

# North Africa Mission

A Review of 1913 and 1914.

*"Redeemed . . . out of every kindred, and tongue, and people."*—REV. V. 9



AN ARAB OF THE PLAIN. [From a Post Card.]

Office of the North Africa Mission:  
18, JOHN STREET, BEDFORD ROW, LONDON, W.C.  
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# THE NORTH AFRICA MISSION.

## LIST OF DONATIONS from APRIL 1st to 30th, 1915.

GENERAL FUND.			1915.	No. of	Amount.	DESIGNATED FUND.			1915.	No. of	Amount.	
1915.	No. of	Amount.	April.	Receipt.	£ s. d.	1915.	No. of	Amount.	April.	Receipt.	£ s. d.	
				Brought forward	63 14 4						Brought forward	122 13 6
1 ..	2362	10 0 0	20	2387	1 1 0	1	Watville	21 5 0	26	Malden	5 0 0	
3 ..	4	5 0 0		8	11 0 0		St. Ch.,			Hall		
	3	10 0 0		9	5 0 0		Handsworth.			S. Sch.		
	4	10 0 0		90	2 0 0	3	M.H.B.,	6 0 0	28	1038	42 10 0	
	5	1 0 0		1	5 0 0		Blackheath.			Dublin	3 9 0	
5 ..	6	6 0 0	21	2	5 0 0	5	1017	5 0 0		Auxiliary.	1 7 6	
	7	1 15 0		2	5 0 0	7	8	5 0 0		Belfast		
7 ..	8	7 0 0		3	18 0 0	8	9	5 0 0		Auxiliary.		
	9	10 0 0		4	10 0 0		20	10 0 0		Readers of		
	70	5 0 0		5	5 0 0		1	7 6		The Sunday		
8 {	Christ			6	10 0 0	8	Harrogate	8 0 0		at Home.		
	Church			7	5 0 0		Auxiliary.					
	Exmouth.	3 10 0	22	8	10 0 0		3	1 0 0		Sundries	275 0 0	
9 ..	72	2 0 0	23	9	5 0 0		Bow	1 0 0			1 0 3	
10 ..	3	1 1 0	24	400	10 0 0	9	Bapt. Ch.	1 0 0				
	4	7 6		26	2		S. Sch.				£276 0 3	
	Highgate			27	3		Manor					
	Road			28	4		Park	1 0 0				
12 {	Chapel	2 5 10		29	5		Bapt. Ch.					
	Home				6		Barking					
	Miss. Boxes.				7		Auxiliary.	11 15 6				
	6	1 1 0		29	1 5 2		7	5 0 0				
	7	3 6			50 0 0	16	8	16 0 0				
13 ..	8	1 1 0		{			9	5 0 0		General Fund	£156 14 8	
14 ..	9	20 0 0		Auckland	2 2 0		30	30 0 0		Designated Fund	276 0 3	
15 ..	80	2 2 0		Hall			1	1 0 0			£432 14 11	
17 ..	1	2 0 0	30	10	5 0		2	1 10 0				
	Union						3	13 6				
19 {	Chapel,	2 0 0			148 19 7	19	Edinburgh	15 0 0		TOTALS.		
	Gospport.			Publications	2 19 1		Auxiliary.	1 10 0		Jan. 1st to April 30th, 1915.		
20 ..	83	5 0 0		Sundries	4 16 1	20	5	1 10 0		General Fund	£1,340 1 3	
	4	10 6				24	Mansion H'se	1 1 0		Designated Fund..	827 2 5	
	5	2 0 0					Mission,				£2,167 3 8	
	6	15 0					Camberwell.					
	Carried forward	£63 14 4			£156 14 8		Carried forward	£122 13 6				

### From MAY 1st to 31st, 1915.

GENERAL FUND.			1915.	No. of	Amount.	DESIGNATED FUND.			1915.	No. of	Amount.	
1915.	No. of	Amount.	May.	Receipt.	£ s. d.	1915.	No. of	Amount.	May.	Receipt.	£ s. d.	
				Brought forward	102 3 11						Brought forward	8 15 8
1 ..	2411	2 2 0	7	2454	5 0 0	26	2497	10 0 0	5	Auckland	2 2 0	
	2	2 0 0		5	5 0 0		8	12 6		Hall		
	3	5 0 0	8	6	1 1 0	27	2499	18 6 0		S. Sch.	10 6	
	Two Friends	3 0 0		7	5 0 0		500	10 0 0	6	48	6 12 2	
3 ..	5	10 0 0		8	6 0 0	28	501	7 6 0		9	3 13 6	
	6	6 6	10	9	2 6		2	1 0 0	8	Boxholders	3 15 0	
	7	7 6		10	10 0 0		{			at Ascot.	15 0 0	
	8	6 9			1 1 0		Boxholders	1 6 0	10	51	3 5 0	
	9	5 0 0			2 0 0		at	2 0 0		2	5 0 0	
4 ..	20	3 6 6			5 0 0		Bridlington.	16 6 0		3	5 0 0	
	1	3 3	11	4	15 5	29	4	3 0 0		4	5 0 0	
	2	18 6		5	1 1 0		5	3 0 0		6	4 3	
	3	5 15 0		6	10 0		7	5 0 0	13	Newbury		
	G.M.H.	10 0 0		Philos.	10 0		8	5 0 0		Park		
	25	4 6	12	Glasgow.	1 0 0	31	Cancelled.	1 13 0		Evangelical	10 0	
	6	2 0		68	4 2		10	2 0 0	18	Church.	6 0 0	
5 ..	7	20 0 0		9	2 6		1	3 6	22	M.H.B.,		
	8	10 0 0		70	10 0		2	2 6		Blackheath.		
	9	1 0 0		2	10 0		3	2 6	25	Boxholders	1 2 11	
	30	1 12 6	13	J.B.	1 0 0		{	1 0 0		at		
	1	7 6		74	10 0		Y.W.C.A.,			Barnet.	10 0	
	2	5 0 0		{	2 1 6		Port St.,			59	1 0 0	
	3	2 2		Boxholders			Stirling.			60	1 0 0	
	4	3 0	14	at	3 0		15	5 0	28	1	10 0	
	5	2 8		Renfrew.	10 0		6	1 5		Dublin	13 4 3	
	6	1 0 0		76	10 0		7	3 1		Auxiliary		
	7	1 1 0	15	8	2 0 0		8	3 0				
	8	1 0 0	17	9	7 0		9	2 0 0				
	9	10 0		80	10 0							
	40	10 0		2	5 0							
	1	12 6		3	2 0 0							
	Cancelled.		18	4	10 0 0							
	43	4 0	19	5	1 15 5							
	4	11 7	21	6	3 0							
6 ..	5	1 6 0	22	7	9 0							
	6	10 0 0	25	8	4 0							
	7	3 6		9	1 0 0							
	8	10 0		90	1 0 0							
	9	1 0 0	26	1	10 0 0							
7 ..	50	1 0 0		2	3 0 0							
	1	1 0 0		3	7 6							
	2	1 6		4	2 6							
	3	20 0		5	1 0							
	Carried forward	£102 3 11			£165 2 6							

### SUMMARY.

General Fund	£186 13 9
Designated Fund	48 16 3
<b>TOTALS.</b>	<b>£235 10 0</b>
Jan. 1st to May 31st, 1915.	
General Fund	£1,526 15 0
Designated Fund	875 18 8
<b>TOTALS.</b>	<b>£2,402 13 8</b>



of Hatyle Wood-carver.

T. WARREN.

## God's Goodness to the Repentant who cry to Him.

*"Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."—Psalm cviii. 43.*

**T**HE 107th Psalm gives several instances of God's goodness to those in trouble. In the first picture, we see a people wandering in the wilderness in a solitary way, without a city of habitation. They were hungry and thirsty, and their soul fainted in them; or, as we might say, they were terribly disheartened. Everything *seemed* against them, but it was not so. The trouble through which they were passing was a blessing in disguise, for it drove them to God in prayer. They cried to the Lord in their trouble, and the result was—He redeemed them from the hand of the enemy, and gathered them from all quarters, that the wanderers might go to a city of habitation. The hungry and thirsty were satisfied with good things. In view of this whole experience, the trouble and deliverance, the Psalmist calls upon men to praise the Lord for His goodness.

The second picture shows us a people sitting in darkness and the shadow of death, bound in affliction and iron; and in this case, their trouble seems to have been caused by their own rebellion against the words of God, and by their despising the counsel of the Most High. On account of this rebellion, the Lord deals with them, bringing

down their hearts with labour so that they fell down in a condition of helplessness. The effect of this trouble was to lead these also to cry to the Lord in repentance. In both cases the purpose of God seems to have been to bring those who were in trouble to a condition of sorrow and self-judgment, that He might then abundantly bless them. For when they cry to Him, He brings them out of the darkness and shadow of death, and breaks their bands asunder.

The third picture shows us a company of fools, who because of their transgression and iniquities are afflicted. They are so distressed that they have no appetite, they cannot eat. They draw near to the gates of death, they are suffering because of their folly, but their suffering in this case also leads them to repentance and to prayer. They do not utter some mere formal repetition of words, but they cry out as those in anguish, and the Lord responds. He sends His word and heals them, and the Psalmist exhorts everybody to praise the Lord for His goodness, His mercy, His loving-kindness to such unworthy people.

Then the fourth picture is given of people who were in business trouble, those who do business in great waters. This may be taken literally or figuratively. It may refer to those who have business on the sea, but great waters might also mean, figuratively, perplexing circumstances. There are not only stormy winds on the literal sea, but there are stormy winds in business, when people are at their wit's end to know what to do, sometimes through circumstances over which they have no control, and sometimes it may be through their own mistakes. How unpleasant such circumstances are! How we dislike them! How we long to get out of them! And yet they are permitted to come, in mercy, to bring us to the end of ourselves and lead us to cry to the Lord in our helplessness. Then when we are humble before God, He makes the storm a calm, and gladness takes the place of sadness and quiet succeeds unrest.

The fifth picture shows us the uncertainty of earthly things—the rivers becoming wildernesses, watered country becoming dry ground, the fruitful land becoming barren; and this not accidentally, but in Divine chastisement. Then again the whole thing is reversed. He turns the wilderness into a standing water, and dry ground into watersprings, the hungry have abundance, and the homeless a city for habitation. Prosperity spreads on every hand. Then again sorrow comes, and they are diminished and brought low, through oppression, affliction and sorrow. Still, amid all this changing scene God sets the poor on high from affliction, and makes him families like a flock.

If we are wise, we shall observe God's providential dealings with men as recorded in Scripture, as seen around us, and as experienced in our own circumstances. We shall observe how full of trouble the world is, and the strange fact that "many are the afflictions of the righteous." Yet as we continue to observe, God will give us understanding, and we shall see at the back of it all the loving-kindness. Our troubles and difficulties are permitted to come, that we may be withheld from evil, that our faith may be tried and strengthened, and that the way may be made for God more abundantly to bless us. The experience of Asaph in the 73rd Psalm is an illustration of this. The perplexities through which he passed were most disheartening, but yet when he understood God's purpose, he could say, "Truly God is good to Israel," or as it may be rendered, "God is only good to Israel." If we learn these lessons we shall understand that sickness, sorrow, trial and loss are all permitted in love, with

the intention of drawing us nearer to God, and bringing us into a spiritual condition which will lead us into more abundant and eternal blessedness.

As we look out upon the world to-day, with war on every hand, as we hear of our loved ones being smitten, of financial loss and the dark clouds still looming overhead, many are inclined to say, Why does God permit this? Truly it is to lead us to repentance for our sins and shortcomings. We may not have done the evil deeds which others have done, but as before God we need to confess that we are very failing servants of His, and when we have humbled ourselves before Him, the clouds will lift and the loving-kindness of the Lord will be made manifest. Already the scourge of war has brought many a young soldier to repentance and saving faith in Christ.

What is true nationally and socially, is true of Missions. Their difficulties are always great, having to preach the Gospel to men who love darkness rather than light. They have frequently to face the opposition of Governments, and what is perhaps even more trying, the supineness and indifference of the great bulk of professing Christians. Now added to this come all the difficulties and sorrows arising from this world-wide war. We need to come into the sanctuary of God that we may rightly comprehend things. Out of darkness God can bring light, out of the horrors of war God can bring blessing, and out of our troubles and difficulties in Missionary work, God can draw His servants nearer to Himself, and through them, a greater number may be led to Christ. Only let us humble ourselves, and let us not only pray, but cry, and He whose mercy is great above the Heavens will show Himself strong on the behalf of His tried servants, wherever they may be.

With such a gracious God as this, surely we may take courage, for as yet we do not know the hundredth part of the goodness and mercy which He has in store for those who honestly though perhaps failingly seek His glory.

\* \* \* \* \*

### The Years 1913 and 1914.

During the years under review the North Africa Mission has endeavoured to push forward notwithstanding numerous difficulties both at home and abroad.

In January, 1913, besides some helpers not on the Mission Staff, we had—

European Missionaries and Helpers	..	62
Added during 1913	.. ..	7
		—
		69
Retired	.. ..	2
		—
		67
Added during 1914	.. ..	2
		—
		69
Died 3 and Retired 1	.. ..	4
		—
		65

We therefore close 1914 with 65 workers, as against 62 at the end of 1912. This is a slight improvement, but far from what we desire. Our stations are still everywhere undermanned, and there are cities, towns and villages still untouched by any messengers of the Gospel. It is well, however, to remember that numbers are not everything. What is most sorely needed is power from on High. God has constantly

to remind us that our strength is in Himself. Gideon's numbers had to be reduced lest Israel vaunt himself. If God should be pleased to give us a considerable increase in the number of workers we should have to be specially careful not to make our boast in this, but rather in the grace and goodness and power of God who can take the weak things of the earth to confound things that are mighty, and even things that are not to bring to nought things that are, that no flesh should glory in His presence.

But though the number of the missionaries has not greatly increased during the period under consideration, there have in several places been encouraging cases of professed conversion. Some of our friends blame us because we do not sufficiently herald the encouraging results which God gives us, but we think it better to speak



Photo by]

Boys' Class and Native Helper, Cherchell.

[Mr. T. J. Warren.

with reserve, as occasionally those who appear to be genuine converts either go back altogether or do not walk well.

We have heard of someone who had been abroad for some time, who thought from reading the religious papers sent out to him that all the people of England by this time must be converted. When he came home he was quite disappointed to find that the work at home was still a great struggle, and that at many churches the membership was at a standstill. We do not want to create any false impression. We pray God to help us to do work that will stand. We may not always succeed, but we prefer quality to quantity.

We would earnestly desire the prayers of our readers that all our missionaries and workers at home may be kept walking with God and dwelling in Him.

## The Cash Statement of the Mission.

Though we did not publish a Report last year for the year 1913, we did publish the General Cash Account in the August and September issue of North Africa. The year was a fairly good one financially, partly owing to the fact that we sold some Mission property at Tangier and one or two legacies fell in.

The year 1914 was financially a somewhat trying one. This can hardly be put down to the war, for some of the worst months were in the earlier part of the year, before the war commenced. March, April and May were months of short supply, and there were no sales of land or considerable legacies as in the previous year. In addition to what we may call ordinary gifts, from time to time we get legacies or gifts in kind. Consequently the years differ one from another.

The total receipts for all purposes in 1914 were only £6,836 6s. 7d., as against £8,706 7s. 10d. in the previous year. The average receipts of the Mission for the last five years have been a little under £8,000, so that it will be seen that we were about £1,000 short of our average. We have a rather valuable house in our possession, which is let to a good tenant; for times are not propitious for the sale of house property. We need to look above circumstances and to keep our eyes fixed upon God who can turn the hearts of kings like the streams from the south. We like to think of every gift as the result of a Divine impulse, and so we pray God to lay it on the hearts of His servants to give and to send such help as He sees is needed. The trial of faith with regard to money is often a sore one both for the missionaries and also for the Council at home. The missionaries all want to press forward, and sometimes this seems impossible on financial grounds.

At the close of the year, the General Fund was overdrawn on the Designated Fund to the extent of £125 18s. We look upon that as a deficit, but not as a debt; for we have, through God's mercy, the house referred to above, beside other valuable buildings in use. We have been warned that we must not expect so much this year on account of the war, as so many are giving largely in other directions. Humanly speaking, this sounds reasonable. On the other hand, our God is above everything, and it is in the storm and stress of the present time that we need to prove His grace and love, and show to the world that, while we value the channel of help, our eye is ever on the Source.

There are some who only expect God to work in ordinary ways, and, as a rule, He does work in ordinary ways; but we believe it is possible so to draw upon Him in faith and prayer that He will work in extraordinary ways, coming in at times of special want and difficulty, and showing Himself strong on behalf of His praying and trusting people. We desire to lay hold on God by faith this year in a special manner, so that all things may be supplied and new workers and the means for their support may be brought in. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Now is the time to prove a truth like this, and to show whether we can really trust Him or whether our talk about faith is talk only.

We thank God for His help in the past, and trust that He will, through His servants, sustain the work in the future.

E. H. GLENNY.

July, 1915.

# MOROCCO.

THE Hon. Secretary of the N.A.M. visited two of the stations in Morocco—Tangier and Casablanca—in April, 1914. The workers at Tangier were then passing through a time of deep trial. Mr. O. E. Simpson, who had for years been acting the part of a true pastor to the young converts, had been taken away by severe intermittent fever in the month of February; and early in April, Dr. George Wilson, the beloved physician of the Tulloch Memorial Hospital, and Miss Hodgson, who was acting as nurse to the Hospital, were both carried off by fever after a short illness.

Tetuan, Arzila and Laraisa are all within the Spanish zone of influence, and the political disturbances in this region have added not a little to the difficulties encountered by the missionaries. There has been a good deal of actual fighting going on, especially round about Tetuan. Though the Spaniards occupy that town and the surrounding neighbourhood, the country tribes refuse to be subject to their yoke. The presence of Spanish troops and officials has made rents higher and everything else dearer, and the tribesmen are afraid to bring their produce to the market. Spanish immorality, added to that of the natives, degrades the people. The natives look upon the Spaniards as samples of Christianity, and see in their conduct a good reason why they should not become Christians. Nevertheless they cannot but recognise that the missionaries are totally different from those who are only Christian in name. Unfortunately, four or five missionaries can only touch a few hundreds among the thirty or forty thousand inhabitants of the town.

In view of the perseverance and earnestness and courage of the workers in Morocco, we have much cause for praising God for the sustaining grace He has given them. Even the Europeans, who are inclined to be critical, recognise the unselfishness of the missionaries though they do not appreciate their spiritual aims.

We are very thankful to the Kansas Gospel Union for having brought out two more Scripture portions in Colloquial Arabic, and also to the British and Foreign Bible Society which has assisted in their publication.

## TANGIER.

Opened 1884.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
<b>George Wilson, M.A., M.B.</b> (deceased April, 1914) .. .. .	Dec., 1906	Dec., 1906
<b>Mrs. Wilson</b> (retired, 1914) .. .. .	Dec., 1906	Dec., 1906
<b>T. G. Churcher, M.B., C.M.</b> (Edm.) .. .. .	Oct., 1885	Oct., 1914
<b>Mrs. Churcher</b> .. .. .	Oct., 1889	Oct., 1914
<b>Mrs. Roberts</b> .. .. .	Dec., 1896	Dec., 1896
<b>Miss Jay</b> .. .. .	Nov., 1885	Dec., 1885
<b>Miss G. R. S. Breeze, M.B.</b> (Lond.) .. .. .	Dec., 1894	Dec., 1894
<b>Miss F. Marston</b> .. .. .	Nov., 1895	Nov., 1895
<b>Mr. O. E. Simpson</b> (deceased Feb., 1914) .. .. .	Dec., 1896	Nov., 1910
<b>Mrs. Simpson</b> .. .. .	Mar., 1898	Nov., 1910
<b>Miss A. Chapman</b> .. .. .	Oct., 1911	July, 1913
<b>Mr. A. J. Moore, B.A.</b> (Spanish Work) .. .. .	Apr., 1909	Apr., 1909
<b>Miss F. R. Brown</b> (Spanish Work) .. .. .	Oct., 1889	Oct., 1889
<b>Miss Vecchio</b> (Spanish Work) (School Mistress), removed to Tetuan, 1914 .. .. .	1895	1895

During 1913 the work at the **Tulloch Memorial Hospital** went on steadily without interruption. Owing to the

death, early in 1914, of **Dr. Wilson** and **Mr. O. E. Simpson**, there are no statistics available, but **Mrs. Simpson** reports on the spiritual side that fifteen converts during the year gave good evidence of a change of heart. Four of the in-patients died in the faith of the Gospel. **Mrs. Simpson** speaks also of several interesting cases among those dealt with by the native colporteurs in the interior. In the month of May, **Mr. Simpson** visited Fez, and was greatly cheered by the evidences of the growth of grace among the native Christians there.

At Hope House, **Mrs. Roberts** and her fellow workers in the School and Home for Moorish children met with much encouragement. Fifty-nine scholars were registered on the books, and the numbers in the Home were on the increase. **Miss Blanche Vining**, an old member of the N.A.M. staff, after having been laid aside from active service for several





[Photo by Mrs. Roberts.  
The "House-Children" at Hope House, Tangier.

years, came out to give her help, and though not strong enough for hard work, was most useful among the little ones in the school, and also in visiting and reading with the native Christians. In July, **Miss A. Chapman** came over from Casablanca, and while studying the language, spent a good deal of time reading with the in-patients in the Hospital. Miss E. Craggs, a sister of Mrs. Simpson and an independent worker, who had come out the previous autumn to Tangier, proved a most useful and willing helper.

The year 1914 ushered in a period of great stress and trial for the mission staff. At the end of January, Mr. Simpson, who had been a valued worker in the N.A.M. since 1900, labouring in Fez and Casablanca as well as Tangier, was taken ill with fever, and on February 4th he was called to his heavenly home. Two months later, Dr. Wilson, who had been in charge of the T.M.H. since 1906, passed away from typhus fever, being followed in the course of a few hours by Miss Hodgson, an independent worker who had been kindly giving her services as nurse for some time. On May 18th, after a very brief illness, Miss Vining also was taken to be with the Lord. Thus, in the short space of four months, the staff at Tangier lost no less than four of their number.

It was found necessary after the death of Dr. Wilson to close the Hospital for the summer. Some of the workers went home on furlough, but Mrs. Roberts stuck to her post, and was assisted by Miss Chapman. The average attendance of day scholars was from thirty to thirty-

five, and in the Class for Women, held weekly, from forty to forty-five. There are a much larger number of names on the books, but the women need an inducement to attend regularly, and often after obtaining a length of calico as a reward for twelve attendances, they will stay away until the garment earned has been worn out and they require another. There are others, however, who enjoy the teaching, of whom there is ground for hope that in their simple way they have learned to put their trust in the finished work of the Lord Jesus. Notwithstanding the fewness of the workers during the summer months, the Sunday afternoon Arabic service for converts went on uninterruptedly, Mr. R. Steven of the Bible Society kindly taking charge of the meeting. At the end of October, Dr. and Mrs. Churcher, who after leaving Sfax in July had spent a few months in England, came into residence at the Hospital, and immediately set to work to get things into working order. It was not found possible to receive in-patients at once, but Dr. Churcher was able to attend some hundreds of cases at the dispensary before the close of the year.

Owing to the absence of **Miss Marston** during the early months of 1913 (her health necessitating a prolonged furlough in England), and the enforced removal to fresh premises in the spring, the work of the **Women's Medical Mission**, under the care of **Miss Gabrielle Breeze, M.B.**, was necessarily somewhat hampered. Unfortunately, also, the only available house into which the workers could move is not conveniently situated for the women who come in from the country to the market. Nevertheless, there were more than 3,000 attendances of patients during that year, and in 1914 the register went up to 4,836. Miss Breeze desires to thank friends for gifts of money and empty bottles.

**Miss Jay** continues to receive visits from both Moors and Spaniards. She has also started a weekly Bible Class for Moorish women converts, and though some of the members live at a distance and cannot therefore attend very regularly in bad weather, the numbers have increased. Among these women sits a

poor blind *fokeeh*, who earnestly petitioned that he might join the class. This man, with his son, often comes to Miss Jay for private instruction in the Word of God, as also do some others. There are many in and around Tangier who could testify to having received kind help in times of poverty and distress, and quite a number look upon Miss Jay as a tried and valued friend.

\* \* \* \*

### Spanish Work.

The report for 1913 was encouraging. Miss F. R. Brown writes:—

“We have three weekly meetings in different centres of the town, besides those held in the Church. At one of these meetings we have from forty-five to fifty children and young people attending every week. The attention and behaviour of the people is reverent and good. Of conversions about which we can speak as a result of these gatherings, there are three—a man and his wife and son. We trust there are some seeking to know the truth. I have a Bible Class for children on Sunday morning in the Church, with an average attendance of from ten to sixteen.”

In the summer of 1914, Miss Brown went home on furlough, and Mr. Moore was away also for some months. He spent three weeks at Arzila, among the Spanish soldiers there, in March,—and in May he was laid aside by illness, which necessitated a visit to England to recuperate; so that he was absent from his post for five months. But, thanks to the kind and willing help of Mr. Mayer Barkey, of Mr. Robinson of the British and Foreign Bible Society, and Don Juan Padilla, a young Spaniard, the Services in the Church and the Sunday School were not suspended. On Mr. Moore's return, in September, prayer meetings were re-started, and a little later on lantern meetings, &c. Mr. Moore asks for special prayer for wisdom to be granted him to deal with the many difficulties of the work. He laments that some have gone back who promised to run well, but closes his report with the words—

“Our confidence, now as ever, is in that promise of the Lord, which says that ‘In due season we shall reap if we faint not.’”

## FEZ.

Opened 1888.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Miss M. Mellett .. ..	Mar., 1892	Nov., 1892
Miss S. M. Denison .. ..	Nov., 1893	Apr., 1896
Miss I. de la Camp .. ..	Jan., 1897	Dec., 1903
Miss K. Fenn (removed to Tetuan, 1914) .. ..	June, 1913	June, 1913

At the beginning of 1913 the staff at Fez consisted of Miss Mellett, Miss Denison and Miss de la Camp. A new effort was made during the first months of the year, by opening a small day school for native children, the nucleus of which was formed by three little Moorish girls who were living with the workers. It seemed specially desirable to make such an effort in view of the fact that the French nuns were already starting educational work in a neighbouring town, and were likely to do the same in Fez unless our missionaries were first in the field. The few children who came daily, received instruction from the missionaries each morning, and in the afternoon worked at the embroidery frame under the supervision of a Moorish woman. By taking orders for the embroidery made, it was possible to defray some of the expense of the native teacher. The education of girls is such a new idea in Fez that such conservative people as the Moors are not keen in taking it up, even where they acknowledge the value of it, so that the number coming was not large; still a beginning was made.

In the spring Miss Mellett and Miss Denison left for their furlough in England, and Miss de la Camp was joined for the summer by Miss Aldridge, and later on by Miss K. Fenn. The classes were continued during the year. Eight new girls joined the girls' sewing class, and the names on the roll of the women's weekly sewing class numbered forty in December. A few of these women profess faith in Christ, and these attended a small service for women held on Sunday mornings.

The medical work was necessarily suspended after the departure of Miss Mellett, but Miss Aldridge undertook some sick visiting while she was in Fez,

and in the autumn, in consequence of an epidemic of small-pox, Miss de la Camp vaccinated more than 200 cases.

From family reasons, and to obtain further nursing experience, the return of Miss Mellett and Miss Denison was postponed, and as Miss de la Camp and Miss Fenn went to Tangier in the spring, the converts in Fez were left to themselves during the latter part of 1914. Miss de la Camp came over to Europe in the summer on account of her health, and the outbreak of the European War prevented her return.

## TETUAN.

*Opened 1889.*

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Miss A. Bolton .. ..	Apr., 1889	Feb., 1890
Miss A. G. Hubbard ..	Oct., 1891	Oct., 1891
Miss M. Knight .. ..	Oct., 1899	Oct., 1905
Miss H. E. Woodell ..	Jan., 1907	Feb., 1908
Miss K. Fenn .. ..	June, 1913	Mar., 1914
Miss Vecchio ( <i>Spanish Work</i> ) ( <i>School Mistress</i> ) .. ..	1895	1913

The year 1913 was an eventful one for Tetuan. On February 22nd the Spanish troops marched into the town and took possession of the citadel at daybreak. At mid-day, a few Moors and the foreign Consuls rode out to meet the Spanish Resident and conduct him to the newly-prepared Residency, in the chief square. At first this political change had but slight effect upon the work of the missionaries, though rents rose immediately owing to the influx of foreigners, the Moors doing the utmost in their power to make a pecuniary profit out of their political misfortune. The numbers at the classes and the dispensary kept up well, attendances at the latter registering 3,788 up to the middle of June; **Miss Knight** continued her meetings for Riff women, and as usual Moorish guests were entertained for periods varying from a few days to three weeks. As the summer drew on, the discontent which had been simmering among the mountain tribes burst out into action, and just about the time that the workers left for their furlough in England, fighting began all round the town, and continued intermittently

for many months. On the return of Miss Bolton, Miss Knight and Miss Hubbard in the early winter, they found that the Spanish occupation meant a great change in the condition of things. The account of their work in 1914 may perhaps be best presented in their own words in extracts from their annual reports.

**Miss Bolton** writes :—

“ The first weeks of the year we were engaged in searching for suitable premises for the dispensary, for the high rent asked for the house we had occupied for twenty-two years made it imperative that we should give it up. In February we found a house in a very good district, one to which the better class Moorish women may quite easily come. This change was the cause of great falling off in our numbers, for we had no means of letting the people know where we were, not being able to put a plate on the door. There was nothing for it but to show ourselves about the town as much as possible, and to trust that the news that we had kept on our work might be quickly made known. Then another factor in our reduced numbers was that, the Spaniards having occupied several positions in the environs of the town, it was difficult for the tribes still unsubdued to come in. The attendances throughout the year however amounted to 3,533. Our Classes also suffered as, with so many soldiers in the neighbourhood, respectable women found it difficult to get about the town. Thus the aspect of the whole work changed in 1914. It was a year in which we all had to grasp at any little bit of work that came along.

“ For the first six months I had two brothers reading with me fairly regularly, until they came to a point where decision is imperative, and then they turned back. I do not think they have any doubt of the truth which we teach, but they find the path too difficult. Not many people have stayed with us lately, but those who have done so had daily teaching. The morning prayer time is still a very acceptable kind of work; it is so good for those who make any profession to have the daily systematic teaching of the Scriptures.”

**Miss Knight** writes :—

“ In times past we used to have classes of all kinds; now they are almost impossible owing to the different conditions under which we live. There is a good work going on here under Miss Stiedenrod amongst the Jews, and once a fort-



[From a Post Card.  
A "Fool" and a Beggar.

night or three weeks, I go down there to teach the children to sing hymns, &c. Every Sunday afternoon I go to help Mr. and Mrs. Brachmann with the Spanish soldiers. At the beginning of the year, before Mr. and Mrs. Brachmann came, I was distributing gospels to the Spanish soldiers with an invitation to our house on Tuesdays and Fridays. Some responded, and we had nice times with them over the Word of God. Gospels were well received, almost without exception. I wish I could get a larger variety of Spanish tracts.

"Since returning from England early in December, 1913, we have neither of us been away from the town, nor has the dispensary been closed except occasionally on Moorish feast days. I should be very glad to have a girls' class and a woman's class again if the way opened, and I am concerned that nothing is being done for the boys."

**Miss Hubbard writes :—**

"This has been a year of work under new conditions. There have only been three sick guests staying with us during the whole year, but until September the girl Rahemu was with us, and then her grandfather came for her to

get her married. We believe that R— is really a Christian, but it is sad to think of her now among entirely Moslem surroundings, and away from all Christian teaching. May the Lord look after His own.

"My Sunday class has got very small, and that is also due to the state of the country, for we have many Arab and Manilla soldiers here. All want wives, and the girls are married at eleven and twelve. One from my class—eleven years old—was married last March. She has already been twice divorced, and is now being married for the third time."

It needs great patience and tact to adapt oneself to such altered conditions, and the Lord's people should bear up before Him in prayer these sisters and others in like circumstances, asking that they may have heavenly wisdom granted to them that they may know how best to reach those who are without the knowledge of Christ.

\* \* \* \*

**Spanish Work.**

The influx into the town of large numbers of Spaniards brought before the workers the needs of the Spanish children, and Miss Vecchio, who had for many years taught the children of the Spanish School at Tangier, came to Tetuan in December, 1914, to start a school for them. A room was hired, and in a very short time as many children as it would conveniently hold were coming daily for instruction and Bible teaching.

**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 (removed to Tangier, 1913) .. ..	Oct., 1911	Oct., 1911

About two hundred miles down the coast of Morocco from Tangier lies the town of Casablanca. Many changes have taken place here since the Mission began work in 1890. It is a very busy place now, and a very expensive place too, to live in, since the French occupation. It is interesting to note that Mr. Glenny

introduced the first wheeled vehicle into the town some twenty years ago ; and now there are motor cars everywhere, tramways and carriages in abundance, and a railway.

The workers at this station have been passing through a trying time. The town has been latterly in a most unhealthy state. For months typhus fever was prevalent and claimed many victims. Many of the inhabitants left the town in dread of it, and it is a matter for great thankfulness to God that our sisters have been preserved in health amidst so much sickness on every hand.

In the summer of 1913, Miss Chapman removed to Tangier, and, a little later on, **Miss Banks** and **Miss Eason** were obliged to leave the house in which they had been living for some years, as the landlord wished to raise the rent to a very high figure. They went to live at a *baraka* (bungalow) a little way out of the town, and hired a flat not far from their old home for the purpose of carrying on their work. This enforced removal from their old quarters has led to some disappointment, as it was found very difficult to persuade the women to come to a new place, and in consequence the dispensary patients have been comparatively few. The fact that there are now several good free French hospitals in the town also no doubt contributed to this falling off of patients. At these hospitals medical help can be had without the Gospel, and this is to many a decided attraction ; for, sad to say, much as these poor Moslems need the Gospel they do not want it.

A few Jews have come regularly to read the Scriptures with the missionaries, and there are some two or three in the town who give evidence of conversion.

Our small staff here badly needs reinforcement—a missionary able to preach the Gospel in one or more of the languages spoken here, and other workers. If Christian friends in England could realise the conditions in such places as Casablanca, where opportunities are so great and labourers so few, surely they would be stirred up to pray more earnestly for, and assist more liberally in, the sending forth and maintaining of a larger band of witnesses for Christ.

## LARAISH & ARZILA.

*Reopened 1898. Opened 1910.*

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

In the seaport town of Laraish, situated about forty miles south-west of Tangier, difficulties similar to those encountered by the workers in Casablanca have been trying the faith and patience of **Miss E. K. Aldridge**, who has for years laboured here. The visiting, dispensary work and girls' classes went on regularly during the early months of 1913. In May, Miss Aldridge went for three months to Fez, and during this time war broke out between some of the mountain tribes and the Spaniards. On her journey back, she was obliged to change her route in order to avoid going too near the scene of the fighting which was going on. When the dispensary was reopened in September, as was to be expected, there were not many patients coming in from the mountainous districts, and when, a little later on, the tribes submitted and the people were able to come, bubonic plague broke out. The epidemic was not a severe one, but it lasted a long time and greatly affected the numbers coming in from the country, as the people, though not afraid of catching the plague, were terribly afraid of "the needle," as they called the *serum* treatment which for a time was compulsory.

The dispensary was kept open until the end of April, 1914. Visits were also made almost daily in the houses of the town, and fresh openings arose in connection with this branch of work in the numbers of huts and tents which have recently sprung up just outside the town. Access to speak the Word among these people was obtained, and the Gospel seed has been sown in faith. The convert to whom reference was made in a previous report has continued to hold fast his profession. From time to time Spanish gospels have been distributed among the many Spanish soldiers and civilians.

Notice to quit having been given by

the landlord, Miss Aldridge was obliged in May to leave the mission house, and owing to prohibitive rents it was found impossible to rent another. She was therefore reluctantly compelled to store the furniture, &c., in a small wooden *baraka*, and leave Laraish for the summer. When the European War broke out in August there were serious risings in the country round Laraish, and it was considered unadvisable for Miss Aldridge to return under the circumstances. She therefore undertook for the winter the superintendence of the Raymond Lull Boys' Orphanage at Tangier, in the absence of Mr. Elson, in America, hoping to be able to return in the spring to her work in Laraish.

### Arzila.

At Arzila, also a seaport, about half-way between Laraish and Tangier, **Miss C. S. Jennings** has continued her ministrations. From twenty to thirty Moors attend the medical mission held three times a week. On Sunday mornings there is a Bible Class to which about twelve or thirteen poor Moorish women come and listen with attention to the instruction given. Miss Nicolet (an independent worker) has spent a good many months with Miss Jennings, and has held classes for little Moorish children three times a week, with an average attendance of about twenty. Day after day, Miss Jennings visits in the town and neighbourhood. Latterly, in consequence of the crowding of the town by the large number of Spanish soldiers, quite an Arab village has sprung up outside. These poor people seem willing to listen to Miss Jennings as she speaks to them of spiritual things and reads to them from the Word of God.

From June to September, 1913, Miss Jennings and Miss Nicolet were both away from Arzila on a visit to Cherchell, in Algeria. During their absence the Christian Moorish lad, to whom reference was made in a previous report, passed away. Though he had lacked the courage to confess his faith openly, fearing his father's fanaticism, there is every reason to hope that he was one of the Lord's own, and has gone to his heavenly rest.



[From a Post Card.  
A Young Arab Mother.

On the missionaries' return, the large number of Spanish soldiers quartered in the town seemed to them a clear call that, while not neglecting the Moslems around, they should seek to evangelise these Europeans also. As neither Miss Jennings nor Miss Nicolet were proficient in the Spanish language, Miss Hamilton kindly came over from Tangier in December to help in this branch of the work, and for three or four months laboured with much success amongst these poor Roman Catholics, several of whom, as a result of her labours, professed faith in Christ. In March, Mr. A. J. Moore of Tangier conducted a three weeks' mission among the soldiers. It was a time of real blessing

and of much encouragement to the workers. Everywhere the books and tracts distributed were received with gratitude. In this connection, Miss Jennings writes :—

“ Through the kindness of Mr. Smith, of Los Angeles, we have been able to give to many hundreds of these men, and have met with only two or three refusals. We had a wonderful time of distribution on the sands one day

among nearly a thousand soldiers, who were waiting in various groups all ready to embark on their return to Spain after three years of service here. We are following with prayer all these hundreds of gospels and portions, which have been taken away into many country places as well as into the towns in that dark, priest-ridden country.”

Thus among Moslems and Europeans has the good seed been sown.

## ALGERIA.

MISS TROTTER, the leader of the Algiers Mission Band gathered her fellow-workers and other missionaries in the latter part of April, 1914, for Conference in Algiers. The Rev. C. Inwood conducted the meetings, and all those who were present realised that it was a time of spiritual refreshment as well as practical conference. Our Hon. Secretary arrived from Cherchell, where he had been spending a day or two, just in time to attend some of the meetings. One of the things that struck him most was the contrast between the present conditions and those he found when bringing the first missionaries to Algiers in November, 1881. A conference of some thirty or forty Christians, met for such a purpose, would have been impossible at that time, when it would have been difficult to get half-a-dozen who felt the burden of the souls of these poor Moslems. Work among Mohammedans is so slow as a rule that progress from year to year does not generally attract much attention ; but, the comparison between 1914 and 1881 gives us a period of thirty-three years—long enough to take stock of the progress made. Gathering converts out of the Moslem apostasy is many times more difficult than gathering them out of the Roman apostasy, so that the converts are comparatively not numerous. Still it must be very refreshing to the Lord to see even a few souls brought in from amongst those who have been blinded by the anti-Christian teaching of Islam. On comparing the two periods, one can only say, “ What hath God wrought ! ”

Several gatherings of native Christians have been held within the last year or two in Algeria. These are difficult to arrange because most of the converts speak Kabyle, while a few speak Arabic, and the seclusion of women is frequently a bar to their presence. Yet, in the face of these difficulties, on several occasions native believers have met together in helpful conference. This is a matter of great encouragement. The early years of missions have always been times of trial and difficulties of all kinds. There is every reason to take courage, and though we are not of those who expect the world's conversion before the Return of Christ, we may yet look forward with confidence to the gathering in of many a soul from among these Moslems.

The completion of the translation of the Bible into Kabyle marks an era in the history of the people and of the mission. The task has occupied M. Cuendet to a very considerable extent for a number of years. We are thankful that Mr. Percy Smith, of the American Methodist Episcopal Mission, has also been engaged in the work of translation into Colloquial Arabic. The portions already issued are greatly appreciated.

There still remains the difficulty of getting the Scriptures into circulation. Few of the people can read, but there are many of these few, unsupplied. Colporteurs or missionaries knowing the language are needed to circulate the Scriptures by itineration. While the Kabyle New Testament and the portions already published are not more sought after, the British and Foreign Bible Society do not feel justified in going to the expense of printing the whole Bible.

The work reported from the various stations only gives a faint idea of the toil and labours of the missionaries and of their disappointments and encouragements, as they seek to do the will of God in the places to which He has called them.

**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
Mrs. Ross .. ..	Nov., 1902	May, 1904
Mr. T. J. Warren .. ..	Feb., 1911	Oct., 1911
Mrs. Warren .. ..	Feb., 1911	Oct., 1911
Mr. S. Arthur .. ..	Dec., 1913	Mar., 1914
Miss V. Eymann .. ..	Oct., 1913	Oct., 1913
Mlle. E. Degenkolw ( <i>Missionary Helper</i> ) .. ..	Oct., 1913	Oct., 1913

Djemâa Sahridj continues to be one of the most interesting and one of the most fruitful stations of the N.A.M. The work carried on here is many-sided, embracing men, women, boys and girls. It naturally divides itself into two sections—the men’s station and the Home and School for Kabyle girls.

Beginning with the former, **Mr. Warren** mentions that during 1913 several visits were paid to the station by missionaries and other friends, and these visits were made use of to hold special meetings, which were accompanied with blessing. Among these visitors were Mr. S. H. Anderson of Paris; Senateur Reveillaud of Paris; Messrs. Hocart and Roux, from France; and Mr. W. Hoste from England. M. Rolland came by invitation to conduct a series of evangelistic meetings, and as a result three or four Kabyles professed conversion. At a native conference at Tazmalt four of the Djemâa converts took part, and returned to the village with increased zeal and renewed courage. In February, six of the young women connected with the Home for Kabyle girls were baptised and received into church fellowship; and in June, a lad, who had been in the service of the missionaries for some years, was also baptised.

In the autumn, illness necessitated the return for a time, to England, of Mr. Warren, who was accompanied by his wife. During his absence of a little more than four months, M. Cuendet, of Algiers, paid frequent visits to the station, and with extra exertions on the part of Mrs. Ross and Belkasssem the work was kept up until Mr. Warren’s return in January, 1914. The attendances in the early part of this

year were good, and the workers were encouraged by a flying visit from the Hon. Secretary. When war first broke out, the work of visiting the villages was for a time suspended, but when the first excitement had subsided it was renewed with encouraging results.

The staff was strengthened in July by the arrival of **Mr. S. Arthur**, who had been studying Kabyle with Mr. Griffiths at Tazmalt for some months. He was able to undertake a class of boys (in French) and assist in other ways, although the greater part of his time was necessarily devoted to language study. **Mrs. Warren** and **Mrs. Ross** continued their classes and visiting, and the latter went on also with her medical work until July, when she left for her furlough in England, returning just before Christmas.

The attendances for 1913 and 1914 are shown by the following table:—

Nature of Meeting or Class.	1913.	1914
Boys’ Sunday School .. ..	28	32
Sunday Morning Meeting (mixed)	29	25
Sunday Men’s Bible Class .. ..	9	9
Sunday Gospel Meeting .. ..	18	18
Prayer Meeting (Weekly) .. ..	9	8
Gospel Meeting (Weekly) .. ..	26	18
Infants’ Class (Weekly) .. ..	9	12

Mrs. Ross reports:—

	1913.	1914. (6 months)
Attendances of Patients .. ..	4,368	2,106
Visits in the Village .. ..	144	148
Visits to Other Villages .. ..	31	17

As has been mentioned above, during 1913 six of the girls connected with the “Home and School for Moslem Girls” were baptised. This was a great encouragement to **Miss K. Smith** and **Miss J. Cox**, who have laboured so long and so diligently amid much that has been disappointing and trying. A further joy came to them in December of that year, when one of these young women was married to Said, a native evangelist from Algiers, who has at various times been closely associated with the work at Djemâa Sahridj. M. Cuendet came from Algiers to officiate at the marriage which took place at the Mission House. Over sixty Kabyles were present, many of them remaining afterwards to a *cons-cons* supper given in honour of the occasion.





Mr. and Mrs. Warren.

With respect to the work during 1914 it may be well to quote from Miss Smith's report :—

“ After twenty-eight years of work here, we have gained the confidence of the Kabyles, and those we have known as children are in some cases willing to give us their daughters to train, while others are slowly following their example. The children come to us as a rule, dirty and diseased, or, at least needing medical care. Heads and eyes need daily attention, so that our house is not only a Home and a School, but also to some degree a Hospital. There is much to attend to, as every thing that can be ‘ put out ’ in a town has to be done in the house. The corn for food is ground here ; wool is brought from the sheep's back and manufactured in our work room into clothes and blankets for the children ; the ground is cultivated under our direction, to provide vegetables daily for our

large household (A little booklet entitled ‘ Among the Kabyles, ’ issued last year by the N.A.M. gives some idea of life among us from day to day). We have daily Bible teaching, about twenty being generally present ; also eight classes a week for women and girls, the average number being about a hundred. Three of these classes are held here and five in the villages. The blind are taught Braille reading twice a week. Mlle. Eymann teaches the girls, and also does some visiting, while Miss Degenkolw (our missionary helper) attends to the sick children, and acts as wardrobe keeper, besides teaching needlework. We have usually fourteen girls in our house, their ages varying from three to sixteen. These children are never left alone, so that our house is a very busy one.”

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
Pastor P. Nicolle .. ..	Dec., 1914	Dec., 1914
Mme. Nicolle .. ..	Dec., 1914	Dec., 1914

Perhaps one of the busiest stations of the N.A.M. is ChercHELL, which has been occupied since 1890. There is always plenty to do here, for the Carpet Industry, which though officially distinct from the Mission is yet associated with it, greatly increases the facilities for visiting and holding classes, as the workers have daily intercourse with the employees, and are thus brought into touch with much of the domestic life of the town. Houses and homes become open to them, and many are the opportunities afforded for direct personal dealing.

In the summer of 1913, Miss E. Turner and Miss K. Johnston came over to England on furlough, and during their absence Miss Jennings of Arzila, accompanied by her friend Miss Nicolet, spent some weeks at ChercHELL, strengthening the hands of Miss Read and Miss Kenworthy. Two more of the Christian girls from the Carpet School this year took their place with the converts at the Sunday morning gathering. Those who attend this meeting have to

bear a good deal in the way of sneers and mockery from their neighbours, but in most instances they are able to bear this patiently. One young girl, who has learned to read Arabic, and is known to read portions of the Gospel of John to her mother at home, came in distress to Miss Read in the summer, saying that her brother had suddenly fixed up her marriage with a bigoted Moslem. It was found possible by arrangement to cancel this contract, much to the poor girl's satisfaction. Another Christian girl was married in the autumn to a young man who when a boy was in Miss Read's class.

The classes for French women, girls and boys were well attended, despite some opposition from the Roman Catholic priests.

In 1914, after many years of waiting, the workers received an answer to their prayer for a married man missionary to take up the work among the men and older boys. **Mons. P. Nicolle**, a French pastor who had been labouring among the French miners in the Pas-de-Calais district, offered himself for the work in 1913, and paid a preliminary visit to Chercell in the spring of 1914, returning to his home at Bruay to make final arrangements for the move. The outbreak of the war interposed fresh difficulties, which hindered his departure for North Africa, and it was not until late in the year that he and his wife and family left their old home, which was well within the war zone and the sound of the booming of artillery, and started for Chercell which they reached late in December. It will of course be some time before M. Nicolle attains a working knowledge of the Arabic language, but as French is largely spoken in Chercell by both men and boys, he was able to arrange for classes and meetings almost at once. The story of this fresh departure, however, belongs properly to the year 1915.

As an instance of the progress in growth among the Arab girl converts, Miss Kenworthy was able during her absence on furlough last summer to put one of them in charge of her infant class, and on her return she handed over to this girl eighteen of the little ones to teach Sunday by Sunday.

To eat during *Ramadan* is always a great test of courage, and we therefore note with pleasure the following:—

**Miss Turner** writes:—

"During the whole of Ramadan the professing Christian native girls came to our house from 11 a.m. to 1 p.m. They broke the fast daily and occupied their time with needlework, learning to read, hymn-singing, &c. Two have asked for baptism."

This is a great advance and the hearts of the workers are cheered. **Miss Johnston** writes:—

"About twenty-four native women and girls now profess to be Christians, though we cannot be sure of some of them. Seventeen of them have worked, or are at present working in the Carpet School. This speaks volumes as to the benefit of this Institution. Eight or ten of the girls meet with us for prayer on Friday mornings, and they themselves pray frequently."

It is not enough that the converts should renounce Islam and make a profession of Christianity. We are glad, therefore, to be able to quote the following from **Miss Read's** report:—

"God has greatly rejoiced our hearts by letting us see a work of grace developing in the lives of the Christian women and girls. Some have been the means of drawing out others to confess openly what their hearts have been longing to say. Now we are praying about some who want to be baptised. It is good to see the answer to long years of prayer in the coming of M. Nicolle, and we look up and praise the Lord and take courage in the thought that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Islam is indeed a stronghold, as we have proved, but praise the Lord, 'With Him nothing is impossible.'"

The following table gives the average attendances at the various classes, &c. :—

Nature of Meetings or Class.	1913.	1914.
Arab Girls' Sunday School ..	47	67
Arab Boys' Sunday School ..	22	40
Crochet Class (twice a week) ..	8	10
Weekly Class for French Girls ..	15	16
Weekly Class for French Boys ..	6	9
Weekly Gospel Meeting for Arab Women .. ..	10	11
Meeting for French Women (twice a month) .. ..	11	11

## ALGIERS.

*Opened 1882.*

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
<b>Mons. E. Cuendet</b> .. ..	Sept., 1884	Nov., 1892
<b>Mme. Cuendet</b> .. ..	Sept., 1885	Nov., 1892
<b>Mr. A. Shorey</b> (removed to Boghni, 1914) .. ..	Nov., 1902	Nov., 1902
<b>Mrs. Shorey</b> (removed to Boghni, 1914) .. ..	Oct., 1904	Oct., 1904

The work carried on by the N.A.M. at Algiers is at the present time chiefly among men and boys. **Mons. Cuendet**, who has been associated with the Mission since 1884, has been resident in Algiers since 1892. Before referring to work in the city, more distinctly missionary and evangelistic, it may be well to mention that in the early summer of 1913 M. Cuendet completed the task of revising the MSS. of those portions of the Old Testament not already in print, and was able to place the whole Kabyle Bible in the hands of the British and Foreign Bible Society. Since then, he has made further additions to the scanty Kabyle literature. A catechism on Bible history has already proved most useful in his boys' class.

The meetings for Kabyles (men and boys) and the classes for French, Spanish and Jewish children have been kept up with varying attendances. A Sunday Bible Class for young men (French) conducted by **Mr. A. Shorey**, has been most encouraging, the members attending regularly and listening attentively. Many of the Kabyles who are reached at the evangelistic meetings are men only coming to the town for a time in search of work or for purposes of study, &c. The attendances have been very irregular, but in cases where only a very few have put in an appearance the results have been sometimes more satisfactory than in large gatherings, opportunity having been given for private conversations and close dealing with souls. It often happens that the missionaries meet with those who remember what they heard at this Gospel meeting when in the town years ago; and it is encouraging to think that many who are passing through the town carry with them, when they leave, gospels and tracts, and in some cases passages from God's Word

impressed on their memory. Storing the mind with Scripture has been well compared to the laying of a fire in a household grate. When the materials are in order—the paper, wood and coal—what is needed but a lighted match, and the fire blazes up! A great many portions of Scripture have been distributed to the Kabyles. During the last two or three months of 1913, M. Cuendet himself gave away about three hundred of these gospels, &c. The cafés have been regularly visited, and a tour among French and Kabyle villages has been undertaken.

Mr. and Mrs. Shorey spent their summer furlough in England in 1913, and in the autumn of 1914, with many feelings of regret at leaving the place in which they had laboured for a good many years, they said good-bye to their friends in Algiers and took up their new work at Boghni. This removal, though it greatly reduced the staff of workers, was made possible by the fact that Said, the native evangelist, who was laid aside by serious illness at one time, has in answer to prayer been restored to his work, and is again able to take his share in the visiting, classes and meetings. As was mentioned above in the report of the work at Djemâa Sahridj, Said was married in December, 1913, to a Christian Kabyle, and his return to Algiers with his wife, dressed as a European, created quite a sensation among his acquaintances.

## TEBESSA.

*Opened 1908.*

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
<b>Miss Albina Cox</b> .. ..	Oct., 1892	Mar., 1908
<b>Miss N. Bagster</b> .. ..	Oct., 1894	Mar., 1908
<b>Miss E. Whitton</b> ( <i>Missionary Helper</i> ) .. ..	Oct., 1913	Oct., 1914
With French Pastor and wife		

Tebessa, unlike the majority of the stations of the N.A.M. is some distance from the sea, nearly on the Tunis frontier, about a hundred and thirty miles south-east of Constantine. Here, in 1908, **Miss A. Cox** and **Miss N. Bagster** started work and began visiting in the homes. Some classes were formed, and of late years a Bible depôt has been found most

Dr.

GENERAL CASH ACCOUNT

	GENERAL FUND.			DESIGNATED FUND.			Total
	£	s.	d.	£	s.	d.	
<b>TO BALANCES in Hand, Jan. 1st, 1913.</b>							
For General Purposes .. .. .	39	8	6				
„ Medical Missions .. .. .				130	3	0	
„ Designated Objects .. .. .				828	11	2	998
	39	8	6	958	14	2	998
<b>TO RECEIPTS.</b>							
<b>FOR GENERAL PURPOSES.</b>							
Donations .. .. .	3,815	9	0				
Repairs at 111, Tulse Hill, London ..	55	0	0				
Publications .. .. .	76	10	0				
Sundry Receipts .. .. .	15	7	7				
Rent of 111, Tulse Hill, London £100 0 0							
Less Tax .. .. .		5	16	8			
	94	3	4				
TOTAL AS PER MAY & JUNE "NORTH AFRICA" ..					4,056	9	11
<b>FOR DESIGNATED PURPOSES.</b>							
<b>SPECIALY SUPPORTED MISSIONARIES</b>							
Donations .. .. .				1,254	13	11	
Sundry Receipts .. .. .				4	0	0	
<b>MEDICAL MISSIONS</b>							
Donations .. .. .				494	10	9	
Patients' Fees, &c. .. .. .				11	4	11	
Interest on £500 (see footnote*) ..				22	10	0	
<b>VARIOUS DESIGNATED OBJECTS</b>							
Donations .. .. .				860	18	1	
Sundries .. .. .				26	1	1	
School Fees .. .. .				105	17	11	
TOTAL AS PER MAY & JUNE "NORTH AFRICA" ..					2,779	16	8
TOTAL RECEIPTS FOR THE YEAR .. .. .							6,836
GENERAL FUND OVERDRAWN .. .. .	125	18	0				125

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

£4,221 16	5	£3,738 10 10	£7,960 7
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# Mission.

From 1st to December 31st, 1914.

Cr.

## DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

PERSONAL ALLOWANCES, RENT, Etc.	GENERAL FUND.		DESIGNATED FUND.		TOTAL.	
	£	s. d.	£	s. d.	£	s. d.
Missionaries' Personal Allowances .. .. .	1,419	8 8	1,264	0 8		
Missionaries' Rent & House Expenses (apportioned)	558	12 6	101	14 8		
Native Helpers engaged in Direct Missionary Work	279	15 7	353	3 5		
European Helpers .. .. .	192	0 2	172	6 0	4,341	1 8
<b>COLLATERAL EXPENSES.</b>						
Rent and Station Expenses (apportioned) ..	279	6 4	73	7 5		
Travelling, Furloughs, Freight, Passages, & Outfits	214	9 1	109	8 9		
General Expenses, Bible Depôts, &c. .. .. .	76	7 10	199	0 4		
Building at Casablanca .. .. .			111	2 6	1,063	2 3
<b>MEDICAL MISSIONS.</b>						
Rent, Repairs and Furniture .. .. .	16	0 0	135	10 7		
Drugs and Instruments .. .. .	17	3 3	152	3 10		
Food, Firing, Lighting, and Relief .. .. .			86	11 8		
General Expenses .. .. .	5	0 0	151	10 6	563	19 10
<b>TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK</b> .. .. .	<b>3,058</b>	<b>3 5</b>	<b>2,910</b>	<b>0 4</b>	<b>5,968</b>	<b>3 9</b>

## HOME EXPENDITURE.

<b>PUBLICATIONS.</b>						
Printing and Binding "NORTH AFRICA" & Electros	161	11 0	68	5 9		
Postage and Carriage of "NORTH AFRICA" ..	58	15 7	3	11 6		
Salary and National Health Insurance .. .. .	66	3 3				
Other Printing, Postages and Sundries .. .. .	38	14 11	19	0 10	416	2 10
<b>ORGANISING DEPARTMENT.</b>						
Salaries, Travelling, Freight, Printing, Advertising, &c. .. .. .	273	17 9	1	12 3	275	10 0
<b>OFFICE.</b>						
Rent, Rates, Taxes, Repairs, Lighting, Cleaning, and Insurance .. .. .	122	2 7	17	4 6		
Salaries, Wages and National Health Insurance ..	275	3 10				
Postages, Telephone and Bank Charges .. .. .	67	15 3				
General Expenses, including Printing, Stationery, Freight and Travelling .. .. .	46	6 4	11	16 6	540	9 0
					<b>1,232</b>	<b>1 10</b>
					<b>7,200</b>	<b>5 7</b>

## OTHER EXPENDITURE.

Repairs to Mission Property, 111, Tulse Hill, London .. .. .	53	2 6	3	8 0		<b>56 10 6</b>
<b>TOTAL EXPENDITURE FOR THE YEAR</b> .. .. .	<b>4,221</b>	<b>16 5</b>	<b>3,034</b>	<b>19 8</b>	<b>7,256</b>	<b>16 1</b>
<b>BALANCES in Hand, December 31st, 1914</b> .. .. .						<b>703 11 2</b>
For Medical Missions .. .. .			127	14 8		
„ Various other Designated Objects .. .. .			575	16 6	703	11 2
Less General Fund Overdrawn .. .. .					125	18 0
Balance at Bank .. .. .					577	13 2
	<b>£4,221</b>	<b>16 5</b>	<b>£3,738</b>	<b>10 10</b>	<b>£7,960</b>	<b>7 3</b>

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

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

useful. This is open each morning, and twice a week it is utilised for evening meetings.

During the last year or two Miss Cox has had a hard time of it in the Arab work in the absence of her former colleague, Miss Bagster, who has been detained in England owing to family reasons. She has, however, been encouraged by signs of God's working. The number of professed native converts in 1913 was eight, but in September, 1914, there were as many as sixteen who claimed to be follow-

from a severe attack of typhoid fever, which prostrated her for many weeks. She spent the period of convalescence in Switzerland, and was in that country with her sister from Djemâa Sahridj when war was declared. The return journey was a difficult one. The ladies were on the eve of being taken into custody by some *gendarmes* on the train who supposed they were Germans; but, fortunately, they were known to the guard, and so escaped being arrested. Miss Elizabeth Whitton, who had been spending the



A Native School.

[From a Post Card.]

ers of Christ. None of these had been baptised up to that time, for though on more than one occasion arrangements had been made for the carrying out of the ordinance, at the last moment opposition was raised, and the candidates did not come forward. This test of baptism is a severe strain upon the courage even of those who are really born again; and in many cases the temporary drawing back of the convert is a great trial to the missionaries who have been full of rejoicing over the profession made.

In the summer of 1914 Miss Cox suffered

summer with Miss Petter at Tunis, accompanied Miss Cox on her return to Tebessa as missionary helper. Thus Miss Cox found herself freed from some of her household cares, and Miss Whitton in her intervals from study was able also to be of assistance in the visiting from house to house.

M. Bouin, the French evangelist who came to Tebessa in 1912, has been actively employed among the Europeans of the place, though he, too, was for a time laid aside by sickness. Classes are held for those speaking French, and there is also a good European Sunday School.

**BOGHNI.***Opened 1914.*

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Mr. A. Shorey .. ..	Nov., 1902	Oct., 1914
Mrs. Shorey .. ..	Oct., 1904	Oct., 1914

Boghni is a French village lying in a narrow valley surrounded by mountains. It is between eleven and twelve miles distant from Dra-el-Mizan, an important village south-west of Djemâa Sahridj. Though there are not a great number of Kabyles among the inhabitants, there are several Kabyle villages within easy reach, at which it is hoped to arrange classes and meetings; and during the olive season a considerable number of natives are employed in the district to work the oil factories, of which there are as many as nine in the immediate neighbourhood. Boghni bids fair to become a place of importance in the future, perhaps a centre of administration, as it is better situated than Dra-el-Mizan for the Kabyle tribes. There is a plan for connecting it to the main line of railway from Algiers to Constantine. On account of the abundance of water in the neighbourhood, it is possible that the electric power supply may be obtained from the water-falls. The climate is hot and trying.

When Mr. and Mrs. Shorey took up their residence here in October, 1914, they found the French inhabitants (a few of whom are nominal Protestants) very friendly. Suitable premises were rented at a reasonable figure, and a beginning was made by starting an afternoon Sunday School for the European children, nearly all of whom (about twenty-four) attended. Sunday is market day at Boghni, and the Kabyles come streaming into the village from all the tribes around. It is hoped that some of these may be reached later on by classes or meetings, but during the few weeks to the end of the year, little could be done among the natives except in the way of personal talks, &c.

The presence in the village of a Christian Kabyle has been a great help to the pioneers. This young man, who is employed as doctor's assistant in the Government Native Infirmary, has recently brought home a Kabyle bride who was for some years in the house of a missionary in Algiers.

A good beginning has been made at this new centre, and much prayer should be offered by those who bear up before God His servants in North Africa, that this fresh attempt to reach another district in Algeria may be crowned with His blessing.

**TUNISIA.**

THE last few years have been a period of considerable disturbance in Tunisia. The Italian War in Tripoli, and the Balkan War, followed by the great European War have distracted the minds of many in this country, so that the progress amongst the Mohammedans has been slow. When, however, we think of the time, more than six hundred years ago, when Raymond Lull came as a Missionary to Tunis and was driven away by the Moslems, and contrast it with the present opportunities, how much we have to praise God for! This summer we celebrate the six hundredth anniversary of the martyrdom of Raymond Lull at Bougie. His life and death have been a spiritual incentive to not a few.

One of the greatest needs of Tunisia at the present time is an increase in the number of workers. During most of the period under review, we have had only eight or ten missionaries labouring amongst the Moslems here; counting those associated with all other agencies, the number would not be more than about sixteen or eighteen. The European influence in the country often tends to demoralise the Arabs, so that, though a number of them are less bigoted Moslems than they were, they are more given to drink and other vices. However, God's Holy Spirit is powerful enough to change even these hearts, and if we continue to labour with faith and prayer, the Lord will surely give us further blessing. The workers in Tunisia specially need our

prayers, that they may labour on patiently without fainting notwithstanding the many difficulties. The success of the work amongst Italians, while it in some measure indicates how much more difficult is the work amongst the Moslems, also reminds us that the power of the Holy Spirit is with us, and that He can subdue the hardest heart to Himself.

## TUNIS.

Opened 1885.

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
Mr. A. V. Liley .. ..	July, 1885	Feb., 1897
Mrs. Liley .. ..	Oct., 1913	Oct., 1913
Miss A. M. Case ( <i>Italian Work</i> )	Oct., 1890	Oct., 1890
Miss L. E. Roberts ( <i>Italian Work</i> ) (retired 1913)	Feb., 1899	Feb., 1899
Miss G. E. Petter ( <i>Italian Work</i> ) .. ..	Oct., 1913	Oct., 1913

In the City of Tunis **Mr. A. V. Liley** has continued to carry on faithfully and energetically the work of bringing before the Moslems of Tunis the Gospel of God's grace. We are confident that there will be a spiritual harvest some day as the result of the persistent, unwearied sowing of the good seed. There is reason to believe that there are many Arabs who have intellectually accepted the Gospel; but our workers, while thankful that so much has been accomplished, cannot rest satisfied with an intellectual belief only, and feel deeply the need of the working of the Holy Spirit in the hearts of the people, that they may be convicted of sin and flee for mercy to the only Saviour of sinners.

The Bible Depôt is the most encouraging part of the work at Tunis. Here, many Arabs, attracted by the Bible pictures, stop and read from the open Scriptures exposed in the window; and in many cases they step inside for conversation with Mr. Liley or one of the native workers. A branch depôt has been opened for the same purpose in a busy native quarter. Meetings are held four evenings a week at Mr. Liley's house, and twice a week there are lantern meetings at the Bible Depôt.

The visiting of the cafés and tract distribution has gone on as usual, and Mr. Liley has got into personal touch with the sailors of English ships calling at the port. Excursions by bicycle have been made into neighbouring villages and

camp, where but little opposition has been met with when the Gospel has been presented, though the people are extremely ignorant, dull and unresponsive. Several itinerating journeys have been taken into Southern Tunisia. On one occasion, some friends who were visiting the oases in a motor car kindly invited Mr. Liley to join them, and he was thus able to revisit the country of the Troglodytes, or cave-dwellers. Here he was interested to meet men who had attended his lantern services in Tunis. He found that a larger proportion of men could read in the south than in the north of the country. During this trip a great number of gospels and tracts were given away, both Arabic and French, the latter being a grant from the Scripture Gift Mission.

The only interruption to Mr. Liley's work during these two years was a period of rest in Switzerland in the summer of 1913. On his return to Tunis in October, he was accompanied by Mrs. Liley (née Miss Turrall), to whom he was united in marriage at Chexbres on July 7th.

We close with a few words from Mr. Liley's Report:—

“One may ask, What has been the result of all this work, and how many conversions can be recorded. As regards the conversions, we must reply: ‘The Lord knoweth them that are His.’ I believe many a Christian will rise out of a Moslem grave. The work has been very hard, sometimes disheartening, but we have sought not to be weary in well doing, and notwithstanding the difficulties and disappointments, we are ready to go forward by His grace and in His strength.”

\* \* \* \*

### Italian Work.

The Report of the Italian Work at Tunis is a very full one. The opening of 1913 found **Miss Case** and **Miss Roberts** at their old posts, but both in delicate health. This did not, however, hinder them from organising a fresh departure



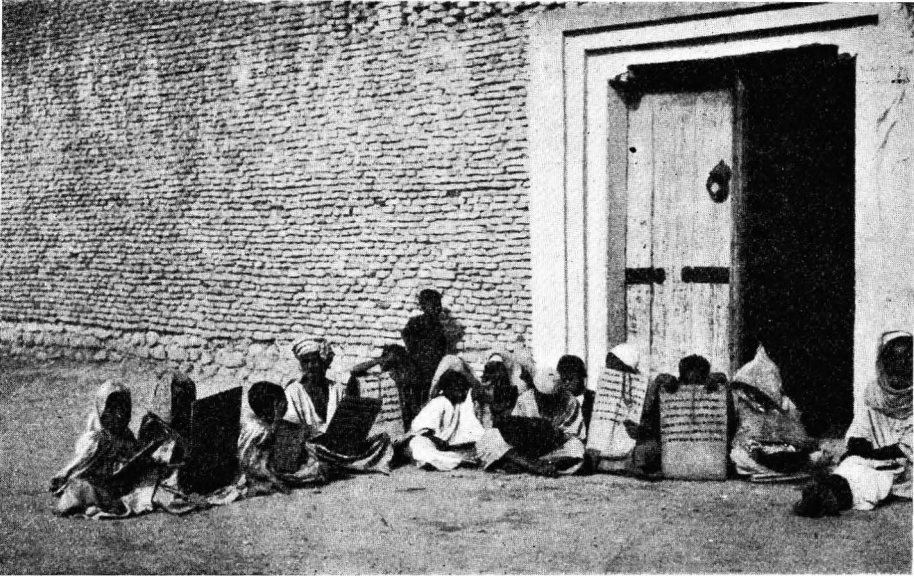


Photo by]

A Koranic School at Tozeur, S. Tunisia.

[Mr. A. V. Liley.

in the work. A band of young men from Miss Roberts' Bible Class was formed, to reach outsiders by holding cottage meetings in various places, and members of the Y.W.C.A. followed up by starting classes for children in the places where adults had been reached. By the beginning of May they were able to hand in reports of four such cottage meetings then in full swing.

On June 1st, Mr. Liley and Signor Varvelli baptised fifteen Italian converts. Among these was a young man whose family attended the services when he was a small child, but of late years had drifted away. Since the conversion of this young fellow, who was brought to the meetings by a Christian friend, he has influenced his mother and sisters to become regular listeners again.

In the early summer Miss Roberts felt reluctantly constrained to retire from the Mission with which she had been associated for fourteen years as a honorary worker, as an elder sister, working in Italy, claimed her co-operation. Her leaving was a great loss to the Mission. The Bible Woman, who had been working at Bizerta for about eighteen months, left for Italy about the same time to prepare for her approaching marriage.

In October Miss Case had the pleasure of welcoming a new worker, **Miss Gertrude E. Petter**, a lady who had had considerable experience of Christian work in England in connection with the Y.W.C.A. and the Women's Protestant Union. Miss Petter at once set to work upon the language, and soon found herself able to be of some use.

Quite at the beginning of 1914 the workers were cheered by evidences of the movement of the Spirit of God, particularly among the young people of the Sunday School and Bible Classes, a good many of whom made a profession of faith in Christ as the result of special meetings held. About this time, Signor Galassi of Rome paid a visit and attracted crowds by his eloquence. Among those who were awakened by his means was an atheist whose young daughter, a true Christian, had been one of Miss Case's Bible Class girls. Two more visitors in the early spring brought cheer to the hearts of the workers—Mr. H. M. Case and Mr. W. Hoste, B.A. The former addressed the converts by interpretation, and the latter, being an Italian scholar, preached acceptably in that language both at Tunis and at Bizerta which he visited in company with Signor Varvelli.

In the absence of Signor Varvelli later on, when he left Tunis for a well-earned holiday, Signor Lo Bue and his wife came over from Tripoli for three months. Signor Lo Bue, now a Baptist Pastor, was converted when a lad in the Sunday School at Tunis, and it was a great pleasure to him thus to be able to fill up a temporary gap in his spiritual birthplace.

It was found necessary, on account of her health, for Miss Case to come over to England in the early summer, and difficulties in connection with the war hindered her return until November. Meanwhile Miss Petter, with the help of some of the Italian converts, kept up the work. During the summer months she shared with a friend a small house at Khereddine, about seven miles out of the town, where she received members of the Y.W.C.A. needing rest and change, and was able to come in to Tunis several times in the week to attend the meetings which continued to be well attended all the summer. On the resumption of full work in the late autumn, a weekly prayer meeting was established, of which many took advantage. The number of members in the Church at the end of the year was fifty.

There is one note of disappointment in the Report. It was found necessary, owing to lack of funds consequent on the war, to close the hall at Bizerta, where for seven and a half years the friends from Tunis had kept up work, week by week. This was a cause of great regret to all concerned.

obliged to return to England in the spring of 1913 owing to ill health, and the doctor whom she consulted strongly advised a lengthened period of rest before she should again resume her post in Tunisia. In October, Mr. and Mrs. Short were joined by Miss E. Whitton, a new worker, who came to Kairouan for a year as missionary helper. Of course, being unacquainted with the language, a good deal of her time had to be spent in study.

Kairouan is perhaps one of the most isolated stations of the N.A.M. When Susa was occupied by our workers, intercourse with them was quite easy, as the distance between the towns is only about forty miles; but the nearest station now is at Sfax, seventy miles away. Steady perseverance is an absolute essential for a worker in this lonely, bigoted place, and this quality is undoubtedly possessed in large measure by both Mr. and Mrs. Short, who with patient toil continue to sow here the good seed and to water it with their prayers.

The usual meetings have been held at the Bible Depôt, and many visitors have been received at the Missionaries' house, with many of whom Mr. Short has read French or Arabic. Among the Jews who have made frequent calls there are one or two who give evidence of thinking seriously on Divine things, and there are signs in more than one case of the good seed taking root. Tracts and Gospels have been distributed in the cafés and in the roads to passers-by. The in-patients at the native hospital in the town are mostly people from the country, and Mr. Short has come into personal touch with a good many of these in his visits to the wards.

Of her work during 1914 Mrs. Short writes:—

“The women's class has been larger than ever, with an average attendance of twenty. The attention has been very good, and sometimes we have felt that the words have gone home. These women all belong to the very poor, working class, and range in age from thirty-five to sixty. Towards the end of the year we made a slight change. They had previously had no passage of Scripture read to them, only texts to be learned, but we began reading a passage of

**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 G. L. Addinsell ..	Nov., 1895	Jan., 1898
Miss E. Whitton ( <i>Missionary Helper</i> ) (removed to Tebessa, 1914) .. ..	Oct., 1913	Oct., 1913

At this station, for the greater part of the time under review, there have only been two missionaries—**Mr. and Mrs. E. E. Short**, for **Miss Addinsell** was



[Photo by M. Goodman, Esq  
**A Native Wedding Procession in Algeria.**

who are holding forth the Word of Life among the Moslems of the interior.

**SFAX.**

**Reopened 1905.**

MISSIONARIES.	Date of Arrival on Field.	Date of Arrival at Station.
<b>T. G. Churcher, M.B., C.M.</b> (Edin.), (removed to Tangier, Oct., 1914) .. .. .	Oct., 1885	May, 1905
<b>Mrs. Churcher</b> (removed to Tangier, Oct., 1914) .. .. .	Oct., 1889	May, 1905
<b>Mr. H. E. Webb</b> .. .. .	Dec., 1892	Feb., 1906
<b>Mrs. Webb</b> .. .. .	Nov., 1897	Feb., 1906

Sfax is a coast town of about 80,000 inhabitants, some hundred and fifty miles south of Tunis City. Here, **Dr. and Mrs. Churcher** and **Mr. and Mrs. H. E. Webb** have found more opportunities of service than time or strength have permitted them to make use of.

During 1913, the attendances at the Medical Mission numbered 9,740, including those patients treated on itinerating visits. The Porter Boys' Class averaged forty-five, the Arab Sunday School twenty-six in the summer and fifty-three in the winter. Meetings were held for the Tripoli refugees in the spring, the total attendances being 597.

The numbers for the first six months of 1914 kept up well, as many as 6,947 attendances being registered at the Medical Mission up to July.

In the early part of the year, Dr. and Mrs. Churcher again took two trips into Southern Tunisia. The following is taken from the Doctor's note-book, and tends to show how the knowledge of our work and workers penetrates into remote parts of the country :—

“ Arrived at Zarsis [almost at the extreme south of Tunisia on the coast], we found it an interesting little place. We hired a shop from some Jews, but next morning they had taken fright and withdrew their offer. However, we found another, but with such a shocking smell that we had to sit in the doorway ; the people proved to be shy and left us severely alone. Just as all was dark, and nothing could be done, a little Arab boy of ten, his only garment a shirt open almost to his waist, mounted bare-

Scripture in the Colloquial text, and read the same portion week after week in order that, though they may not have the words by heart the general sense of the words may drop into their minds.

“ The girls' class began with a rush, but after a few weeks it settled down, and we had an average attendance of eleven.

“ Perhaps the work that causes the greatest pleasure is the Sunday Class. This is held in the morning, and consists of three or four women, several girls and our own children.

“ There is much more that might be done. So many girls and women mean a number of houses where we should be welcomed. Old girls, too, would love to have us go to them. Another class of women could be formed and the girls' class increased. Alas ! the labourers are few !”

Let us not fail to remember constantly before the Lord these servants of His,

back on a poor little donkey, stopped before the door. A broad grin lit up his face as he cried, 'Oh, that's the Sfax doctor.' Mrs. Churcher recognised him as a Sfax porter boy, who now appeared a hundred miles away from our home to reassure the people by telling them what very good people we 'unbelievers' were. Truly God uses strange ways and instruments. Then the people came, and we had a real good time."

In July, Dr. and Mrs. Churcher bade farewell to Sfax and the work they had carried on there for nearly ten years. Some time previously they had given notice that they felt it necessary to relinquish their work in the foreign field in the spring of 1915, and return to England to make a home for their family. At the request of the Council, Dr. Churcher consented to devote the last few months of his time abroad to the Tulloch Memorial Hospital at Tangier, thus filling the gap caused by the lamented death of Dr. Wilson and giving time for a doctor to be found to continue the work there.

During the summer of 1913, Mr. and Mrs. Webb were absent for three months at Tunis, taking charge in the absence of Mr. Liley. In 1914 it was found necessary that Mr. Webb should seek special medical advice with regard to his eyesight, and he and his wife came over to England for the purpose. They were able during the period of their stay in the homeland to speak at about fifty meetings, mostly around London and in the West of England, and they returned to Sfax in the late autumn. Busy lives they had always led, but now they found themselves alone in this busy station. The Bible Shop, the Lantern Meetings held three times a week when the little hall was often crowded, the Arab Sunday School and European Service, visits to English ships, and classes for negroes and Arab women more than filled their hands. Such a case as this brings vividly before our minds the great needs of North Africa, the many opportunities for service there, and the few to make use of those opportunities or to minister to those needs. Here is a large town with many an open door and *two workers!* May the Lord send forth more!

## 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

Bizerta, an important French naval station, stands about forty miles north-west of Tunis City. Here **Miss R. Marcusson** and her three faithful Scandinavian friends have continued their ministry among the Arab and Jewish women and girls of the neighbourhood. In 1913 a sewing meeting was started of quite a new kind, of which Miss Marcusson writes :—

"Our little sewing meeting on Saturday afternoon was formed of those women who profess to believe in the Lord Jesus as their Saviour. The things we are making we sell, and the money is sent to other dark lands to help some one to go forward with the glad tidings to suffering souls. A little ray of gladness comes creeping into our hearts when we see these women and girls so gladly and willingly working away for this purpose. I think the Lord is counting the stitches, and if done in love to Him will surely reward them."

In 1914, Miss Marcusson speaks of signs of growth in the work which call for praise. During that year about 1,500 visits were paid to Arab and Jewish homes. The Sunday School for Jewish girls averaged fifteen; a class for Arab girls, held four times a week, eight; and an Arab Mothers' Meeting and the Sewing Meeting, nine and seventeen respectively. Miss Marcusson writes :—

"A dear little Arab girl, six years old, has been under our care during the whole year, and just lately another has been added. We ask for prayer that the Holy Spirit may be manifested in our midst."

The work among Italians was suspended at the outbreak of the war, as was mentioned in the report of the Italian work at Tunis. It is greatly hoped that the means for its resumption may be speedily forthcoming, as there is plenty of scope for Gospel testimony among the Italian-speaking people in Bizerta.

# TRIPOLI.

**T**RIPOLI is the least known of the Barbary States, and it was considered a very hazardous thing to open a station there. In 1887, the Honorary Secretary visited alone the City of Tripoli, and after making various investigations came to the conclusion that there need be no great difficulty in opening up work there. The next year, two Missionaries were sent out. It was the only country in North Africa where we were under direct Turkish rule, but we were allowed to labour on, though of course the work under such circumstances was very difficult. As in some other parts of North Africa, our staff there is somewhat reduced, and nothing can be done beyond the oasis in which the City of Tripoli is situated.

The war with Italy has disturbed things in many ways. In some respects there is a considerable improvement, but everything is much more expensive, house rent being nearly three times as much as it was. We hope, however, that there will be an improvement in this direction before long. The bulk of the people of Tripoli are of Berber descent, although most of those in the City speak Arabic.

The district of Barca, the ancient Cyrenaica, is a most interesting region, and the population, being largely Berber, would present a favourable field for work, but no one has yet been found, either in our Mission, or in any other Mission, to go and reside there. The principal city there is called Benghazi. Then the whole of the interior of the country is quite untouched, and further south are the Twaregs, the Berbers of the Sahara, a most interesting race, as yet practically unreached by the Gospel. They spread all over the desert from Tripoli almost down to the Niger. What room there is then for additional workers to strengthen the staff at our present station in the City of Tripoli, and to open up work in other districts!

Let us pray God to bless the labours of those already in this country, and in due time supply the workers and means to carry the Gospel to other parts.

## 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
Miss F. M. Harrald .. ..	Oct., 1899	Feb., 1903
E. J. Maxwell, M.B. (retired June, 1913) .. ..	Nov., 1912	Nov., 1912

Medical Mission Work and classes for girls and boys are the most prominent features of the work carried on in the City of Tripoli. **Dr. Ernest Maxwell**, who was in charge of the former during the first seven months of 1913, registered during that time about 11,000 attendances, including visits to patients in their own homes. On a good many occasions, from eighty to a hundred patients were seen in one morning. In 1914, the number registered was 9,320. The men, in the absence of a fully qualified doctor, were treated by Mr. Reid, and the women and

children by Miss Harrald. The patients come from many parts of the country, and are for the most part quite illiterate and very ignorant; but they listen attentively to the Gospel message, which is always proclaimed when the dispensary is opened, for the workers do not forget that their primary aim is to minister to the sickness of the soul while affording such help as lies in their power in the way of mitigating the bodily distress which is all around them. When readers are found among the men, these are supplied with Gospels (in the Colloquial) or New Testaments. There is good reason for believing that some of these have not only accepted the books, but have diligently read them.

Since the Italian occupation there has been less shyness on the part of the natives, who are now less afraid of showing any interest in the truths of the Gospel which may have been aroused by intercourse with the Missionaries. In this connection Mr. Reid writes (1913) :—

"It is worthy of note that the people feel freer to pay attention to the preaching and to read the Gospel. Men who in the old days would not have dared to have been seen with our books have asked for New Testaments, several of them quite publicly. Another encouraging fact is that the New Testament is being read and discussed openly in the classes at one of the mosques. These may seem small matters, but their importance will be understood by those who know the difficulties in the way of an enquirer in lands under Moslem rule."

The numbers attending the classes for Moslem girls (in which Mrs. Reid assists Miss Harrald), held three times a week, averaged in 1913 twenty-four, and in 1914 twenty. A weekly class for boys averaged eleven in 1913 and seventeen in 1914.

When Miss Harrald returned from her four months' furlough in October, 1913, she was disappointed to find that a good many families which she used to visit, had gone right away into the country to live. Among these were some of her brightest and most intelligent girls, who had returned to their native mountains. The mountaineers are much superior in character to the people of Tripoli City, and they are also much more responsive to the Gospel; perhaps because they

belong to a heterodox sect, and are not so bigoted as the orthodox Moslems.

There are special matters for praise mentioned in Miss Harrald's Report for 1914, which it will be well to give in her own words:—

"One poor old patient has passed away professing her faith in the Lord Jesus Christ as Son of God and her personal Saviour. Many times before the end came, as she said good-bye to me after I had dressed her sores, she would add, 'If we do not meet again here, we shall meet again in heaven through Jesus Christ.'

"Another cause for praise is the addition of another woman to our Sunday Bible Reading; also the starting of a girls' Bible Class at their own request. Some years ago I tried to get the girls to come on Sunday afternoon, but under the Turks they were afraid to come for religious instruction alone. Now, however, they have come spontaneously."

Miss Harrald adds:—

"If another lady worker were only available I believe the work among women and girls might be greatly extended. The City of Tripoli alone affords more work than we can cope with, so that the outlying villages are untouched except in so far as patients come to us from them."

## EGYPT.

**P**ROBABLY the Moslems of Egypt are more bigoted than those of any of the other countries of North Africa. In consequence of this, missionary work is, notwithstanding the advantages of British protection, more difficult than in some other Moslem lands. A few of the people are well educated and wealthy, but the majority are both ignorant and poor. Egypt has, of course, been a good deal disturbed during the last few years. The wars between Italy and Tripoli, and between the Balkan States and Turkey, and the present world-wide war have all been calculated to disturb the minds of the people. It is not always easy to find out exactly what their real thoughts are, but in the main it seems likely that they will accept the conditions that prevail.

Notwithstanding a great deal of opposition, there has been real encouragement in the school for Moslem girls at Alexandria, and several of the scholars are believed to be truly converted. Our aim has been as far as possible to reach the Moslems, but it is very hard indeed not to turn our attention more to the Copts, as they are very much more accessible and it is natural to choose the path of least resistance. Some think that the Moslems can be reached through the Copts, but up to the present this has not been realised to any great extent. There is such a race feud between them that the Copts will hardly believe in the conversion of a Moslem, while the Moslems despise the Copts. It is possible that as the Copts become more spiritually enlightened they may do something for the conversion of their Moslem fellow-countrymen.

At Shebin-el-Kom, there is a deeply interesting work going on. Mr. and Mrs. Fairman have an excellent school, where about a hundred pupils are brought under regular and systematic Scripture instruction. There are five teachers employed, and these, with an Evangelist and a Bible Woman, form a staff of seven native helpers. Besides his regular work, Mr. Fairman has conducted services in various places in connection with other Missions, and his preaching has been blessed to the conversion of not a few souls and the renewed consecration of others. He is very glad to be able thus to help missionaries connected with other societies; but we specially long to see a more rapid advance in the work amongst Moslems. For this we constantly pray and hope.

## ALEXANDRIA.

*Opened 1897.*

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 (retired 1913)	Oct., 1909	Oct., 1911
Miss M. Thomassen .. ..	Nov., 1912	Nov., 1912

The two years under review were eventful years for some of the workers at this station.

In the face of many difficulties Miss Hodges (with such assistance as Miss Thomassen could give in her intervals from the study of Arabic) continued in the school work and the classes for women and girls until the spring of 1914, when she came to England on furlough, where she was detained by the breaking out of the war which rendered it inexpedient that she should return for the present to Egypt. In the summer, Miss Thomassen went to Cairo for a course of Arabic study under Dr. Gairdner, and the school was carried on by the trustworthy native teacher, under the supervision of Mrs. Dickins. A good deal of opposition has tried the workers in this old-established school for some long time, and the number of scholars has fallen off, but the evident tokens of the working of God's Spirit in one and another have more than made up for all the trials and disappointments met with.

1913 opened with a tour taken by Mr. and Mrs. Dickins in Upper Egypt. Special facilities were granted them by the agents of Messrs. Thos. Cook & Son, for travelling on one of their steamers from Cairo to Assouan. In this way they were able to get into conversation with



[From a Post Card.

A Tripoli Townswoman in indoor dress.

large numbers of *fellaheen*, as these use the river a great deal as they travel from village to village. At Assouan many openings presented themselves. Mrs. Dickins mentions that she had access to many homes, and there spoke with women who had never before heard the Gospel

of the Lord Jesus Christ. Three times she visited direct descendants of the "prophet," and found them very proud of their relationship. The return journey was taken slowly by land, and during it many towns and villages were visited. Mr. Dickins was invited to preach in three Coptic churches, and he also gave several addresses in native Coptic and Moslem schools. Mrs. Dickins visited hundreds of women, some of them living in a manner not far removed from the animals. Many of these poor creatures have no happiness in their lives, and seem not to know how to smile.

Interesting events were to follow this missionary journey.

Mrs. Dickins writes :—

"During our stay in Upper Egypt we came across numbers of native workers, simple preachers, colporteurs, teachers, and Bible Women, and we realised how much all such must need rest, change and refreshment for spirit, soul and body if they are to continue to work on bravely and effectively for the Lord. This need pressed on our hearts, and after a time the idea arose that we might do something in our own home to meet this need. While in England on furlough in the summer, as we were telling of our work in the Gospel, we mentioned our desire to help the workers of the country to get spiritual refreshment as well as physical renewing during the summer vacation. Our friends took this up so warmly and so many of them wished to share in it, that when we returned to Alexandria in October it was to begin this work as well as to continue the preaching of the Gospel."

It was found that to erect a portable house, which had been the first plan suggested, would be much too expensive, and

to build a brick house on hired land in Egypt, was not thought to be wise. The difficulty was overcome through the kindness of friends who made it possible to purchase a suitable walled-in piece of ground in the neighbourhood, and the building was soon commenced. Other friends sent in help from time to time, and Beit-Eil, a house in every way suitable for its object, was opened in June, 1914, with a conference; after which, visitors were received of the kind for whom the house was built, viz., native Christian workers, of whom there are many labouring in the country districts of Egypt, who are much in need of instruction and spiritual guidance. These guests were received during July, August and September. It is hoped that the

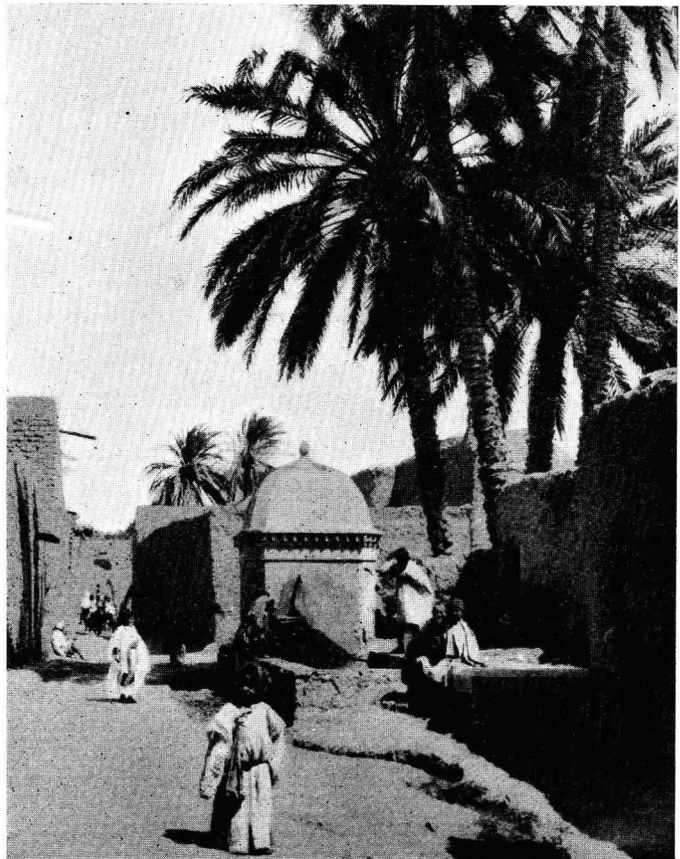


Photo by]

A Street in Old Biskra.

[M. Goodman, Esq.



benefits of Beit-Eil may be far-reaching and that the workers who will be entertained here during the hot months of the year may return to their posts after their stay is over, refreshed and encouraged in spirit, and built up in the fundamental truths of the Gospel of Christ, so that their daily ministry may be fruitful in results to the glory of God.

During 1914, Mr. and Mrs. Dickins' time was necessarily largely taken up with this special effort; but Mr. Dickins continued to conduct services in English on Sundays, and preached in Arabic once a week in the city, where a band of praying brethren met regularly. At this gathering, the objections of Moslem enquirers are answered, and it is sought also to build up these young believers, whose faith in Christ is evident, though none of them have yet had the courage to face the question of public confession by baptism.

Mrs. Dickins, notwithstanding the many duties devolving upon her at the outset of a new undertaking, continued the women's classes, the visits to the hospital, &c., spending also, after the summer vacation, three mornings a week at the girls' school.

The native worker, A—, has continued steadily at his work in the city.

A visit to Rosetta in the autumn led to the idea of opening up there a new centre. The story of this, however, belongs to 1915.

## 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., 1896	Feb., 1903

At Shebin-el-Kom, which is the capital of the province of Menoufia, the large schools for boys and girls form a prominent feature of the work. The Mission buildings are well situated in the centre of the town, and beside the schools and the residential quarters, include a good-

sized church which contains a gallery for women and children. There is also a Bible Depôt, and a waiting-room and dispensary. Every evening a meeting for men is held in the church, and a sermon is generally preached by **Mr. W. T. Fairman** who with his wife is in charge of the mission station.

At the opening of 1913, Mr. and Mrs. Fairman had not returned from their furlough in England, as the former had been obliged to undergo a slight operation to his leg, and it was necessary that he should recover his strength before returning to Egypt. They reached Shebin on February 22nd, and within an hour of their arrival Mr. Fairman was preaching in his church to an attentive and appreciative audience. The girls of the school had all been gathered in the compound to welcome Mrs. Fairman, but unfortunately, owing to a delay on the railway, they arrived some hours after they were expected, so the children had been disbanded and their welcome was postponed to another day.

Work was soon resumed. As no missionary doctor was available, a temporary arrangement was made, by which a doctor came over from Menouf to see patients, leaving Mr. Fairman and the native evangelist free to address those in the waiting room and have personal talks with them. Small-pox was very prevalent throughout the year.

Mrs. Fairman and the native Bible Woman found ample opportunities in the way of visiting the homes of the women. Mrs. Fairman gives an interesting incident that took place one day when she was examining the school in Scripture in the absence of the teacher through illness. She writes:—

“ I was delighted to find how many passages of Scripture the girls had committed to memory. I asked a Moslem child, who had only been to school a few days, what was the meaning of prayer. She replied, ‘Prayer is the repeating of the word Allah, as the men do in the mosques.’ Immediately a number of hands went up, for the elder girls were longing to answer. Then I asked a Coptic child the meaning of prayer. She replied, ‘Prayer is the repetition of Our Father, which art in heaven,’ &c. At this

answer a child, who has been in our school four or five years, whose father was one of the first to be baptised in our church, called out, 'Please, Sitt, let me answer. Prayer is the seeking from God what we want.' Then I questioned her more closely, and she said, 'Prayer is asking God to help us when we are frightened—prayer is seeking God's forgiveness for our sins.' I said to her, 'What do you mean by sins?' She replied, 'Sin is doing that which is contrary to the Word of God—to lie—to steal—to curse—to swear—to bear false witness. All these are sins, and if we do such things and are sorry and ask God to forgive us, He will do so. This asking is prayer.' "

One day in the summer an accident occurred which might have brought serious consequences. Some dry stalks deposited on the roof of the house of the native evangelist, just opposite the Mission premises, caught fire and quickly blazed up furiously. A strong wind was blowing, and the walls being only wood and plaster, the whole block might have been sacrificed, not to speak of the imminent danger to the Mission premises; but by God's mercy Mr. Fairman was on the spot, and with the assistance of willing helpers succeeded in deluging the place with water and staying the progress of the flames. The energy he displayed seems to have amazed the women who saw him thus exerting himself. "Our priest would not have done that," said a Coptic woman. "Nor our Sheikh," said a Moslem. "Whoever saw a priest or a Sheikh helping his neighbours, to say nothing of dirtying his clothes to put out a fire?"

Mr. Fairman on several occasions visited other towns for the purpose of giving addresses by invitation of the American Mission, and he had thus opportunities of preaching to large congregations. The majority of his hearers were probably Copts, but a large number of Mohammedans attended in some of these places. Mr. Fairman noticed the difference of the attitude of the Coptic priests towards Protestant missionaries south of Cairo. They are much more friendly, and seem free from the rancour and hostility which are found in the villages and towns of the Delta.

The spring of 1914 was a period of

much trial for the missionaries. A great spirit of opposition against Christianity seemed to be aroused all over the country. Nearly all the known converts in the country were approached by the Moslems, and money offered to them if they would recant. If they refused they were in many cases turned out of their homes and otherwise molested. The falling away of the native evangelist and his wife was a great blow to the station. This sorrow was shared by other societies, who also deplored the loss of some of their converts. Evidently the Moslems had taken alarm at the evidences that mission work was making itself felt, and were aroused to use all the powers they possess to stay progress and ruin the influence of the messengers of Christ.

Another evangelist (a converted Copt) began work in September, when the nightly meetings were also re-commenced with an average attendance of about twenty. The school opened with less children than usual, as, owing to the prevailing financial distress, many of the parents were unable to find the necessary small fees. At the end of the year the church membership stood at twenty-two.

But while in Shebin itself there was a good deal of disappointment, a new venture, in which Mr. Fairman engaged in the autumn months, seemed to open up fresh opportunities for service and testimony. For many years the workers had visited from time to time as many as possible of the large number of towns and villages in the neighbourhood, but the endeavour to reach so many necessarily involved a long period between the visits, and rendered it impossible to follow up individual cases or give systematic instruction. After much prayer, Mr. Fairman decided that the time had come for greater concentration, and he selected a few towns within easy distance of Shebin, intending to form these into centres for work, and to secure a room in each where meetings could be held once or twice a week.

The town of Shanawan, which lies five miles south of Shebin, was the first selected. Here there is a population of about 14,000, mostly Moslems. A room was hired, and arrangements made for



Photo by]

**Kabyle Boys at play at Djemâa Sahridj.  
Mr. Arthur in the foreground.**

[Mr. T. J. Warren.

meetings on Sunday morning and Tuesday afternoon. S——, the evangelist, with the help of one of the members of the church at Shebin, conducted these, and

the workers received a cordial welcome. The attendances averaged eighteen, beside a few women gathered in an adjoining room.

The next centre chosen was the town of Tala, which lies to the north of Shebin. Instead of having to hire a room here, one was freely lent to them, and the attendances averaged twenty-five. On one Sunday, when Mr. Fairman himself was preaching, there were fifty present, not counting children. This success was the more surprising as the town has a bad name for fanaticism. The days on which

the meetings are held are utilised by the evangelist in visiting among the homes of the people in the town, and holding discussions with the Moslems in the streets or in the shops.

Earnest prayer is asked that the Lord would be pleased to open the ears and hearts of these Copts and Moslems, and in many a case bestow the gift of repentance unto life eternal.

## Current Notes.

**The next issue of NORTH AFRICA will be for the months of August and September.**



### A Prayer-Meeting

is held on the **first Thursday of each month (August excepted)** at 18, John Street, Bedford Row, W.C., at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the work who are able to attend.



For several weeks funds have been coming in very slowly. Perhaps some may think that the war is the cause of this. We hardly think so, but whether it is or no, the need remains, and our God, who never leaves or forsakes His people, has His ear open to our cry. **Let us not fear that He will fail us, but continue to call upon Him with child-like faith, expecting and rejoicing in His unfailing loving-kindness.**



### Arrivals.

**Mr. and Mrs. A. V. Liley** (from Tunis) on May 13th.

**Miss M. Eason** (from Casablanca) and **Miss K. Fenn** (from Tetuan) on June 7th.

**Dr. and Mrs. T. G. Churcher** and **Mrs. Roberts** (from Tangier) on June 14th.



### The late Mrs. Webb of Sfax.

Mr. and Mrs. Webb came up from Sfax in the beginning of May to Tunis, to fill the gap caused by Mr. and Mrs. Liley coming home on furlough. Soon after arriving in Tunis, Mrs. Webb became ill, and after a few days the doctors decided that she was suffering from typhoid fever. Various complications supervened, and our hopes rose and fell from time to time. In a letter written on the 1st June, the doctor gave hopes of pulling her through,

but on Monday, June 5th, we received a telegram from Mr. Webb to say that his wife had entered into rest that morning.

Mr. Webb is left with five children. The three elder boys are at school in England, while a girl, just over eight, and a boy, nearly seven, are with him in Tunis. The death of Mrs. Webb is another blow to our Mission; but for her, "absent from the body" is to be "present with the Lord." Mr. Webb, left with five children, is placed in difficult circumstances. The eldest boy, who is about sixteen, has expressed the desire to be a Missionary, but, of course, that is a matter which can only be decided definitely in time to come. Mrs. Webb joined the Mission in 1897, eighteen years ago. Her husband has given twenty-three years to the work. Fuller particulars of our departed sister will be given in a later number. We commend Mr. Webb and his family to the sympathy and prayers of our readers.



### The late Miss L. E. Roberts.

Miss Lucy Ethel Roberts, an honorary worker, laboured in co-operation with Miss Case for 14 years at Tunis amongst Italians and Sicilians who are very numerous in that city. Miss Roberts was a most devoted worker, and was greatly loved by those with whom she came in contact. In May, 1913, very much to the regret of the North Africa Mission who valued her services most highly, she resigned; but we still hoped that she might be able to return later on. Her principal reason for retiring was that her sister who was working in Italy, claimed her help. Miss Roberts was sorry to leave Tunis, but her sister's call and her own poor health made her feel it her duty to do so. Soon after her resignation, her health still further failed. She underwent an operation, and for a time seemed rather better, but she

gradually grew weaker until at Southsea, on May 22nd, 1915, she was called home to be with Christ.

Some of our readers may remember that her brother, Dr. Roberts, gave his life for the work at the Tullogh Memorial Hospital in Tangier in 1896, when a serious epidemic of fever carried away within a few hours of each other the doctor and the nurse, as was the case last year, when Dr. Wilson and his nurse were both stricken down with the same disease. We commend Mrs. Roberts and the other members of the family to God's, sustaining grace in this their second trial and sorrow. Though Miss Roberts had left the Mission for two years, her heart was still full of love for those amongst whom she had previously laboured.



### The late Dr. Harry Guinness.

The death of Dr. Harry Guinness has come as a great shock to us. His father and mother were prominently associated with the inauguration of the "Kabyle Mission" which is now the "North Africa Mission." Many of our early workers were trained under them, and some of our later ones were trained after Dr. Harry took charge of the Harley College. We have not space in this number to give any details about our honoured friend. He has been a wonderful worker in both foreign and home Missions. We commend his widow and family to the prayers and sympathy of our readers.



### The late Mr. Levack.

Mr. and Mrs. Levack worked in Egypt for several years in connection with our Mission, but ultimately took up work in the Western States. We have just heard from Mrs. Levack of the sad death of her husband from meningitis. Mr. Levack came from Wick, in the North of Scotland. His wife is left with three children comparatively young. We pray God to comfort, sustain and guide her.

### New Workers.

While we are having on the one hand to report losses in the Mission, it is a great joy to be able to tell of two new workers, who have volunteered their services to go out to North Africa, and have been accepted by the Council. They will probably go out to Morocco in the latter part of the year. **Mr. and Mrs. Fallaize** have been earnest and successful workers at home, and have had souls given them. Mr. Fallaize is an acceptable preacher, and both are practical people of business. They are connected with South Park Chapel, Seven Kings, a building erected by a godly brother, named Mr. Knox. Though Mr. Fallaize is only twenty-five years of age, he is the Secretary of the Undenominational Church with which he is connected, and Mr. Knox had hoped that he might take his place in the superintendence of the work there in the event of his having to give up. Still our brother gladly consented to his going, believing that God had called him.

These new workers will need passage, outfit, furniture, &c., as all new missionaries do. Years ago, friends of missionaries used always to provide these expenses for new workers, looking upon it as a kind of mark of approval of their going out. In some cases this is not possible, but it is always a matter of thankfulness when we have this practical manifestation of their being sent out by the Church as well as by the Holy Ghost.



It is now several years since the Mission Station at **Shebin-el-Kom** was erected at a cost of something like two thousand pounds, and it is now badly in need of repair and painting, the estimated cost of which is about £50. If the matter is delayed it will be more expensive. Kind friends gave liberally for the erection of this block of buildings, and we must not let them get out of repair. Possibly some friend or friends may like to undertake the expense of this work, as the need is urgent.

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## Cherchell Carpet Industry, 1913-14.

Last year no special report was given, as I was laid aside by serious weakness. The Accounts of the two years are given below.

More than ever this Industry has helped in the Evangelistic work. Medical Missions gather natives to visit and hear the Gospel, and where there are hospitals the patients hear it again and again. The Carpet Industry keeps the workers for years under the sound and influence of the Gospel.

I was greatly cheered last year to see the professed converts at Cherchell, and to note the

## CHERCHELL CARPET INDUSTRY.

deep interest they took in what was spoken. Particulars of the spiritual work are given in the Report of the Station.

The Sale of Carpets for 1913 was £445 19s. 10d., and in 1914, £493 19s. 3d.

Some money invested by a lady, at her death was willed to the Industry. This enabled it to help in bringing out Pastor Nicolle and his family, who will be a great help in the spiritual work arising out of the Industry.

It was feared that the war would compel us to close the Industry, but an order from the French Government for coverlets for the French soldiers kept us occupied until the end of 1914. Since then the lack of suitable wool, and its high price, have compelled us to reduce the work to small proportions—just sufficient to give work to a few specially in need. Though we have had great difficulty in getting carpets and rugs shipped to England on account of the war, we have some now on the road, and there is a fair amount of stock in hand, which we should be pleased to sell. We trust, in answer to prayer, the Industry may presently be able to resume full work, as though not organically connected with the Mission, it forms a very useful handmaid to it.

EDWARD H. GLENNY.

Dr.		CASH ACCOUNT, DECEMBER 31st, 1913.		Cr.	
		£	s. d.	£	s. d.
To Balance in hand, ChercHELL and London,				By Purchase of Wool and Cotton	
Jan. 1st, 1913 .. .. .		267	11 7	Wages .. .. .	285 9 1
Sales, ChercHELL and London .. .. .		445	19 10	Freight, Printing and Sundries	61 10 3
Donation .. .. .		9	15 1	Rates and Interest .. .. .	5 3 2
Interest .. .. .		10	0 0	Plant .. .. .	118 2 4
Investments .. .. .		75	0 0	Part Loan Repayment .. .. .	60 0 0
Profit on Exchange .. .. .		1	17 1	Cash in hand, ChercHELL and London .. .. .	44 17 9
				Cash on Deposit .. .. .	100 0 0
					<u>144 17 9</u>
					<u>£810 3 7</u>
		<u>£810</u>	<u>3 7</u>		

### BALANCE SHEET, DECEMBER 31st, 1913.

Liabilities.		£		s. d.		Assets.		£		s. d.	
To Loans .. .. .		560	0 0	By Cost of Land, Factory and Improvements ..		860	0 0				
Investments .. .. .		625	0 0	Plant, Fixtures, Looms, Designs, &c. ..		165	13 5				
Interest Accruing .. .. .		16	0 0	Stock .. .. .		669	14 8				
				Cash in hand, London and ChercHELL ..		44	17 9				
				Cash on Deposit .. .. .		100	0 0				
Surplus Assets over Liabilities .. .. .		1,201	0 0								
		639	5 10								
		<u>£1,840</u>	<u>5 10</u>			<u>£1,840</u>	<u>5 10</u>				

Dr.		CASH ACCOUNT, DECEMBER 31st, 1914.		Cr.	
		£	s. d.	£	s. d.
To Balance in hand, ChercHELL and London,				By Purchase of Wool and Cotton	
Jan. 1st, 1914 .. .. .		44	17 9	Wages .. .. .	188 6 4
Cash on Deposit .. .. .		100	0 0	Freight, Printing and Sundries	31 15 7
Sales, ChercHELL and London .. .. .		493	19 3	Rates, Interest and Repairs ..	69 11 0
Legacy .. .. .		38	0 0	Plant .. .. .	3 9 4
Donations .. .. .		10	0 0		104 15 11
Interest and Sundries .. .. .		8	7 8	Gospel Work .. .. .	50 0 0
				Cash in hand, ChercHELL and London .. .. .	86 9 1
				Cash on Deposit .. .. .	40 0 0
					<u>126 9 1</u>
					<u>£695 4 8</u>
		<u>£695</u>	<u>4 8</u>		

### BALANCE SHEET, DECEMBER 31st, 1914.

Liabilities.		£		s. d.		Assets.		£		s. d.	
To Loans .. .. .		560	0 0	By Cost of Land, Factory and Improvements ..		860	0 0				
Investments .. .. .		550	0 0	Plant Fixtures, Looms, Designs, &c. ..		169	2 9				
Interest Accruing .. .. .		14	10 0	Stock .. .. .		607	3 6				
				Cash in hand, London and ChercHELL ..		88	9 1				
Surplus Assets over Liabilities .. .. .		1,124	10 0	Cash on Deposit .. .. .		40	0 0				
		638	5 4								
		<u>£1,762</u>	<u>15 4</u>			<u>£1,762</u>	<u>15 4</u>				

I have examined the above accounts with the vouchers and cash statements received from ChercHELL, and find them correct.

June 12th, 1915.

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

# Four Little Booklets.

Mr. Mercer, of the South African Mission, has prepared some very nice and tastily got up booklets, suitable for giving to Officers and people of that class. Years ago, it was an easy matter to give away tracts of almost any sort, but in these days of abundant printed matter the need has arisen for a better style of tract which would be suitable to offer to those of good social position. Mr. Mercer has been successful in meeting this need, as will be seen by the commendation given by Miss Sandes. We reprint *verbatim* from the May issue of FORWARD or ON ACTIVE SERVICE:—

I am very anxious to bring to the notice of all our friends a series of small Booklets that have lately been issued, written, printed, and bound, with a view to reaching a special section of the community—namely, those who might not, in the ordinary course of events, read a certain type of booklet or leaflet. The Rev. J. Stuart Holden, of St. Paul's Church, Portman Square, W., writing in his "Monthly Notes" for March, says:—

"At this time there are many Christian workers who are anxious to know of suitable literature for distribution amongst officers and other men of the type to whom the ordinary tract is hardly likely to appeal. Such will be glad to know of a splendid series of booklets, well written and most attractively got up, to meet this need. Each one contains the Gospel in a definite and straight form, and each is designed to grip the attention of just the kind of man who is usually so hard to reach. I cannot imagine any such refusing to accept or read the booklets of this series, some of the titles of which are:—

- 'The Supreme Moment of a Lifetime.'
- 'The Greatest of all Mistakes.'
- 'Undoubtedly He is Coming Again.'
- 'The Inevitable Separation.'

"They can be obtained from the author, Mr. Arthur Mercer, Rozel, Wimbledon, S.W., at 1/-, 6d., and 1d., according to binding. I may say that such is the attractive character of the get-up of the booklets, that these prices only just cover the cost of production, without any margin of profit whatever. Most heartily do I commend their use to all who have relatives and others at the front, or about to go, to whom they are anxious to send the Gospel message in an acceptable form."

Here is a story from one of the series, entitled "The Supreme Moment of a Lifetime," to prove that God hears and answers prayer. And many a similar instance might be recorded, for more things are wrought by prayer than this world dreams of—! "In upper Silesia, on a rocky height, stands the citadel of Glatz, a strong fortress formerly used as a State prison. The massive walls and grated bars told the captive that escape was impossible. Each dungeon was a veritable tomb. He who entered there, left hope behind.

"In this fortress, in the early part of last century, there languished a prisoner, a colonel in the Prussian army, condemned to be confined for life for the crime of high treason against the King, Frederick William III. Absolutely alone,

without any work to occupy his mind, days and months rolled wearily by.

"It was a stormy night in November. The wind from the mountains howled round the fortress, and the rain falling in torrents swelled the Neisse, which flowed at its base. The colonel could not sleep; the tempest which raged outside corresponded with that which agitated his heart. His past life rose before his eyes; he was constrained to admit to himself that his forgetfulness of God was the real source of all his misfortunes.

"For the first time in his life his heart was contrite and tender, and tears moistened his eyes. He took up the Bible and read these words in the Psalms: 'Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.' Other words he saw that suited his condition and expressed his feelings, but this one gracious promise addressed to the prayer of penitence and faith sank deep into his soul. He fell on his knees, and—what he had never done since his childhood—he prayed.

"Behold, he prayeth!' Angels may have seen him kneeling, and rejoiced over a repentant sinner. But we know that God heard that prayer which rose to heaven from the depths of the prison, above the noise of that night of tempest.

\* \* \* \*

"On that same night, in his palace at Berlin, the King, Frederick William III., tortured with severe pain, turned himself uneasily on his bed, without finding rest. Oppressed with pain, he earnestly prayed that there might be granted to him were it only one hour of repose. Soon a tranquil sleep closed his eyelids.

"When the King awoke he said to the Queen: 'Louise, God has so graciously heard my prayer that I should like to bear testimony to my gratitude. Who is the man who has most grievously offended me? I will pardon that man.'

"It is the colonel who is confined in the prison at Glatz,' replied the Queen, who knew the greatness of his offence and how much he had roused the anger of the King. This was brought to the King's remembrance; he immediately said: 'It is right. Let him be released; I grant him a free pardon.'

"Daylight had scarcely begun to lighten the sky, when a courier had started from Berlin to Silesia, to bear to the prisoner the news of his deliverance.

"He who rules all things in heaven and earth is the God who hears and answers prayer. Man sees only the immediate causes of events. Man could see the strong fortress at Glatz, and the arrival of the royal messenger, and the opening of the prison gates; but man could not see the working of the Holy Spirit on that prisoner's soul that led to his prayer for deliverance; nor could man see how the same Spirit caused the answer to that prayer to be sent. Let us never doubt God again, but pray, and trust Him fully."

\* \* \* \*

I hope, after reading the above, that many may be led to order the booklets, and circulate them far and wide. I understand that a fund has been opened for their free distribution. Some friends may like to help in this way. I trust they may find their way into every regiment of our Army, and into every battleship of our Navy.

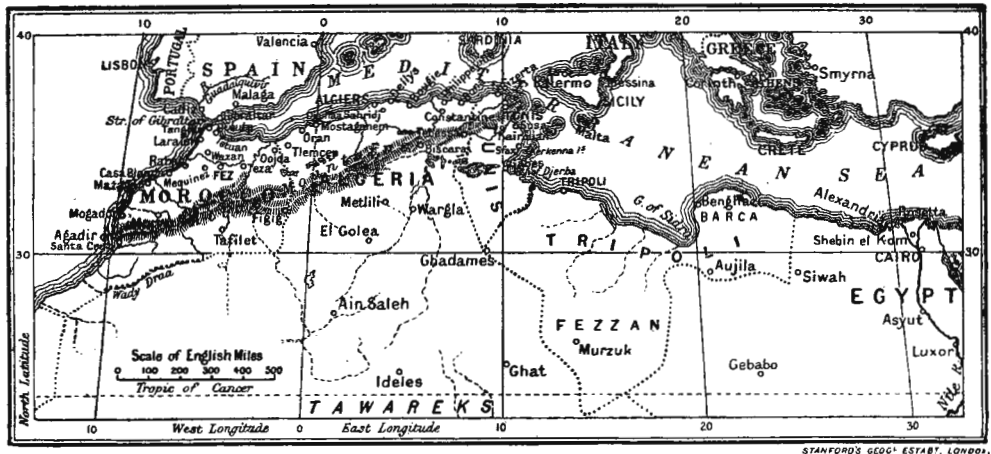
ELISE SANDES.

# THE NORTH AFRICA MISSION

working in

MOROCCO, ALGERIA, TUNIS, TRIPOLI and EGYPT

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



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

Boxes and Cases can be sent to the N.A.M., c/o Messrs. A. J. Bride & Son, 101, Bunhill Row, London, E.C. Particulars as to contents and value, which must be declared for Customs purposes, should be sent to the Office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.