number of adult attendances for 1911 was 7,342, as against 7,957 for 1912—showing an increase for the latter year of 615. All four of the lady missionaries are engaged in this work in some form or other, Miss Hubbard, as a rule, giving the address to the men, while Miss Knight speaks to the women. Miss Woodell's services are in constant requisition among the sick of the neighbourhood who are too ill to come themselves for medicine or advice.

During 1911 there were two cases of professed conversion—one a village woman who spent five months in Miss Bolton's house, and the other a poor blind woman who visited the missionaries periodically, and seemed to like nothing better than to listen to the Bible teaching.

Writing of 1912, Miss Bolton says:—

"A Moor in whom we were greatly interested died in the summer. He evinced the greatest desire to hear the Word of God, and could hardly govern his impatience whilst ordinary salutations were exchanged, but wanted the reading at once. He constantly assured me that his trust was in the Lord Jesus Christ. His sister also said she believed in the Lord. This poor man had first heard the Gospel from the colporteur who accompanied the late Miss Hanbury in her travels in this country.

"Miss Knight has kept on her Riffi's women's class, begun in 1911; and the Bible class for those whom we believe to be trusting in Christ for salvation was held regularly at our house. All through the year we had some women or children living with us. We find this work the most promising of all, for the daily teaching of the Word of God is what tells most upon the Moorish character."

Miss Hubbard writes (1912):—

"I have had my girls' class on Sunday afternoons as usual, but have had no sewing class, for the expenses of everything are so much greater than they used to be.

"Visiting has taken a good many of the afternoons. As a rule, we get a warm welcome in the homes of the people, though sometimes we get a heavy snub instead. Unfortunately, some who give us the warmest welcomes are the most difficult to talk with about the special message we convey. I think

of one house especially, where the ladies seem really fond of us, but whenever there is a turn of the conversation towards the Gospel they just look like stones! May the Holy Spirit of God work in all parts of the work committed to us, for our efforts are nothing unless He works through us and out beyond us too!"

CASABLANCA.

Opened 1890.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Miss F. M. Banks	May, 1888	Oct., 1909
Miss M. Eason	Dec., 1910	Feb., 1912
Miss A. Chapman	Nov., 1911	Nov., 1911

Dar el Baida, in Arabic, means "The White House," of which Casablanca is the Spanish equivalent. This town is now an important place, and the French are rapidly developing it, so that its importance is likely to increase.

When the Mission began work there in 1890, the population, with the exception of a few European merchants and some Spaniards, was almost entirely native; now a good many Europeans, mostly French, make it their place of residence.

It may help to a right comprehension of the work to remember that, from the hills which stretch a little way to the south of Tangier to a short distance beyond Mogador, the Morocco coast is almost flat, and the country to the east is a vast plain right up to the spurs of the Atlas mountains. This extensive area, if properly cultivated, should produce prolific harvests; but through neglect, owing to lack of security, it has not been very productive. Now, with a strong Government, there will be a steady improvement, and the produce will, to a large extent, find its way to this port where it will be exchanged for the goods from other lands. Casablanca, therefore, is likely to become a grand centre from which the Gospel might radiate into the country beyond.

In 1911, Miss Banks lost the very valuable help of Miss Wakefield, a lady doctor who had joined her in an honorary capacity for a limited period. As Miss Banks is a trained nurse with over twenty years' experience in dispensaries in the mission field, she is, in the absence of a fully qualified doctor, able to do most useful medical work.



Ready for Work.

She has been joined by **Miss Eason** and **Miss Chapman**. The former of these is a practical dispenser and dentist, and has turned her knowledge to good account both at this station and at Tetuan, where she spent the previous year. Miss Chapman, while learning the language, has been employed in training the Moorish house girls and in visiting and nursing the sick. A small Sunday school has recently been started, and though the numbers at present are but few, the workers speak of definite blessing.

In the course of her report for 1912 Miss Banks writes:—

“At the beginning of the year the attendance at the dispensary was very small, for the

women missed Dr. Wakefield; but since Miss Eason's arrival we have been slowly improving as regards numbers, and we often have a small service, with a quiet band of listeners.

“On Wednesday evenings the Moslem boys come to a lantern meeting. They love it, and really behave very well, listening to the Gospel story with as much attention as, perhaps more than, boys of the same class would do in England.

“The school for Moslem girls is very difficult to continue. The mothers only wish the girls to learn sewing, considering that reading and writing are branches of education for boys alone; so they send their girls to us for a short time, and then take them away. Perhaps they are afraid to leave them under our Bible teaching. At present we have only three with us.

“The town has increased and still is increasing so rapidly that the people are practically untouched. We are in almost daily contact with French, Spaniards, Italians, Portuguese, Jews and Moors. We feel drawn to wait on the Lord to send earnest, converted men and women belonging to several nationalities to come and work amongst their own people.”

Miss Banks finds that the present rented quarters of the Mission are not sanitary, and in other ways they are not suitable for the work. The rent is £42 a year, and she is threatened with a considerable rise, as, on account of the French occupation, houses are in great demand. She feels the

Urgent Need of Premises Owned by the Mission.

A piece of land of about 500 square metres has been offered by an English merchant, who has also promised to give the last £200 for the buildings. It is calculated that £800 will be needed, and towards that amount about £300 has been provided. £500 is therefore required, and that soon, so that the work may at once be proceeded with and suitable premises erected in this growingly important centre.

LARAISH AND ARZILA.

Re-opened 1898.

Opened 1910.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Miss C. S. Jennings	Mar., 1887	Nov., 1911
Miss K. Aldridge	Dec., 1891	Nov., 1898

Laraish is a seaport on the Atlantic, rather more than forty miles from Tangier. Only small vessels can cross the bar, and this, coupled with the insufficiency of

loading accommodation, is likely to prevent it becoming an important trading centre. The most remarkable feature of the town is the large market-place. There are no manufactures carried on, and the majority of the inhabitants are poor. The population is estimated at about 6,000 to 7,000.

Here **Miss K. Aldridge** continues to labour in the Gospel as in former years. Being a qualified nurse, a good deal of her work assumes the form of ministering to the sick, though class work is neglected. In the summer of 1912 Miss Aldridge was away on furlough for three or four months, returning to her post at the end of October. In her report she is able to tell of one hearer who gives cause for rejoicing. She writes:—

“During the year we were gladdened by one for whom we had prayed, and with whom we had read for years, confessing his faith in Christ and coming regularly to us for further Bible teaching.”

Surely we should not despise the day of small things, and when we remember that the conversion of a single sinner—an Arab sinner or an English sinner—means a direct exercise of Divine power, and that there is joy in heaven over one sinner that repenteth, should not hearty praise go up for the ones and twos who are born into the kingdom of God?

* * * *

Arzila.

About halfway between Laraish and Tangier, and twenty-five miles by road from Laraish, is the little port of Arzila. It is a sleepy little place, with a population of about 2,000, mostly Moors and Jews. During the Governorship of Raisuli, the ex-brigand, the prison here was generally crowded with unfortunate Moors to such an extent that there was hardly room for them to lie down. Since the Spaniards have taken possession of the town, matters are somewhat on a better footing.

Miss C. S. Jennings continues to find more than she can cope with single-handed in dealing with the sick and poor Moors, Jews, and Spaniards. Medical mission work is carried on four days in the week, many of the patients coming from a considerable distance. Miss Jennings records that in about ten weeks of the autumn of 1911, the patients, numbering 365, came from as many as sixty different villages. There is a Sunday Bible class for women, with about eight or nine members. A few Moslems come occasionally to the Mission House for reading and conversation, and one Moslem lad has given good evidence of a change of heart. During Miss Jennings' absence on furlough her work was carried on by two lady friends—one of them a qualified nurse.

ALGERIA.

OF all the Barbary States, Algeria is by far the most advanced in civilisation and modern development. This is to be accounted for by the fact that it passed from Moslem domination as far back as 1830—more than fifty years before either of the other States. The inhabitants of Algeria have also had their religious character modified to some extent by coming into contact during all this time with French irreligion and Romanism, both in the government of the country and amongst its European colonists. Among these latter there are a few French Protestants; but in many cases their religion is hereditary rather than personal and vital, and the few true believers find it almost more than they can do to keep alive an interest in the truth among their own community. The visitors from Protestant countries are mostly Christians by name only, and those who have the root of the matter in them are seldom able to do much in the way of aggressive Gospel effort.

During 1911-1912 there has been a steady advance in good feeling towards the Mission on the part of the French authorities and the French people generally. This, coming as it does after years of sullen unfriendliness and suspicion, is a great encouragement. Amongst the native Moslems also there is a growing readiness to listen to the missionaries and to consider what they have to say. Years ago the argument used to be brought forward that Islam must be right and

must be of God, because it had triumphed over so many (nominal) Christian kingdoms. But as Moslem dominion began to fail this argument began to tell against them; and now that Morocco and Tripoli have ceased to be under the rule of Islam, and most of Turkey in Europe has been lost, many are beginning to ask whether, after all, Islam is the true religion from God that they have so fanatically declared it to be. Though not abandoning their false faith, much less embracing the true, pride has been humbled, and there is thus a greater readiness to give the Gospel some consideration.

The workers have met with encouragement at each of the four mission stations, of which particulars are given below. At Constantine—the capital of the province of that name—the work which the Mission toiled at for a quarter of a century, amid many difficulties, yet with some little success, has passed over with the missionaries to the Methodist Episcopal Church of America, so that there is not much for the N.A.M. to report in regard to it. The Methodists, however, speak of encouraging results, thus illustrating our Lord's saying, "Other men laboured, and ye are entered into their labours."

DJEMAA SAHRIDJ.

Opened 1881.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Miss J. Cox	May, 1887	May, 1887
Miss K. Smith	May, 1887	May, 1887
Mr. D. G. Ross (deceased Feb., 1911)	Nov., 1902	May, 1904
Mrs. Ross	Nov., 1902	May, 1904
Mr. T. J. Warren	Feb., 1911	Oct., 1911
Mrs. Warren	Feb., 1911	Oct., 1911

This village has a population of about 4,000 Kabyles, and there are many other villages around within walking distance. It is situated on the northern side of the Djurdjura Mountains, about 1,500 feet above sea level. As the first mission station opened by the N.A.M., it has a special interest of its own. The Mission has its own premises, in which at present the work among girls is carried on, those in charge of the men's work living in a hired house not far off.

At the beginning of 1911, the death of **Mr. D. G. Ross**, after a short illness, was a heavy blow. Mr. Ross had been on the field since 1902, and for several years had been in charge of the work among men at Djemaa Sahridj. During that time he had succeeded in endearing himself, not only to the natives of Djemaa, but to many in the neighbouring villages which he visited as opportunity offered. His widow is seeking to continue his work among the sick and suffering.

After the death of Mr. Ross it was proposed that **Mr. and Mrs. Warren**, who had

recently come out to Tangier, should join the diminished staff at Djemaa. Accordingly they went to Oran for the summer months, and resided with a French family there, in order that they might make as rapid progress as possible in the French language, a knowledge of which is essential in carrying on mission work in Kabylia. On Mrs. Ross's return from furlough in the autumn they joined her, and were soon hard at work, as the following extracts from Mr. Warren's report for 1912 will show:—

"The following attendances for 1911-1912 are shown in the following table:—

Nature of meeting or class	1911	1912
Boys' Sunday School	64	40
Sunday Morning Meeting	30	29
" Men's Bible Class	10	10
" Gospel Meeting	34	27
Prayer Meeting (Weekly)	6	10
Lads' Bible Class (Weekly)	—	11
Beggars' Class (Weekly)	—	5
Gospel Meeting (Weekly)	32	32
Infants' Class (Weekly)	—	13
Singing Practice (Weekly)	10	12

"The figures for 1911 only refer to the last three months of the year, which are always the best months as far as attendances are concerned. The reduction in the Sunday School is owing to the fact that we have discontinued the practice of giving little presents to the children every Sunday. We feel that there will be an ultimate gain, as the Gospel is made the greatest attraction rather than the gifts which were necessary in the earlier stages of the work. Latterly we have been short-handed, one of our evangelists having left us in the summer. His loss, however, has led to a Christian lad taking up work in the Sunday School. The result of the questioning on Sunday School Treat Day showed that he has done his part well.



Mr. and Mrs. Warren

A Sunday School Group, Djemâa Sahridj.

Mrs. Ross.

"One man was baptised during the year; and another, whose life affords evidence of a change of heart, professed conversion. We are glad to report a greater measure of separation from Moslem customs on the part of some of our Christians, though we should like to see them yet more separate from all that savours of Mohammed.

"In addition to the regular station work, frequent visits have been made to other villages in company with Mrs. Ross, who, with Mrs. Warren, visits the houses, distributing medicines and holding meetings, whilst I go to the mosques and public places where the men gather, to read and talk to them of the Word of God. We always take supplies of Gospels and Scripture portions (supplied by the Scripture Gift Mission), and distribute them wherever we find readers. In some villages there are French schools, and most of the boys can read, so that we give them French or Kabyle Gospels in Roman characters. In other villages only a few can read—perhaps only the Sheikh—and then we give Scripture portions in Kabyle or Arabic. One day I gave a young man a Kabyle Gospel, and the next day another lad from the same village called at our house and asked for a book; but said he, 'I would like a big one.' Our boy took him my 'Young's Analytical Concordance,' and said, 'Would this one suit you?' 'Yes,' he exclaimed delightedly, and was much disappointed not to get such a big book. He was pleased, however, to receive a Gospel.

"Sometimes we find very few men in a village; so many of them go away to work. During 1911 eleven men from this tribe (which consists of 8,000) went to France to work. In 1912 the number reached 400, the attraction being that in that country they can earn from three to five times as much as in Kabylia.

The Out-Station of Moknea

was visited several times during the year, and some good meetings were held there; but under the present circumstances it is not possible to visit it frequently or regularly. Another (man) missionary at Djemâa would make this possible. As it is, a guardian is paid to look after a place that can only be visited at rare intervals."

* * * *

Mrs. Ross writes:—

"Medicine has been given five mornings in the week. Tuesday has been set apart for visiting other villages. In March last Mr. Warren took over the Sunday School, and I started a class for boys at Mesloub. I have forty names on the roll, with an average attendance of eighteen. Belkassem has helped each morning with the medical work, often giving the address to the patients. He gives the lesson on Sunday afternoon to the boys at Mesloub. He has made great progress in his knowledge of Scripture."

Total number of attendances of patients for the year 5,540

Total number of meetings other than Sunday School	350
Total number of visits in the village.....	217
Total number of other villages visited	30

It is worth calling attention to the Sunday Morning Meeting at the little hall in the main road of the village, where the workers from both mission houses meet with the native converts of both sexes for the worship of God. This gathering is probably the only one of the kind in the whole of Algeria, and perhaps emphasises more than anything else the real progress that has been made since the first pioneers of the N.A.M. began ploughing and harrowing work in this rough corner of the mission field.

* * * * *
 Miss E. J. C. Cox and Miss K. S. Smith report :—

“During 1912 our

‘Home and School for Moslem Girls’

was kept open almost without a break, the average number being twelve girls, two women helpers coming daily and five little children attending morning school. Progress has been very encouraging. At the daily morning Bible class there has been an attendance of twenty; three weekly classes for women and girls, attendance eighty; three weekly classes also in the villages of Djemâa and Mesloub, attendance sixty. Mademoiselle Eymann and Fräulein Degenkolw assist in the Home and School, by teaching French, sewing, knitting, darning, etc. They are also engaged in the study of French and Kabyle, thus preparing for future usefulness.”

CHERCHELL.

Opened 1890.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Miss L. Read	Apr., 1886	Dec., 1890
Miss K. Johnston	Jan., 1892	Oct., 1906
Miss E. Turner	Jan., 1892	Oct., 1906
Miss H. Kenworthy	Nov., 1910	Apr., 1912

This town is situated on the sea coast, some sixty to eighty miles to the west of Algiers, and, besides having a mixed population of Arab-speaking natives and French colonists, is a centre for both natives and Europeans for miles inland. This station has been occupied for twenty-three years, and many hundreds of young people have come under the sound of the Gospel. There have been several cases of conversion both among Europeans and natives. Several of these are still resident there, and encourage

the missionaries by their changed lives.

* * * * *

Four ladies are engaged in the work here. Miss L. Read has been at this station since it was opened in 1890 by herself and the late Miss Day (who passed away to her rest in the winter of 1910). They were joined in 1906 by Miss K. Johnston and Miss E. Turner, and in 1912 Miss H. Kenworthy was added to the staff. Their many-sided, encouraging work will be best understood from the following report for 1912:—

	Average.
Arab Girls' Sunday School	48
Arab Boys' Sunday School	36
Weekly Infants' Class	12
Crochet Class (twice a week)	6
Weekly Class for French Girls	14
Weekly Class for French Boys	8
Sunday Meeting for Converts (women and girls)	7
Weekly Gospel Meeting for Arab Women	9
Meeting for Frenchwomen (twice a month)	8

“In addition to these meetings and classes, much time is given to sick people, also to visiting. The Carpet Industry goes on steadily. There are thirty-five girls on the books, and ten women employed in spinning wool.

“The attendance at the classes is somewhat irregular. The boys' classes fluctuate more than the girls', as, alas! there is sometimes a strong current of opposition from fathers or uncles who hear what the boys learn, and then forbid them to ‘go to the English to be made unbelievers.’

“The Infants' Class was started at the end of 1911. We get them from about three to six years old, and try to awaken their little minds, and accustom them to hear about the Lord Jesus and His love before they hear much about Mohammed.

“The Crochet Class presents a great opportunity for giving consecutive teaching and having more intimate talks than in the other classes.

“The girls employed in the Carpet School have Scripture lessons morning by morning, and several profess to be Christians and have joined the Converts' Sunday Class. None have as yet been baptised, but anyone who knows Moslem customs will understand that they have already made a confession in joining a special Christian meeting. Besides the converts who come to this gathering on Sundays, there are others who are unable to attend. Two of them are young married women not allowed to come out and mix with others. One is engaged, and her fiancé would be very angry if he knew that she showed herself outside her home. Another could come by stealth, but this, of course, we could not advocate; and yet another, whose husband would allow her, is hindered by her mother-in-law. We go to these dear women and girls and teach them in their own homes.

North Africa

Dr.

GENERAL CASH ACCOUNT from J.

	GENERAL FUND.	DESIGNATED FUND.	TOTAL.
	£ s. d.	£ s. d.	£ s. d.
TO BALANCES in Hand, Jan. 1st, 1912.			
For General Purposes	97 3 11		
„ Medical Missions		106 1 7	
„ Designated Objects		277 17 0	
	97 3 11	383 18 7	481 2 6

TO RECEIPTS.

FOR GENERAL PURPOSES.

Donations	3,824 14 10		
Publications	66 13 11		
Sundry Receipts	42 2 1		
TOTAL AS PER MAY (1913) "NORTH AFRICA"			3,933 10 10

FOR DESIGNATED PURPOSES.

SPECIALLY SUPPORTED MISSIONARIES

Donations	1,054 0 0		
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MEDICAL MISSIONS

Donations	838 12 10		
Patients' Fees, etc.	18 2 5		
Interest on £500 invested (see footnote *) ...	22 10 0		

VARIOUS DESIGNATED OBJECTS

Donations	1,047 1 3		
Sundry Receipts	21 18 1		
School Fees	133 1 11		

TOTAL AS PER MAY (1913) "NORTH AFRICA"			3,135 6 6
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TOTAL RECEIPTS FOR THE YEAR			7,068 17 4
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* *Memorandum.*—£500 bequeathed for the maintenance of a bed in the Tulloch Memorial Hospital, Tangier, is entirely invested in Mission property in North Africa.

£4,030 14 9	£3,519 5 1	£7,549 19 10
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We have examined the above Account with the Books and Vouchers at the Head

2, Broad Street Place, Finsbury Circus, London, E.C., August 5th, 1913.

the Mission.

January 1st to December 31st, 1912.

Cr.

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

	GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.
PERSONAL ALLOWANCES, RENT, Etc.									
By Missionaries' Personal Allowances	1,530	3	9	1,027	14	5			
„ Missionaries' Rent and House Expenses (apportioned)	507	13	6	62	9	11			
„ Native Helpers engaged in direct Missionary Work	195	18	8	403	10	9			
„ European Helpers engaged in direct Missionary Work	61	8	5	131	14	10	3,920	14	3
COLLATERAL EXPENSES.									
By Rent and Station Expenses (apportioned)	274	10	2	31	5	0			
„ Travelling, Furloughs, Freight, Passages and Outfits	120	7	10	86	14	3			
„ General Expenses	71	14	0	71	17	10	656	9	1
MEDICAL MISSIONS.									
By Rent, Repairs and Furniture	44	8	6	166	8	3			
„ Building at Tangier				131	13	0			
„ Drugs and Instruments	11	8	6	146	13	7			
„ Food, Firing, Lighting and Relief	10	17	6	165	12	5			
„ General Expenses	9	0	0	125	1	3	811	3	0
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK	2,837	10	10	2,550	15	6	5,388	6	4

HOME EXPENDITURE.

PUBLICATIONS.									
By Printing and Binding NORTH AFRICA and Electros	180	19	8						
„ Postage and Carriage of NORTH AFRICA	52	5	0						
„ Salary and National Health Insurance	72	2	0						
„ Other Printing and Sundries	14	13	5	12	16	4	332	16	5

ORGANISING DEPARTMENT.

By Salary	229	3	4						
„ Travelling	25	15	6	7	0	0			
„ General Expenses, including Freight, Postages, Printing, Advertising, etc.	40	8	2	0	8	6	302	15	6

OFFICE.

By Rents, Rates, Taxes, and Insurance	48	18	2	26	11	0			
„ Salaries, Wages, and National Health Insurance	344	19	7	50	0	0			
„ Postages, Telephone and Bank Charges	59	12	2						
„ General Expenses, including Printing, Stationery, etc.	98	12	5	0	13	4	629	6	8
							1,261	18	7

OTHER EXPENDITURE.

By Expenses of Removal, Decoration, Lease, etc.	15	17	4	85	17	0			101 14 4
TOTAL EXPENDITURE FOR THE YEAR	4,020	17	7	2,734	1	8	6,754	19	3

BALANCES in Hand, December 31st, 1912.

For General Purposes	9	17	2						
„ Medical Missions				250	13	1			} 795 0 7
„ Various other Designated Objects				534	10	4			
	£4,030	14	9	£3,519	5	1	£7,549	19	10

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

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

"The Friday Afternoon Gospel Meeting is attended chiefly by women who comb and spin wool for the Carpet School, but others are always welcome. We pray that we may glean fresh members for the Converts' Class from this meeting.

"The French Women's Bible Class is certainly encouraging. The members seem to enjoy coming, and we believe that some have faith in Christ alone as their Saviour. We have had the joy of knowing of more than one husband being converted indirectly through visits paid to their wives. The French Children's Classes are also encouraging. Nearly all are Roman Catholics. The boys are the most difficult to keep.

"No report would be accurate without reiterating the pressing need of a married man as worker. There is a 'set-back' to nearly every branch of the work because of this lack. Not only so, but there is no prospect of the work being permanently established by the formation of a church, until someone hears and obeys the voice of God, and comes 'to the help of the Lord against the mighty.'"

ALGIERS.

Opened 1892.

MISSIONARIES	Date of Arrival on Field.	Date of Arrival at Station.
Mons. E. Cuendet	Sept., 1884	Nov., 1892
Mme. Cuendet	Sept., 1885	Nov., 1892
Mr. A. Shorey	Nov., 1902	Nov., 1902
Mrs. A. Shorey	Oct., 1904	Oct., 1904

This city is the capital of the country, and has, with its suburbs, a mixed and floating population of about 200,000 people. The work of the N.A.M. here is principally among men and boys (mostly Kabyle). For years a good work was carried on by the Mission among Kabyle and French women and girls, but this is now in the hands of the American Methodist Episcopal Mission.

M. Cuendet, our senior missionary in this town, has for a long time been devoting himself largely to the translation of the Scripture into the Kabyle language, and he has recently completed the whole Bible. A good many portions are already in circulation, having been issued by the British and Foreign Bible Society, who will print other portions as occasion serves, and ultimately, it is hoped, the entire Scriptures.

This work of translation is second to none. To be able to circulate among the people sought to be evangelised, a version of the Word of God in their own tongue seems to be an absolute necessity, if solid progress is to be made in evangelistic effort. There

is not a missionary in Kabylia who does not owe a debt of gratitude to M. Cuendet and the British and Foreign Bible Society for the labour and the money which have been expended with such satisfactory results.

In addition to his translating labours, M. Cuendet visited during 1911 about forty Kabyle villages, and also went twice to Djemâa Sahridj while the missionaries were in England, to encourage the young Christians there.

The usual classes and meetings have been held. From **Mr. Shorey's** report for the two years we gather that

THE KABYLE BOYS' CLASS

averages from twenty to thirty. Many of these boys are very poor, and earn a scanty living as newspaper-sellers, shoeblacks, and porter-boys.

The attendance at the Kabyle Men's Meetings is rather irregular and rather small, but during the two years a good many Kabyles have here heard the Gospel message, either from the lips of M. Cuendet, Mr. Shorey, or the native evangelist. Algiers has a large, floating population, and the Word spoken, or the Gospel given, may bear fruit far away in the interior, where the missionary can never go.

A meeting for Kabyle beggars was restarted, after an interval of two years, in November, 1912. The number averaged about fifteen. After a Gospel address, bread is given to these poor creatures.

A class for French boys is held once a week by Mr. and Mrs. Shorey in their own apartment. The numbers keep up well. In connection with this class there is a lending library, which proves very useful both for the boys and for their parents. It is most important to have good moral and religious books to lend to French families, for the general French literature is only calculated to do harm to the reader.

On Sunday evenings Mr. Shorey holds a Bible class for a few older French lads, who, being at work, are unable to attend on the week evening. If there were sufficient accommodation it would probably be possible to develop this meeting and invite the relations of the lads, but this has not up to the present been practicable.

The numbers who attend the classes for poor Jewish, French and Spanish children are increasing. About 100 girls and 150 boys are registered as attending the Thurs-

day class in 1912, and in that year a Sunday School was started for the elder children, to which about fifty of the children now belong.

Visiting the native cafés and shops has not been neglected, one or two afternoons a week being given to this work. During the latter months of 1912, S——, the native

evangelist, was laid aside by sickness. When in hospital he was frequently visited by many of his friends and fellow-countrymen, and was enabled to exercise a quiet ministry among them, as well as among the sick and suffering who were with him in the ward.



Jewish, French and Spanish Children.
(Mr and Mrs. Shorey's Classes, Algiers.)

TEBESSA.

Opened 1908.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Miss Albina Cox	Oct., 1892	Mar., 1908
Miss N. Bagster	Oct., 1894	Mar., 1908

This station is situated about 130 miles to the south-east of Constantine, near the borders of Tunisia. It is nearly 3,000 feet above sea level, on the high plateau which commands the Sahara to the south, and the *Tel* or coast region to the north. For various reasons, therefore, though not a large place, it is a centre for the regions around. In the second century, Hadrian connected it with Carthage by a great highway, and there is an inscription which states the distance from Carthage to be 191 miles and 700 paces.

Christianity was introduced here soon after 150 A.D. Four bishops are recorded to have ruled over the church, and Maxi-

milian and Crispin suffered martyrdom in this place. All the country round is covered with Roman ruins, telling of extensive civilisation, which the centuries of Moslem rule have destroyed. Now, under French government, it is beginning to be restored. Ancient heathenism gave place to Christianity, which, in its turn, becoming corrupt, succumbed to Mohammedanism, and this again has governmentally given way to a nominal Christianity. Alas! it is a corrupt Christianity, in many cases lapsing into agnosticism, and it can do nothing to help the poor deluded people who now inhabit these regions.

Miss A. Cox and Miss Bagster have been at work here since 1908, and God has encouraged them by some cases of professed conversion. This has been specially the case during the latter part of 1912, and now, in the early months of the present year, there are several candidates for baptism.

A Bible depôt has been opened at this station, and is proving very useful. Not

only are the natives visited and classes held for them, but for the Europeans there are Gospel meetings, Sunday services, and a Sunday School and various other agencies.

Owing to family reasons, Miss Bagster has been obliged latterly to be a good deal in England, and her absence has naturally caused a heavy strain on Miss Cox. Miss Cox, however, desires to record God's goodness in bestowing His blessing on her labours and in sending a French evangelist with his family, who has been most useful in the work among Europeans.

There is a great need at this station for reinforcements.

All through Algeria now there are open doors.

The restrictions which hampered missionaries years ago are largely removed, and the need is great for men and women filled with the love of Christ and willing to toil

and suffer for Him, in order that these people may hear of God's great salvation.

Are there not many more who might go at their own expense? Are not there many who, unable to go themselves, might maintain a substitute to labour in their stead?



Rest-time in Tebessa.

TUNISIA.

THE Regency of Tunis is the ancient Lybia. The Phœnicians are supposed to have occupied this region as far back as the fourteenth century before Christ, i.e., 3,300 years ago. The Romans came in 146 B.C., the Vandals in 439 A.D., and the Arabs in 698 A.D. Since the end of the seventh century Mohammedanism has prevailed in this country; but from May 12th, 1881, France has had political control over the Beylical Government. By the terms of the treaty then signed, the French occupation is to terminate when both French and Tunisian authorities recognise that the local government is capable of maintaining order—a time that would seem still to be somewhat remote.

The Regency has an area of about 45,000 square miles, and a population of about 2,000,000, of whom by far the greater part are Moslems. There is a large and ancient colony of Jews, for whose evangelisation the London Jews' Society cares. The Italians are also numerous; in fact, there are almost three times as many Italians as French. And there are several thousands of Maltese (British subjects), who are mostly very bigoted Roman Catholics.

In addition to agricultural products and fishing, there has of late years grown up a large and important industry—the working of the very valuable deposits of phosphate of lime. These deposits consist mainly of the remains of fish, etc., of previous ages, and are exported for the production of chemical manure, for which there is an almost unlimited demand. This industry has brought a wave of new commercial life into Tunisia and Eastern Algeria. It finds employment for tens of thousands of persons, and leads to the development of railways and the making and maintaining of harbours, where numerous vessels load their freights of this deposit.

It was in 1885 that the North Africa Mission began work in the city of Tunis. In 1890 Sfax was entered (there have been breaks in the occupation of this city); in 1895 work was started at Susa, but at present the Mission has no representative there. Kairouan became a mission station in 1897, and Bizerta in 1898. Since

that time there has been no further advance so far as stations and workers are concerned; in fact, there has been some decline through the lost workers' places not always being refilled.

The influence of the "Young Turk" movement has been felt in Tunisia. Though the faith of the younger and more educated Moslems in their inelastic and antiquated ideas was shaken, the tendency was rather towards rationalism than towards faith in the Gospel. People became less bigoted, but more indifferent. The war in Tripoli next disturbed the native mind and stirred up a strong anti-European and anti-Christian sentiment. Then came the Turkish war, with its disasters for Islam. At first these disasters stirred afresh the fires of fanaticism, but later events have brought discredit on Islam. God's hand has seemed to the Moslem to be against him, and he has in a measure been forced to the conclusion that Islam is not altogether a success. This should make work among Moslems more easy, though we must recognise the fact that it is possible to lose faith in Islam's politics without abandoning its religious side. Still, on the whole, people are becoming more accessible. Now is the time to press on and preach the Gospel; but to do this more labourers are needed and the means for their support. Meanwhile we must pray God to help, bless and sustain the missionaries that are already in the field.

TUNIS.

Opened 1885.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Mr. A. V. Liley	July, 1885	Feb., 1897
Mrs. Liley (deceased Mar., 1912)	Apr., 1886	Feb., 1897
Miss H. Kenworthy (removed to Cherchell, Mar., 1912)	Nov., 1910	Nov., 1910
Miss A. M. Case (<i>Italian Work</i>)	Oct., 1890	Oct., 1890
Miss L. E. Roberts (<i>Italian Work</i>)	Feb., 1897	Feb., 1899

The city of Tunis was first occupied by the N.A.M. in 1885. The population is very mixed, consisting of about 80,000 natives, 50,000 Europeans, and 40,000 Jews. The N.A.M. seeks mainly to reach the native Moslems and the Italians. There has been much encouragement from time to time in the Italian work, but, during the period under review, the illness and consequent absence of Miss Case, and also for a time of her colleague, Miss L. E. Roberts, prevented much aggressive effort. Fortunately, the Italian evangelist-pastor was able to keep things going, and when, after a long absence, Miss Case returned, she was thankful to find how well the work had been maintained under such trying circumstances. Early in 1912 Mrs. A. V. Liley passed away. Though in delicate health for some years, her last illness was a brief one. As a faithful missionary who, up to the measure

of her strength, devoted herself to the service of the Lord in connection with the N.A.M. for more than twenty-five years, she will be long remembered.

The work has gone on steadily, although the station has been seriously undermanned. Much of the time Mr. A. V. Liley has worked practically alone, though latterly he has had the assistance of two native Christians. He writes (1912):—

"There has been general unrest all over the Moslem world, and it has been felt even in this city. First, there was the war between Italy and Tripoli. This created great disturbance here. Then the French occupation of Morocco, followed by the war in Turkey, created general distrust, if not hatred, of the European. Though this was not very open in Tunis, it was there all the same.

"The work done has been

"(1) Giving daily instruction to the converts. This has taken up the greater part of the morning. It has been encouraging and interesting to note the progress they have made, and I trust that it has not only proved helpful to their spiritual life, but has enabled them to give a reason for the hope that is in them. While the young Kabyle convert has done well in looking after the Bible depôt, the young Tunisian has been most helpful in the meetings because of his knowledge of Arabic and the Koran.

"(2) Meetings every night but Saturday were held, either at our house or at the Bible depôt. The numbers attending these have fluctuated considerably. Some nights we have had a full room; on other occasions only a few have come. If the meetings have been small, they were none the less interesting. Often when only two or three Arabs have



Photo by]

Steps of the Great Mosque, Tunis.

[Mr. A. V. Liley.

Students looking over the wall.

come in we have felt that we were able to do a better work, for it has been more personal, and our visitors could speak out without fear, and unburden their minds. . . . One very nice student quite openly assented to the truth of our doctrine and often upheld our teaching. At last he was threatened by his fellow-students, and he frankly told us he was afraid, and could no longer attend the meetings. On several occasions well-organised bands of students have come with the intention of

crushing us, but, having got the worst of the argument, they have not returned a second time.

“(3) The work, on the whole, at the Bible depôt has been encouraging. It has given us much pleasure to see the number of people of various classes and nationalities, attracted by the pictures in the windows, stop and read the Scriptures. Very often the natives accept the invitation to come inside to hear these Scriptures explained.

"(4) Visits to the shops, cafés, etc., have been paid as time has allowed, but we have found our time much occupied with other work.

"(5) Visiting the English-speaking crews which have come into port is always a real pleasure. From the captain downwards a hearty reception is given us, and many are the words of appreciation received from the men. Very often I have found someone on board that has specially needed my help in one way or another.

"It has been a great grief to me that I have not been able to do any itinerating work down south, but my time has been so fully occupied by the increasing work in town that it was utterly impossible for me to get away. I am keenly feeling the need of more help."

* * * *

Italian Work.

As mentioned above, the illness and absence of Miss Case necessarily hampered the progress of the work. The following extracts will perhaps indicate some of the more striking events of 1911-1912.

Miss Case writes (1911):—

"On January 2nd about 200 people crowded into our new hall for the usual Sunday-school fête. About ninety children and young people, composing the Sunday School, were for the first time able to find room on our own premises, together with their parents and friends.

"In January we invited an Italian, M. Demaria, to come over from France and hold a mission. This bore fruit in the more definite decision of some young people, and a few gave themselves to the Lord for the first time.

"Among our efforts to benefit those under our influence was the foundation of a crèche, which was for a time ably conducted by our Italian sister who has now become a Bible-woman. The crèche was given up on the approach of the hot weather, as it would have been too exhausting for one to manage it alone, and we could not afford to pay assistants.

"The visit of Mr. Talbot and party was a great encouragement to us and all our people. It culminated in a red-letter day on Easter Sunday, April 16th, when Mr. Talbot baptised ten persons, viz., six men and four women, all of whom had given evidence of the new birth. Several other candidates were unable to enjoy the same privilege at that time owing to colds and other ailments.

"On May 14th our Y.W.C.A. anniversary was held, when the three largest rooms of the Y.W.C.A. premises were hardly able to contain the young women and girls, Italian and French, together with a few friends, who assembled to hear the pastor of the French Church give an address.

"It was with immense regret that I left

Tunis on May 20th, although I quite expected to return in October. The work seemed at a high tide of prosperity, and more encouraging than ever. . . ."

Miss Roberts continues the story:—

"The troubles between Arabs and Italians in November had an immediate effect on our meetings, and at the end of the year they were still small. The class held for intending communicants in December for three successive weeks was a specially helpful time, when God's presence was felt, and we had the joy of receiving seven new members at the Lord's Table on December 31st.

"In January, 1912, I was able to send an earnest young Italian as Biblewoman to Bizerta, our out-station. The Lord has given her many good opportunities of speaking for Him in visiting in the houses. She has also held a Sunday School and classes for children and girls during the week. She has suffered a good deal of persecution, but is able to rejoice that she is counted worthy to suffer for His Name.

"The numbers attending the classes and meetings in Tunis remained small during the winter, but improved towards the spring. We had the sorrow of losing one of our members by death early in the year. The continuous emigration from Tunis prevents any great increase in our numbers."

Miss Case continues:—

"Early in November, 1912, I reached Tunis after my long illness and absence in England. I was pleased and encouraged by what I saw of the work on my arrival. A class was being held by the pastor-evangelist for the instruction of six candidates for Church fellowship. Five of these were soon after admitted as members. . . . During my absence eight new names had been added to the church roll.

"A visit to Bizerta on December 3rd with the evangelist, Signor Varvelli, to see the Biblewoman there, gave me proof of the good work she is doing amongst young people and in the families on her visiting list. Her work is a great help to Signor Varvelli's preaching services. He has faithfully continued his visit to Bizerta during several years.

"At Rades, a small town nearer than Bizerta, where some of our most earnest converts possess a couple of cottages and gardens, two or three of our young women have started a Sunday School. I am sorry to have to report that the Sunday School at Tunis, which was formerly so productive of results, is now the least satisfactory part of our work. Our chief difficulty, of course, is the want of workers. The Italian converts are not able to give as much time as they would like, as they are occupied from early morning till late at night earning their bread. Our health not being so good as formerly, we have been obliged to leave alone very much that we used to do—that is, awaiting the coming of new helpers. May the Lord send them soon, as the work is meanwhile suffering loss."

KAIROUAN.*Opened 1897.*

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Mr. E. E. Short	Feb., 1899	Feb., 1903
Mrs. Short	Oct., 1899	Feb., 1903
Miss Addinsell	Nov., 1895	Jan., 1898

This important Mohammedan city is situated about forty miles inland from Susa, and was considered, before the French occupation, the most sacred place in North Africa. It has a population of 22,000, of whom about 300 are French. The chief occupations are corn-growing, tanning, and shoemaking. Kairouan carpets are celebrated, but the town is noted, above all things, for its mosques.

Mohammedanism is more pronounced here than in the seaport towns, and it is therefore a suitable spot for a missionary centre, as the more intelligent Moslems can be reached, and through them the religious leaders in other places.

Mr. and Mrs. E. E. Short and Miss G. L. Addinsell have continued their patient labours at this station. In 1911 Miss Addinsell was away for some months on furlough, and Mr. and Mrs. Short, with their family, came over to England the next year for a much-needed rest. Owing to ill-health, Miss Wenham, an independent lady worker who had for some years lived with Miss Addinsell and helped her with her classes and visiting, was obliged to return to England in the summer of 1912.

The record of this station is that of patient sowing. There is much to try the faith of the workers, but they are not left without encouragement.

Mr. Short writes:—

“One sees changes in Kairouan. It is possible to speak more freely, and the truths which are most obnoxious to religious Moslems are listened to more patiently. On the other hand, there is, with the tolerant spirit, a certain religious indifference and an increase of drinking habits (though comparatively little), for which there is now every facility.

“One great cause for hope and prayer was the appearance early in 1912 of the Gospel of Luke in Tunisian Arabic, which has been in course of preparation during several years. In the short time which I have had to test its use, I have been cheered by several instances of its being evidently understood and appreciated by men to whom the literary version

would have been quite useless. On one occasion, a man who could not read paid his penny for the book, that his companion might read it to him; and another time another returned for another copy of ‘the book with the story of the man who had two sons.’ Someone else had coveted his copy and had taken it away, so that he wanted another. These are little signs of how the Gospel may be spread in places where the missionary is unlikely to go—sometimes among those who know little of Islam but its troublesome customs.

“We would ask prayer for the few who have felt the working of God’s Spirit—in whom already there are some signs of love to and faith in the Lord Jesus.”

SFAX.*Re-opened 1905.*

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
T. G. Churcher, M.B., C.M. (Edin.)	Oct., 1885	May, 1905
Mrs. Churcher	Oct., 1889	May, 1905
Mr. H. E. Webb	Dec., 1892	Feb., 1906
Mrs. Webb	Nov., 1897	Feb., 1906

Sfax is the second largest town in the Regency of Tunisia. In 1910 it was said to have a population of about 80,000 souls, of whom about 7,000 were Europeans, including among them 1,700 French. The Civil District has an extent of 1,200,000 hectares, or about 2,700,000 acres. The soil is sandy, and only about 550 acres are devoted to vines; while 550,000 acres are given to the growth of olives. Almonds, dates, palms and cereals are also cultivated. The city has a commodious port, and is an important place for the shipment of phosphate of lime and other products, such as oil, wool, sponges, dates, figs, alfa grass and fish.

Dr. and Mrs. Leach were the first missionaries of the N.A.M. here, but alas! they were murdered soon after arriving. Some years later Dr. and Mrs. Churcher removed from Susa and settled here, and Mr. and Mrs. Webb have since joined them.

Sfax is manifestly an important centre in the southern part of the Regency, and as it is now connected by rail with Susa, Tunis and Gafsa, and is, moreover, the port from which Tripoli is most easily reached, work done here should have a wide influence.

At the Medical Mission **Dr. and Mrs. Churcher** continue to minister both to the souls and bodies of their patients. In 1911



Mr. and Mrs. Short and Family.

there were 8,079 consultations recorded, and in 1912, 7,968. Addresses are given daily as the patients come for advice and medicine. In consequence of the troubles in Tripoli, large numbers of refugees came to this town, and in the cold weather Dr. and Mrs. Churcher gave meals of bread and olives to many of the poor, starving women and children, not forgetting to tell them at the same time of Him who is the Bread of Life. The total attendances of these poor outcasts amounted to 1,590.

The numbers attending the Porter Boys' Class and the Sunday School have increased, the average gain in the former case being four, and seven in the latter. During 1912 396 colloquial Gospels were sold and many hundreds of portions given away. Visits were paid to Tozeur in the desert (1911), and to Djebeliana, Maharas, and other villages (1912).

Mr. and Mrs. H. E. Webb, who work chiefly in the native town, came home for furlough in the summer of 1912. Both before they left and after their return they devoted themselves to the different branches

of mission work—the Bible shop, lantern meetings, classes, visiting and receiving visitors. Mr. Webb makes a point of visiting the English ships in port, and frequently invites groups of sailors to spend the evening in his house and join in family worship.

BIZERTA.

Opened 1898.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Miss R. Marcusson (and two Swedish Lady-Associates)	Nov., 1888	Nov., 1898

About forty miles north-west of the city of Tunis, on the shores of the Mediterranean, stands Bizerta, an important French naval station and military post. It is built partly on each side of a canal and partly on an island in the middle of it. There are two important lakes in the vicinity of the town, and the canal connects the larger of these with the sea. There are a good many

soldiers stationed in and outside the city. Fishing is the principal industry, the lakes fairly teeming with fish.

Miss R. Marcussen has for twenty years represented the N.A.M. in this town. Assisted at the present time by two ladies from Sweden, Miss Nyberg and Miss Ringberg, she conducts classes for women and girls, and for some while she and her helpers had under their care at the Mission House two orphan boys. A useful work is also

carried on among Arab soldiers. This was somewhat interfered with by the recent war in Tripoli.

An Italian Biblewoman from Tunis began work among her fellow-countrywomen here at the beginning of 1912. She has made a good start by holding classes for young people and visiting them in their homes. Signor Varvelli visits Bizesta weekly, and holds meetings and evangelistic services there with much acceptance.

TRIPOLI, 1911-12.

GRAVE changes have occurred in this country during 1911-1912. At the beginning of 1911 Tripoli was still a province of the Turkish Empire. For years Italy had desired to appropriate it, but it was not easy to find a plausible reason for attempting to do so. At last, France and Spain having been granted a free hand in Morocco, Italy could wait no longer, and, taking advantage of some rather paltry difficulty with the Turks, the Italians sent an expedition to take possession.

The inhabitants of Tripoli are mainly descendants of the old Berber aborigines, with some admixture of Arabs. The language spoken is Arabic, but in the country a good many still use a Berber dialect. These natives hated their Turkish rulers, and regarded them as very unsatisfactory Moslems—hardly better than the infidel Christians. The Italians, knowing this, thought that the natives would be glad to unite with them in turning out the Turks. Probably, had matters been wisely handled, this might have been the case; but, through a mistaken mixture of want of firmness and undue severity on the part of the invaders, the Berbers sided with the Turks, and the Italians had a much harder task than they had anticipated. Even now, though the Turkish Government has relinquished its hold on the country, some of the inland tribes are unwilling to submit to Italy.

The idea that the Senoussi Brotherhood from further south would render effective aid to the Turks proved fallacious, and the scare about their imagined power and influence has been dissipated. Some of us never believed that there was much to be feared in this direction. The moral rottenness of Islam prevents it from holding out against the powers of Christendom. It would have succumbed much sooner but for the jealousies of the various rival (nominal) Christian nations. When these sink their rivalries, as in the recent instance of the Balkan States, the decaying Turkish Empire succumbs, however brave its soldiers may be.

Tripoli is not considered to have any great natural resources. In fact, the country, except Barca or Cyrenicia, is practically the Sahara which here comes down to the sea. Outside the oases there is but little land that can produce anything beyond the slenderest return. Possibly, under a more enlightened rule, irrigation might be attempted and a greater measure of fertility obtained. The city of Tripoli is situated in an oasis on the sea-coast.

It is roughly calculated that the total population of the country is only about 1,350,000, though the area is reckoned to be as much as 400,000 square miles, the coast-line between Tunisia and Egypt being about 1,100 miles in



A Group of Kairouan Girls. Little Joan Short among them.

extent. There was no Protestant work in the province of Tripoli till the North Africa Mission started it in 1889, after a preliminary visit paid by Mr. Glenny to the city of Tripoli in 1887 to reconnoitre and see what the possibilities were. Since then the Mission has steadily plodded on, notwithstanding the tremendous difficulties that had to be met and overcome. Medical Mission work has been a very prominent adjunct.

TRIPOLI CITY.

Opened 1889.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Mr. W. Reid	Dec., 1892	Dec., 1892
Mrs. Reid	Dec., 1894	Dec., 1894
Mr. W. T. Bolton (deceased Feb., 1911)	Feb., 1897	June, 1908
Mrs. Bolton (returned to England, 1911)	Dec., 1897	June, 1908
Miss F. M. Harrald	Oct., 1899	Feb., 1903
Miss J. E. Earl (moved to Egypt, 1911)	Oct., 1909	Oct., 1909
E. J. Maxwell, M.B.	Nov., 1912	Nov., 1912

At the beginning of 1911 the Mission staff suffered the loss of Mr. W. Bolton, who, after a painful illness, succumbed to blood poisoning. His death necessitated

the return home of his widow, and from various causes the workers were obliged to come away for a time. It was during their absence that war broke out. It seems to have been of God's overruling that all the missionaries were away during the fighting; as, owing to their friendly relations with the natives, they might have found themselves awkwardly placed. It was not until the early spring of 1912 that they were able to settle down to work once more. We continue the narrative in Mr. Reid's words, who writes in his report:—

“The change wrought by the occupation was manifest everywhere, but that which impressed us most was the presence of so many Italians, civil and military, and the comparatively small number of natives. We missed many old friends and acquaintances, but those

who remained gave us a very hearty welcome. Their suffering had manifestly drawn them still nearer to us, and they looked to us for sympathy in their adverse circumstances. . . . From the first it was evident that the people, whatever their feelings towards the new authorities, realised that they no longer need fear any Government interference in the matter of religion. In the old days men were afraid to accept a Gospel; or, having accepted it, were afraid to let it be seen. Now there is also a greater readiness among the better educated to enter into discussion. One young man of good position and education has been, as we believe, a sincere enquirer, and we trust he may soon become a true believer in the Lord Jesus Christ.

"The war made many widows and orphans, and caused much unemployment also, and as a result there has been much suffering. We are very grateful to the friends who sent us help for the sick."

* * * *

Dr. Maxwell reports:—

"The Medical Mission was reopened about the middle of February, 1912. Though the numbers were rather small at first, they gradually increased, and the total was 4,331 when I left for my summer holiday at the end of June. While I was away, medical work was carried on by Mr. Reid and Miss Harrald, and they had 1,300 cases. From the time of my return in November to the end of the year we had 1,142 cases, bringing up the total to 6,773.

"The work was carried on under considerable difficulties, as we have only one room for both men and women patients, and this room is not sufficiently large to contain the numbers which often come. We have another small room for dispensing, but no consulting room, so that the patients have to be seen in the court, where, of course, there is no privacy. We have, however, had many things to thank God for, in answering prayer on be-

half of cases—one especially lately, who was very ill from an abscess behind his ear, has now, after an operation, almost entirely recovered.

"There was quite an epidemic of typhus and typhoid fever during several months in the summer, and a number of cases were seen and treated in their own homes.

"The Medical Mission was held five days a week, and an address was given to the people before they were seen, and numerous copies of the Gospels distributed. Urgent cases were attended to on the other two days of the week."

Besides giving Gospel addresses twice a week to the waiting patients, and acting as Dr. Maxwell's dispenser and assistant, Miss Harrald has held classes for Moslem women, boys and girls, and has also found time for occasional house-to-house visitation. In fact, in view of the pressing need, she has worked almost beyond her strength.

There can be no doubt that at the present time there is a wide-open door for mission work both among Europeans and natives. Numbers of Italians have come to Tripoli in the hope of finding employment, and the natives are now free to listen to the Gospel as never before. The country is being opened up, and it is now possible to visit all the cases on the coast and some of those of the near interior. The medical work, so much appreciated, by which thousands have been brought under the sound of the Gospel, needs to be followed up by further Gospel effort. To do this, more missionaries are needed—in the city itself, and for the opening up of other regions. For more labourers and the means to support them, we need to labour and pray.

EGYPT.

EGYPT had a population in 1907 of 11,287,000, and by this time probably the figure is close upon 12,000,000. Of this number about 92 per cent. (i.e., 11,000,000 in round numbers) are computed to be Moslems; 600,000 of the nominal Christians belong to the ancient Coptic Church, and are themselves very much in need of being evangelised; about 50,000 are members of the Roman Catholic and Greek Churches respectively; and there are also some 25,000 Jews. It was computed in 1907 that only 8 per cent. of the male population could read. Including the female half of the population, we may reckon that not more than 4 or 5 per cent. are readers.

Under British supervision Egypt has wonderfully developed, and shows signs of still further development in the future. The country is decidedly prosperous. It is invariably found that worldly prosperity conduces to practical



A Scene in Tunisia.

indifference to things spiritual. Besides the barrier of Moslem fanaticism, therefore, this difficulty has to be met by the Christian worker.

The North Africa Mission began work in Egypt in the spring of 1892, largely as the result of a visit previously paid by the late General F. T. Haig, then a member of the N.A.M. Council. For many years the American Presbyterians had been labouring among the Copts and Moslems. The Church Missionary Society was also at work; but, notwithstanding the efforts of these societies, outside Alexandria and Cairo, there was but one missionary to be found in the whole of the Nile Delta, with its population of 4,000,000 souls. Moreover, although attempts had been made to evangelise the Mohammedans also, nearly all the converts had been gathered from among the Copts. Out of a missionary church membership of about 3,000, probably not more than twenty had been Moslems.

Though the Copts have not been neglected, the North Africa Mission has made it their

Special Aim to Reach the Moslems.

They came to the conclusion that it was better not to attempt to reach the Moslems through the Copts, for even converted Copts have but little faith in the possibility of the conversion of Moslems. Moreover, on account of the feuds that had existed between them, the latter would specially resent efforts made for their evangelisation by Copts. It was considered wiser, therefore, to go directly to the Moslems, and this plan has ever since been adopted. As a matter of fact, more results have been seen among the Copts, but that is to be understood from the nature of the case.

ALEXANDRIA.

Opened 1892.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Pastor W. Dickins	Feb., 1896	Feb., 1896
Mrs. Dickins	Feb., 1896	Feb., 1896
Miss R. O. Hodges	Feb., 1889	Oct., 1905
Miss J. E. Earl	Oct., 1909	Oct., 1911
Miss E. M. Blake-Forster (Retired, 1912)	Nov., 1911	Nov., 1911
Miss M. Thomassen	Nov., 1912	Nov., 1912

Alexandria has a population of about 350,000, and is the great commercial port of Egypt, though its population is only about half that of Cairo, which is the centre of Government. Although there are several other Missions represented in Alexandria, there is plenty of room for them all amid its teeming thousands.

The N.A.M. school for Moslem girls—believed to be the only evangelical school in Egypt confined to Moslem girls only—has continued in the face of much opposition. In May, 1911, the workers had the joy of witnessing the baptism of a young woman who had been brought up in the school, and

had been acting as head teacher for some time. Towards the end of the year Mrs. Dickins handed over the charge of the school to Miss Hodges, in order that she might be free to join her husband in other work.

Miss Hodges writes (1912):—

“Our numbers are smaller than they were a few years ago, but those who come are regular attendants. We had rather more scholars at the end of the year than at the beginning. The fact of the native teacher being a converted Moslem and one of our own pupils, arouses much opposition. I am glad to say she is very faithful in teaching the way of salvation through Christ alone.

“During the year another of our elder girls has taken her stand as a disciple of Christ. When I came here, eight years ago, she was a very bigoted little Mohammedan, and so strong was her opposition to the truth that it was often quite difficult to give the Bible lesson; but she now, like Saul of old, has become a praying disciple. She will have much persecution to bear, but the Lord who stood by Paul will also stand by her.

“The women’s meetings have continued throughout the year with varying numbers, but there is no doubt that the greatest hope lies in teaching the Gospel to the children.”



A Picnic near Alexandria.
Mrs. Dickins is carrying the tea-kettle

Mr. and Mrs. W. Dickins have held interesting and encouraging meetings in a hall rented in the middle of the city, holding an evangelistic service there on Sunday evenings and often in the week, and a missionary prayer meeting on Thursdays, followed by a Bible Study Circle for young men. A weekly address during some months was given to the patients at the German Hospital, and Mrs. Dickins also conducted a weekly "Mothers' Meeting." Various districts have been visited round Alexandria, and during the autumn of 1912 more extensive itinerating work was entered upon, about which Mrs. Dickins writes:—

"In October our way was opened to go into the villages, so we closed our home and went to Shebin-el-Kom. From that centre we went out each day to visit the men and women. This is the work we have asked to be permitted to do for many years. It is the most blessed work we have ever done—the making known our Lord Jesus Christ and His salvation to men and women who are in utter darkness. We find open doors everywhere."



The Head Master of the Mission School at Shebin-el-Kom.

SHEBIN-EL-KOM.

Opened 1899.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Pastor W. T. Fairman	Nov., 1897	Feb., 1903
Mrs. Fairman	Feb., 1893	Feb., 1903

Shebin-el Kom is an important town, and the capital of the large province of Menoufia. Here the Mission owns commodious premises. Mr. and Mrs. W. T. Fairman are in charge, and are assisted by a converted Moslem evangelist, a Biblewoman, and five or six school teachers. The chief feature in the work is the school for Moslems, Copts and others. The education imparted is of a superior character, and includes lessons in English. Bible instruction is, of course, regularly given, and this has the effect of keeping down the numbers of scholars, so that the school fees do not by any means meet the expenses incurred. If no Bible instruction were given, much larger numbers would attend, and the school would be much nearer self-support; but, as the aim of the Mission is not educational but evangelistic, such a course could not be contemplated. Owing to ill-health, Mr. and Mrs. Fairman were compelled to be absent in England for

a considerable time, but it is a matter for thankfulness that the native helpers were able to carry on the work while they were away; though, of course, it would have been more satisfactory if there had been other suitable workers to take their place. It is the same cry all along the line—"The harvest truly is plenteous, but the labourers are few."

During the last few years the medical work has grown wonderfully. In the early part of 1911 Dr. Maxwell was in charge of it. Between January 1st and April 30th 3,816 consultations were held. This work was not confined to Shebin-el-Kom only, but was carried to villages and towns in the district. In two towns, each of 16,000 inhabitants, a clinic was held regularly every week, and other towns were also visited.

Mr. and Mrs. Fairman came home on furlough in May, the former returning to his post in October. In May, 1912, he was obliged to come to England again on account of ill-health, and was not able to go back to Shebin-el-Kom until February, 1913, when he was accompanied by his wife. It is a matter for thankfulness that the work was continued and carried on steadily during his

absence by the members of the little church, Mr. Dickins occasionally visiting the station.

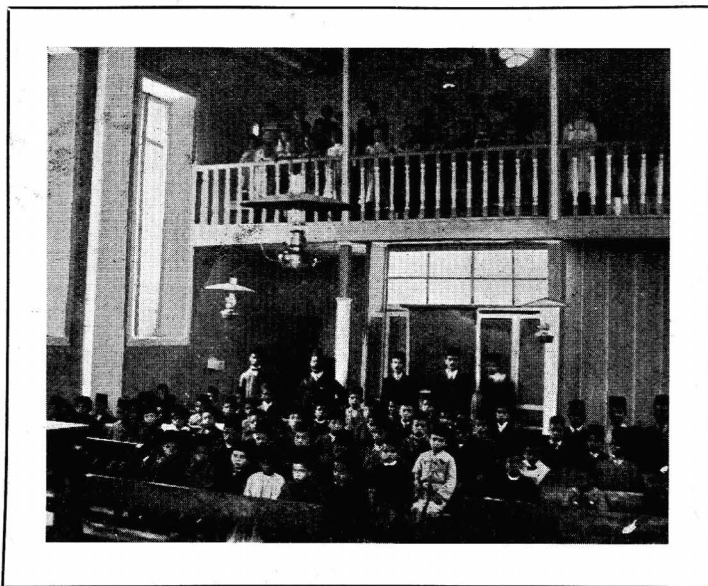
The following extracts are taken from Mr. Fairman's report for 1911:—

"The original membership has remained intact, and has been strengthened by the adherence of the chief clerk in the Government offices here, a man of great influence, who has been a great help to us all, regularly conducting one of the services each week with much acceptance.

"Evangelistic services have been maintained throughout the year, nightly, and have increased in power, interest and influence all along. During my absence in Eng-

over the gate, and partly through some of us acceding to their request to attend a *Zikr* [a *Zikr* is a Dervish ceremony]. As a return, they visited us, and the Gospel, in all its fulness and simplicity, was preached to them, and we trust that the Word will not be void of result. During the year we also had the opportunity of preaching the Gospel to large concourses of Moslems in an outlying village, where we were called to officiate at the funeral of two old native friends of ours, both Protestants.

"The schools have again been able to hold their ground and even make a little advance, in spite of the strong opposition from Copt and Moslem. The boys and girls have been thoroughly grounded in Scriptural truth as



School-boys Assembled in Church for Scriptural Instruction,
Shebin-el-Kom.

land for four months, these meetings were conducted by the church members themselves. The attendance increased, and many who were not in the habit of attending came and were blessed. Some among the Copts, we believe, have been truly converted, although they have not come definitely forward to join us. The church members, in watering others, found themselves refreshed and revived from above, and, being thrown upon their own resources, were led on by the Spirit into increased prayer and experience of the power of prayer.

"At the beginning of the year a large number of Moslems attended the meetings. These were partly drawn in by the signboard

well as in the ordinary Government curriculum.

"Our colporteur reports an increasing sale amongst Moslems. Altogether, during the year he sold 2,643 portions of Scripture.

"K—, the evangelist, besides helping with the medical work and preaching to the patients, has visited a large number of villages. He has had to suffer a good deal of persecution, but he has been encouraged by being welcomed in most unlikely places and in finding those who are in heart believers, but who dare not face the consequences of open confession of faith. We are trying to keep in touch with such, trusting that strength may be given to them to confess Christ boldly."

THE CHERCHELL CARPET INDUSTRY, 1912.

Below will be found a Cash Statement and Balance Sheet of the work of the above Industry, which, though not officially connected with the N.A.M., is in close association with it. The year 1912 was not quite so prosperous as 1911. This may be accounted for by the fact that the Algiers season was not such a good one, and as a natural consequence the sales in Algeria fell off. Still the progress of the Industry is encouraging, and, best of all, the spiritual work which is associated with it has resulted in fresh cases of conversion among the Moslem women and girls employed, and also in the strengthening of some who have been converted in previous years.

The following will show the *sales* of carpets, etc., year by year:—

1904	...	...	£1	16	0	1910	...	...	£364	5	10
1905	...	...	156	5	9	1911	...	...	518	15	5
1906	...	...	183	8	1	1912	...	...	424	2	3
1907	...	...	212	15	9						
1908	...	...	285	5	6						
1909	...	...	383	15	7				£2,530	10	2

We are glad to report that the factory is paid for; but this has only been done by the help of the Industrial Missions Aid Society. There are still some sums that were advanced before the death of the late Miss Day; these we are most anxious to pay off as soon as possible. During 1911 the work was practically self-supporting, but it fell somewhat behind in 1912. In order to carry on the Industry efficiently an increased capital is needed. Last year a lady kindly invested £150 at 5 per cent., and if others would help in a similar way with either smaller or larger sums, it would be a great advantage. We have also received a few donations, and others would be very acceptable.

We are very thankful to all those who have purchased carpets or rugs, and it is very gratifying that in every case the goods have given satisfaction. All those also who have visited the Industry at ChercHELL have expressed their great appreciation of what they have seen. We are hoping for still better results in the future. EDWARD H. GLENNY.

CASH ACCOUNT, DECEMBER 31ST, 1912.

Dr.		£ s. d.		£ s. d.		Cr.		£ s. d.		£ s. d.				
To Balances in hand in ChercHELL and London, Jan. 1, 1912	...	...	...	82	13	10	By Purchases of Carpet Material	...	163	10	2
„ Sales - ChercHELL	...	205	15	0	„ Salaries and Wages	...	158	17	3					
„ „ London	...	218	7	3	„ Freight and Sundries	...	29	9	8					
				424	2	3	„ Rates, Interest and Repairs	...	40	6	1			
„ Donations	...	...	...	10	17	2	„ Plant	...	2	8	5
„ Loan	...	...	...	500	0	0	„ London Expenses	...	18	11	4
„ Investment	150	0	0				413	2	11		
„ Sundries	...	...	...	2	16	4	„ Loan Repayment	...	268	0	0
							„ Legal Expenses relating thereto	...	21	15	8			
										289	15	8		
							On Deposit at Interest	...		200	0	0		
							By Cash in hand, ChercHELL and London	...		67	11	7		
				£970	10	2						£970	10	2

BALANCE SHEET, DECEMBER 31ST, 1912.

Liabilities.		£ s. d.		Assets.		£ s. d.								
Loans	...	620	0	0	Land, Factory and Improvements	...	860	0	0					
Investments	...	550	0	0	Plant, Fixtures, Looms, Designs, etc.	...	180	10	3					
					Stock	...	453	0	5					
				1,170	0	0	On Deposit at Interest	...	200	0	0			
Freight, etc., and Interest accruing	...	20	2	4	Balances in ChercHELL and London	...	67	11	7					
Surplus of Assets over Liabilities	...	570	19	11										
				£1,761	2	3						£1,761	2	3

I have examined the above account with the vouchers and cash statements received from ChercHELL and find it correct.

June 30th, 1913

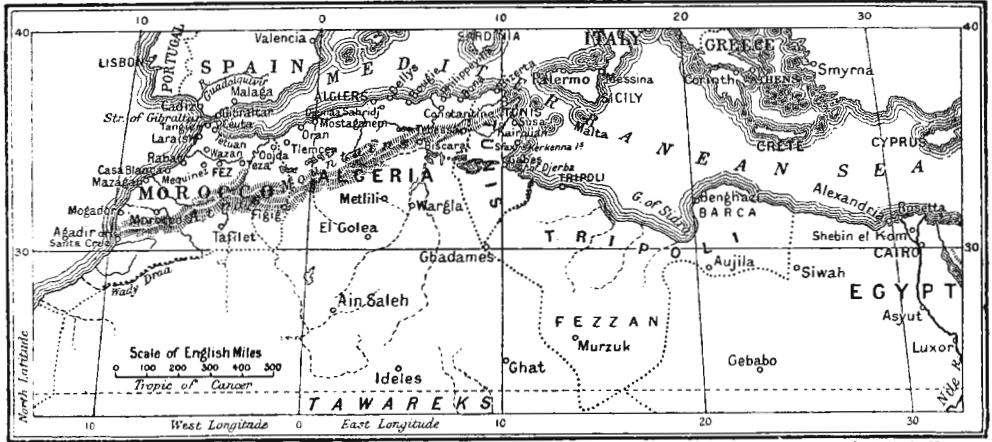
R. R. McCAPPIN, *Book-keeper, North Africa Mission.*

THE NORTH AFRICA MISSION

working in

MOROCCO, ALGERIA, TUNIS, TRIPOLI and EGYPT

among a Mohammedan population of considerably over 20,000,000.



STATIONS OF THE NORTH AFRICA MISSION.

MOROCCO.

Tangier, Fez, Tetuan, Casablanca, Laraish, Arzila.

ALGERIA.

Djemâa Sahridj, Cherschell, Algiers, Tebessa.

REGENCY OF TUNIS.

Tunis, Kairouan, Bizerta, Sfax.

TRIPOLI.

Tripoli.

EGYPT.

Alexandria, Shebin-el-Kom.

Council of Direction.

J. H. BRIDGFORD, Southbourne, Hants.
FRANK CHALLIS, M.A., Wandsworth Common,
S.W.
W. SOLTU ECCLES, M.R.C.S., Upper Norwood.
EDWARD H. GLENNY, Manor Park, E.

GEORGE GOODMAN, 21, St. Helen's Place, E.C.
J. W. GORDON-OSWALD, Beaulieu, N.B.
Rev. J. J. LUCE, M.A., Gloucester.
E. E. SHAW, Wimbledon, S.W.
Col. G. WINGATE, C.I.E., Reigate, Surrey.

Hon. Treasurer.

J. W. GORDON-OSWALD, Esq.

Hon. Secretary.

Col. G. WINGATE, C.I.E.

General Secretary (*pro tem.*).

Mr. EDWARD H. GLENNY.

Organising Secretary.

Mr. E. A. TALBOT.

Bankers.

LONDON AND SOUTH-WESTERN BANK,
Holborn Branch, London, W.C.

Hon. Auditors.

Messrs. A. J. HILL, VELLACOTT & Co.,
2, Broad Street Place, London, E.C.

Office of the Mission,

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.