



MATTHEW XXVIII

18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

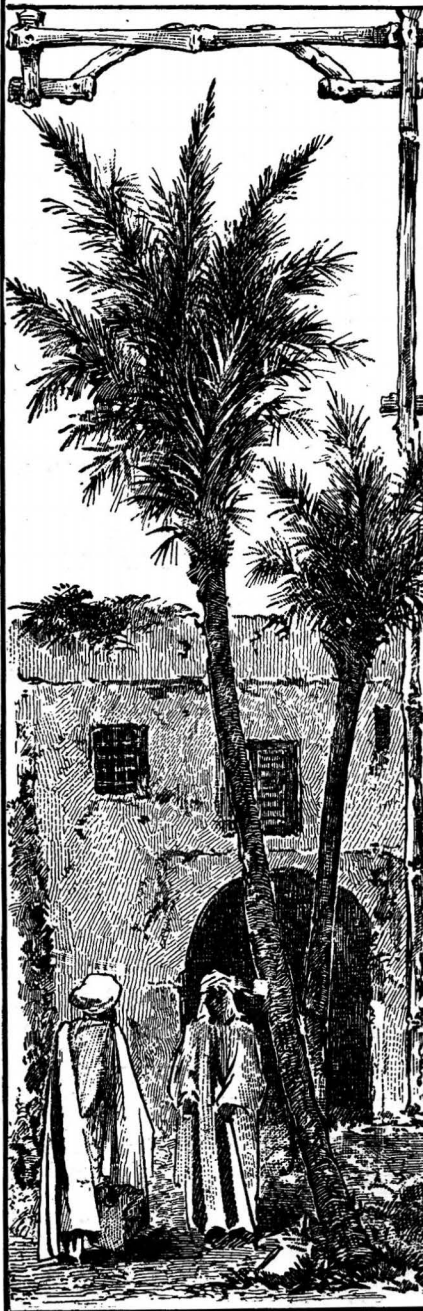
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

CONTENTS

Annual Report.

MOROCCO  
 ALGERIA  
 TUNIS  
 TRIPOLI  
 EGYPT  
 SAHARA

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



## Notes on the General Cash Account from May 1st, 1901, to April 30th, 1902.

(See pages 116 and 117.)

**W**E are thankful to God that the financial year under consideration has been rather better than the previous one. During that period our receipts only amounted to just over £7,400. In the present year they come to £8,960, or £1,560 more. The previous year our receipts for legacies and large donations were few; in the period now under review a balance of over £2,000 from a legacy came; this accounts for the difference. The fact is, that apart from legacies and special large donations, the general income of the Mission is not sufficient to meet its needs; but special large donations are as much part of God's providing as smaller gifts, though, being much more irregular, the periods of withholding cause a great deal of exercise of faith and patience. Taking a survey of the Mission's history:—

		Per Year.
The average income of the first five years was about		£2,000
" " " second " "	" "	£4,600
" " " third " "	" "	£7,000
" " " fourth " "	" "	£9,300

It will thus be seen that the general tendency of the Mission's income has been to steadily increase, but the last two years, especially the first of these, have fallen below the average, so that the income for our current year being only £8,960, is £340 below the average for the last five years, whereas, being the last year of the five, one might have hoped that it would have been considerably above the average. It will be evident, therefore, that the last two years has been a period of special financial trial.

Humanly speaking, this is perhaps hardly to be wondered at when we remember the enormous expenses which the country has had to bear in connection with South Africa, etc. May we not hope that now this crisis has passed we may again receive increasingly large supplies?

During the last two or three years the number of new workers who have offered and have been accepted has also fallen, so that

while the income has not increased neither has the expenditure; in fact, it has decreased on account of there not having been any large special expenditure, such as we had in the purchase of the Morocco Industrial Institute and other things a few years since.

During the year just expired we have repaid a loan of £1,000 which we had obtained from the bank on account of the delay in receiving a long-standing legacy. This has left us £1,000 less to distribute than we should have had if the previous year had been able to meet its liabilities. We are still feeling the effect of the very limited supplies received two years ago. The cash statement which is given will, I think, explain most of the details that friends may be desirous of knowing.

There is another side to our financial questions, and this is the Divine side. We are thankful to every friend who helps, but behind the donors we desire ever to recognise the grace of God in disposing them to give; and when for certain reasons they are either unable or disinclined to help, we also desire to see the hand of God, and to seek to learn from Him whatever lessons He may have to teach us. The long delay in the receiving of a legacy may be caused by the slowness of legal procedure, but the delay would not happen if the Lord did not permit it. The falling off in receipts may in part be the result of war in South Africa and China, or famine in India; but the fact that it is permitted of God, who could easily in some way make the deficiency good, is intended to teach us some lesson or lessons for our souls' profit. Our prayer is that we may all learn whatever God has to teach us, and that in all our financial matters we may be so kept in touch with God that we shall not be unduly occupied with the channels through which He sends us help, but rather with Himself, to Whom the silver and the gold belong, and Who, by giving or withholding, exercises our minds as to various points, and tries our faith, so that He may draw us nearer to Himself, and make us fit instruments to accomplish His work of grace.

EDWARD H. GLENNY.

### Home Department—Barking.

**Missionaries not yet Located**—Mr. D. ROSS, Mr. A. SHOREY, Miss R. COHEN, Miss A. PARKER.

**At Home**—Miss B. VINING (invalided).

**A**T the headquarters at Barking the year was in many ways an eventful one. Mr. Dovey arrived from Australia in the summer, and became an honorary worker, and when, owing to being somewhat run down in health, Mr. Glenny was obliged to relinquish some of his work, Mr. Dovey kindly undertook to be honorary acting home secretary. During this time he initiated the Prayer and Helpers' Union, which has since grown considerably, and is banding together a number of Christians, who are thus by prayer truly helping in the best possible way the work of the Mission.

In November Mr. Glenny moved from Barking down to Southend, and before the close of the year the offices of the Mission were removed to Paternoster House, in the City.

During the year there were at Barking four probationers, who studied Arabic and Mohammedanism under Mr. Marshall, the Mission's able Arabic Tutor, and they also helped in Christian work in Barking and the surrounding neighbourhood. When Mr. and Mrs. Glenny removed, Mr. and Mrs. Dovey took over the superintendence of the probationers' home, and continued in this work until the removal to London. The home was then closed, and accommodation for the probationers was pro-

vided at Highgate Road, where Mr. Marshall went on with the Arabic lessons until the end of the session.

These changes were made after much prayer, and it is hoped that they will ultimately be of real benefit. At present, however, the need of a probationers' home and a place of welcome in London for missionaries when passing through on their way home, and when returning, is much felt, and funds to meet this would be a great help.

Since his return to England, on May 11th, 1901, Mr. Liley has been indefatigable in taking meetings in all parts of England, and in Scotland and Ireland, and has roused much interest by his splendid slides and able lecturing. Mrs. Liley has been under the doctor's hands most of the time, but she has recovered strength somewhat since the year ended.

Mr. Pope and Mr. Cooksey have also rendered good service by obtaining meetings in various parts, which they have addressed, and they have thus secured new friends for the Mission. Mrs. Edwards has been very successful in Dublin in raising funds for the Tangier Orphanage, and Miss Bolton not only addressed meetings in many parts of England, but also was instrumental in starting the Leicester Auxiliary, of which her brother is honorary secretary.

branches, and is doing greatly appreciated work to help the missionaries, appears in the April issue of NORTH AFRICA each year. The Honorary Secretary is Miss Tighe, the Priory, Christchurch, Hants.

### North Africa Prayer and Helpers' Union.

Members of this Union undertake to pray, at least once a week, for the extension of Christ's Kingdom in all Foreign Mission Fields, and especially in North Africa; to take in the Mission's monthly magazine, and to seek to enlist the sympathies and prayers of others. Sixteen local branches have already been formed. The Honorary Secretary is Mr. W. R. Dovey, North Africa Mission, Paternoster Row, London, E.C.

### Workers' Union for North Africa.

The report of this Union, which has now twenty-seven

### North Africa Mission Auxiliaries.

The Mission is fortunate in having secured Honorary Secretaries who are working "auxiliaries" in twelve centres. Several of these have been aiding the Mission for several years, and raise the support of eight missionaries, apart from giving other financial help.

## Annual Report.

# NORTH AFRICA.

### Mission Council.

J. H. BRIDGFORD, Christchurch.  
W. SOLTAU ECCLES, Upper Norwood, S.E.  
EDWARD H. GLENNY, Southend.

JOHN RUTHERFURD, Lewes.  
HENRY SOLTAU, London.  
JAMES STEPHENS, Highgate Road, N.W.

**Office of the Mission**—34, PATERNOSTER ROW, LONDON, E.C.

**Hon. Treasurer**—W. SOLTAU ECCLES, 34, Paternoster Row, London, E.C.

**Hon. Secretary**—EDWARD H. GLENNY, 34, Paternoster Row, London, E.C.

**Hon. Acting Home Secretary**—W. R. DOVEY.\*

**Foreign Secretary**—C. L. TERRY.

**Arabic Tutor**—M. H. MARSHALL.

**Hon. Physician**—S. H. HABERSHON, Esq., M.D., F.R.C.P., 88, Harley Street, W.

**Bankers**—LONDON AND SOUTH-WESTERN BANK, Cheapside Branch.

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

All communications addressed to 34, Paternoster Row, should bear the words "North Africa Mission."

## The Fight of Faith in North Africa.

From May 1st, 1901, to April 30th, 1902.

*"Who delivered us from so great a death, and doth deliver, in Whom we trust that He will yet deliver us."—2 Cor. i. 10.*



THE Apostle Paul in his missionary labours encountered tremendous difficulties. After he had met with much success in Ephesus, he encountered violent opposition from Demetrius and others who espoused the cause of the goddess Diana, in connection with whose idol worship they gained their living. The features of various mission fields vary, but in all of them Satan holds sway, and wherever the servants of Christ seek to win his subjects for God they are sure to incur the wrath of the devil, who, sometimes in one way and sometimes in another, is sure to dispute their progress.

The consequence is that missionary work is not merely a simple testimony to Christ and to the power of the Gospel, but *an unending conflict with the powers of darkness*. Even in our own land the conflict still rages, though it may take a different form from that in foreign lands. Sacerdotalism, rationalism in the form of the Higher Criticism, and worldliness among the professed people of God, are three prominent forms of satanic opposition, and those who are engaged in active Christian work at home realise how difficult their work is on account of these mighty forces of evil. The increase in the number of true Christians at home is very slow, and in some places numbers actually decrease. Notwithstanding a great increase of Christian machinery, and the numerous agencies at work to promote holiness in the Church and bring sinners to the feet of the Saviour, it is no good denying the fact that progress at home is very slow. If, then, the considerable number of Christians at home find it difficult to make any rapid advance in the face of these opposing forces, is it to be wondered that the few scattered servants of Christ who labour in the foreign field, in the presence of mighty systems of heathendom and the organised forces of corrupt Christianity, Judaism, and Mohammedanism, find their work utterly beyond them. It is only as they realise that Christ, to whom all power in heaven and in earth is given, is with them, and the mighty Spirit of God dwells within them, that they can have any hope of success.

But it seems just at the present time that the devil is exercising a flank movement on foreign missions by attacking the work at home, whence new supplies of missionaries and funds to support them and their work should come. Those who travel up and down the country know how the prevalence of worldliness, rationalism, and sacerdotalism is affecting the supply of missionaries. Worldly churches are not likely to produce missionaries to face the hardships of the foreign field. Those who doubt the authority of God's Word are hardly likely to undertake much to give that Word to those who sit in darkness; and sacerdotalists, with their empty forms and absence of assurance of their own salvation, can hardly be expected to do much for the salvation of others. Even amongst those

\* Mr. Dovey has resigned since the year closed.

that may be considered Evangelical Churches missionaries are frequently not popular. At a certain church, where a missionary meeting was to be held, the minister warned the speaker that a good many of the members of his church were not very favourably disposed towards missions; the fact was, that many were not themselves converted.

But even in churches where the membership is, on the whole, pure, and where even some of the members of the church have gone out to the foreign field, the bulk of the people are often but very little interested in spiritual Christian work, and not very much inclined to help their brethren who have gone out from their midst. Thank God, there are exceptions; but this sad condition is a good deal more prevalent than some people suppose. In face, then, of all this, what are we to say? What are we to do? Shall we be discouraged or abandon our work? Nay, verily, rather let us redouble our energy if we can; let us be more earnest in our prayers, more self-denying in our service, that we may see the churches at home revived, and in some little measure may help to make up for the lethargy of others.

In regard to our own mission, we have only lost two missionaries between May 31st, 1901, and April 30th, 1902. Miss Scott, through ill-health, was unable to return to Tunisia, but the doctor consented to her going to join her brother in the upland district of India. We were extremely sorry to lose such a devoted Christian worker. Our other loss was Miss Copping, who was called home to her reward in the summer of 1901, after having been compelled, through illness, to be absent from the field for some time.

During the year four new workers have been accepted, but, on account of the shortness of supplies, they have not been made chargeable to the general funds of the Mission. We have thus an increase during that year of two workers. Since the beginning of the mission to the end of the period under consideration, 163 missionaries have gone out to the mission field in connection with the N.A.M. Of these, about 100 still remain with us, so that our total losses in twenty-one years amount to just over sixty—about three a year from death, sickness, and all other causes. Considering all the difficulties of missionary work, this, we believe, is rather less than the average in other missions.

We notice that last year the Church Missionary Society, with a staff of missionaries (including wives) of 1,260, lost fifty-seven workers from one cause or another during the year, or nearly 5 per cent.; so that, although they were able to send seventy-nine new workers to the field, their clear increase for the year was only twenty-two. The Baptist Missionary Society seem to have suffered a loss of ten workers during the year, and even with the reinforcements they have been able to send to the field—three—they have less workers than a year ago.

It is to be feared that some friends of missions have an idea that a larger number of workers are in the mission field than a careful examination would reveal. Reports appear in public papers of farewell meetings, in which particulars are given of those going out and returning, but without much reference to those who, one by one, have dropped off during the year.

It is quite possible for a large society to have fifty new workers and fifty old ones returning, making a total of 100 going out, and yet perhaps to be only increasing their staff to the extent of ten or fifteen. It must be remembered, too, that there is a variety of causes always at work to thin the ranks of those serving actively on the field. For instance, the C.M.S. reports that out of 1,260 workers on June 1st, 1901, 334 were at home. It will be seen, therefore, that the number of missionaries per hundred who are available for active service in the field is not very much more than half of those on the staff, for, in addition to those on furlough, there are those in the field who are in but poor health, and wives, whose time is largely taken up with domestic duties. This being the case, how important it is to pray the Lord of the harvest to thrust forth labourers into His harvest, and to exert ourselves to do our utmost to support those who go forth to labour. We rejoice that, in addition to the North Africa Mission, there are several other organisations now working in the field. A good many of these organisations owe their origin directly or indirectly to the labours of the North Africa Mission, with which they work in happy fellowship.

With regard to the progress made amongst the natives of North Africa, there is not a very great deal of a definite character to report. Here and there Moslems have abandoned Islam, and been baptised as believers in the Lord Jesus Christ as their only and sufficient Saviour. Some of those converted in the past have made steady advance in Christian life and service, and generally there is a spirit of hopefulness amongst the workers on account of increasing interest in the Gospel message. As Dr. Moffat said, all work in Africa needs very much patience, and our work in North Africa specially requires this virtue. Still, progress has been made, and in regard to the future there is good ground for encouragement.

Difficulties are things to be overcome, and, by the grace of God, we expect to overcome them. Our God is the God of deliverances. He has delivered us in the past, He does deliver us in the present, and He will deliver in the future.

The body of this report number will give particulars of the year's progress, so that more need not be said here. As to the past, we can say, "Hitherto the Lord hath helped us"; and as to the future, "The Lord will provide."

E. H. G.

## Morocco.

THE year under review has been an eventful one for the "Sunset-Land," and hopes have of late run high that a turning-point has been reached for "the derelict empire." The present Sultan, Mulai Abd-El-Aziz, who is still a young man, and the son of a Circassian wife of the late Sultan, has recently shown very decided favour to Europeans, and has begun to make some radical reforms. It still remains to be seen whether he will be able to carry them through, or whether the more conservative Moslems, who have decidedly a vested interest in the old state of things, will be so roused by these reforming tendencies of their ruler as to prevent any further changes being attempted. It may interest many to hear that a handsomely bound copy of the Bible in Arabic was sent to the Sultan by the Bible Society, and was presented by a member of the Southern Morocco Mission.

The work of preaching the Gospel has gone on steadily throughout the year. No new stations have been opened by the Mission, but at all the old ones the work, in all its varied branches, has been well maintained. Owing to furloughs, some modifications were necessary at Fez and Tangier for part of the year.

As the Moorish Court and seat of the Government were at Morocco City, the tribes around Fez were much of the time in a lawless state, and this made it impossible for the lady workers at Fez to return to their station at Sifroo; but since the close of the year this station has been again occupied for a time.

At Laraish and Arzila the workers are finding that the work has grown considerably, as they are becoming better known, and Miss Aldridge is very anxious to meet with another worker to join her.

At Tetuan many more houses are now opened to the missionaries, in which the people welcome the Bible reading and teaching, and the results of the class and school work, as well as of the medical mission, are most encouraging.

Conversions have taken place at four of the stations, and some of the converts have been baptised.

Miss Jennings and Mr. and Mrs. Simpson have done some itinerating work; but this branch might be extended indefinitely, if workers and means were forthcoming for the purpose.

The Gospel Union (of Kansas City, U.S.A.) has decided for the future to work amongst the Berbers only, and has now withdrawn its workers from Fez to Mequinez, which is to be henceforth its headquarters in Morocco. It is intended to reach from there the Shilha-speaking tribes. The translation of the Gospel of St. Luke into the Morocco Colloquial Arabic has been completed, under the superintendence of Mr. Clinton Reed, and it is hoped that it will very soon be published.

In last year's report Mrs. and Mr. Summers' return to Morocco was mentioned; little was it then thought that in this year's report it would be necessary to record the sad loss that he and all who knew her have sustained in the death of his wife.

## Tangier.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Tangier, 1884—</b>	Day School for Moorish girls. Average attendance, 32. Moorish Men's Hospital; 19 beds supported; 150 patients in 8 months; 13 services conducted weekly. Men's Hospital Dispensary. Attendances in 10 months, 2,508. Moorish Women's Hospital; 4 beds supported; 14 in-patients in 3 months. Women's Hospital Dispensary; 1,256 attendances in 3 months. Medical visiting in homes; 82 visits in 3 months. Itinerating medical work; 250 patients recorded. Itinerating colportage work. Visiting women in their homes. Moorish Women's Sewing Class. Moorish Girls' Sewing Class. Industrial Institute and Orphanage. Spanish Day School. Average attendance, 53. Spanish Women's Sewing Classes. Spanish Young Women's Bible Class. Sunday Services and Sunday School for Spaniards. Visiting in Spanish homes. Bible Class for Adult Spaniards. Spanish Prayer Meeting. Magic-lantern Services for Spaniards. Distribution of Spanish tracts. Translation of Mr. Spurgeon's sermons, etc., into Spanish.
Miss J. JAY .....1885 Mrs. BOULTON .....1888 Mr. J. J. EDWARDS ...1888 Mrs. EDWARDS.....1892 Miss F. R. BROWN ...1889 Miss BREEZE, M.B....1894 Miss F. MARSTON ...1895 Dr. ROBERTS.....1896 Mrs. ROBERTS .....1896 Mr. O. E. SIMPSON ...1896 Mrs. SIMPSON .....1898 Mr. W. T. BOLTON ...1897 <i>Spanish Evangelist.</i> Mr. A. BLANCO ..... <i>Spanish Schoolmistress.</i> Miss VECCHIO .....	

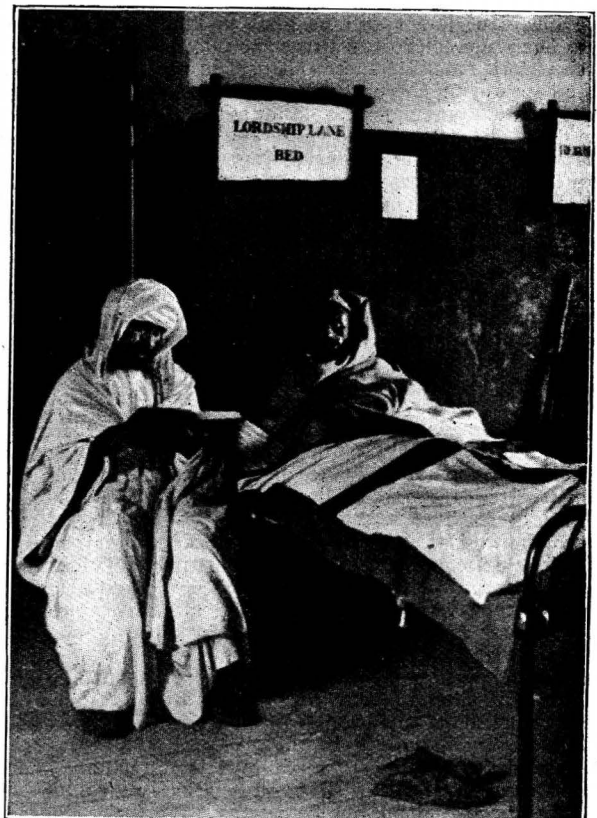


Photo by [Dr. Roberts.]  
**Fez Colporteur reading with patient in Tulloch Memorial Hospital, Tangier.**

The medical work at Tangier, which is so important, has been a little restricted during the year now closed by **Dr. Roberts'** and **Miss Breeze's** absence during the greater part of that period. Dr. Roberts was spending some months at further medical studies in Edinburgh. Miss Breeze returned last January, so that the women's work has been in full swing for some time. For eight months of Dr. Roberts' absence **Mr.** and **Mrs. Simpson** carried on the work in the **Men's Hospital**. They have also spent some time itinerating. Dr. Roberts, too, had spent the greater part of May and June, 1901, at that important branch of work. **Mrs. Edwards** has spent the year at home, and has been seeking to arouse greater interest in Morocco by holding meetings in Ireland.

**Mr. Edwards** writes as follows about the **Industrial Institute and Orphanage**:—"At the beginning of the mission year the orphanage was well filled; we had some eighteen orphans and destitute lads to provide for daily. This was no easy task, as our funds were by June practically exhausted. The famine continued in more or less severity right on through the summer months, leaving no other course open to me but that of sending away back to their old haunts most of the late comers, boys whom we had laboured so hard to reclaim from the streets of Tangier. . .

"I said last year in my report that the boys had made excellent progress in elementary subjects. The past year has been equally progressive, and they have had better instruction this year, on the whole.

"The unavoidable absence of Mrs. Edwards has made it necessary for our **Colporteur** to be more in evidence in Tangier, helping me from time to time in the Orphanage. But, notwithstanding, El Yazeed has been able to enter the Sultan's camp at Rabat with the precious seed of Eternal Life, and the Word of God has been freely distributed by him amongst the caravans trading between Bou Joad, Tadla, Zian Zemour, the Beni Hassan, and other Arab tribes in the interior and along the coast within a radius of 100 miles from Rabat and Mehedyah. He has in this way been used to bring one precious soul to a knowledge of God in Christ. . .

"The lovers of Israel will be glad to know that the **Jews** have not been neglected, and I trust we may be able to do more aggressive work amongst these outcasts in the future than has been the case during the past five years.

"We greatly appreciate the kindness of those friends who have so devotedly helped us to clothe the naked with their beautiful Moorish garments. . . Allow me to say through this medium that the orphans heartily thank the kind "Dorcases" of Dublin, Dalkey, East Finchley, Hampstead, Hereford, Rathgar, and other places in the United Kingdom, for the garments sent during the year.

"The garden crops which looked so promising in October were destroyed in December by the heavy rains, and seeds sown in January were again practically ruined by the unprecedented storms of February. But the dairy, which has done better this year, has partly atoned for the relentless months of winter. Thank God, there are compensations everywhere if we will but have eyes to see them.

"Needless to say, the **evening service** and instruction for the orphans has been held with few exceptions throughout the year, and good spiritual advance has been made in the knowledge of Christ—"the one Mediator between God and men, the Man Christ Jesus." . .

"From the end of April to the middle of September it was my privilege to conduct a **Sunday morning service** in the Villa de France for British subjects who cared to attend. Throughout the five months the average attendances exceeded forty. . . There are not lacking true signs of appreciation on the part of many of the visitors and residents who attended."

Miss Breeze writes about the **women's hospital**:—"The report for this mission year must be short and incomplete, owing to the absence on furlough of all who are engaged in this branch of work. . .

"We found the people very ready to welcome us, and quickly had good numbers. We wish so much that we could record some definite conversions, but we cannot. We feel encouraged, however, that there is an increasing willingness to hear the Gospel, and often the women will say in the consulting-room, 'I do so like to hear the words of Jesus. But the children will

cry, and some of the foolish women will talk, and I find it so hard with my very little brains to understand.' Also, the women seem to think of the medicine they drink or the treatment they receive as having been blessed by Jesus, though I am sorry to say this is not in any way a recognition of His Divinity, but only a looking on Him as a great Saint and the Patron Saint of medicine. . .

"I have been nobly helped as before by Miss Marston, who lives with me, and helps in every way that she can, and by Mrs. Boulton, who helps dispense, and gives addresses on Dispensary mornings; but, having other claims, cannot give all her time.

"**Dispensary work** is conducted four days weekly; twice for village people only, and twice for all comers. As some of the women have been coming fairly frequently for seven or eight years or more, they must have good intellectual knowledge of Bible teaching. Others come only once or twice, so that they probably only get a very hazy idea of the news of salvation. We get good numbers of quite new cases from a distance of even four days' journey.

"**In-patient work.** We have accommodation for eight adults and two small children, but only four beds are supported, and owing to the great increase in the price of everything the annual subscriptions for these beds does not support occupants for anything like a year. We have had chiefly young patients, and, though some are too young to apparently take in much, the older ones, being chronic cases, are for some time under Gospel teaching, and learn hymns and texts, besides hearing the nightly addresses. I would specially ask for prayer that these young girls of twelve to seventeen years of age may learn to put their faith in Jesus Christ as their Saviour *now* while young.

"**Visiting the sick in their homes.** This is my province, and I have had more calls than ever before, more especially into the houses of the better classes. . . But spiritual work among these is very hard, rules of etiquette must be observed, a formal visit paid, and then I must withdraw. However, I hope and pray that even here the Master may use me for their souls' benefit.

"**General visiting** in the homes is more particularly Miss Marston's work, though Mrs. Boulton engages in it as time and strength permit. In some houses Miss Marston has felt much encouraged, the people setting aside everything to sit and listen, and a few women have made bold professions, if they really mean and understand what they say; others, however, while delighted to receive her as a friend, have something else to do when religion is introduced."

**Miss Jay** sends the following account of her **school for Moorish girls**:—

"The school has gone on regularly week by week, throughout the entire year, with the exception of the usual summer holidays. The average attendance was thirty-two. In November there was a slight renewal of opposition from the Moorish Government; some of the parents were visited by soldiers, and warned not to send their children to the school. The trouble, however, was not of a serious nature, and quickly died away, only reducing our numbers for a few weeks. . .

"The girls themselves enjoyed coming to school, and even during the cold and stormy weather there were very few absentees; but from various causes we lose many of our scholars after they have been with us only a short time, which is a great hindrance to the work. . . Not infrequently the mothers themselves bring the girls to school, and we allow them to remain and hear what is being taught; more than once they have asked if they might not come regularly to school. Lately we have heard of several cases in which the children, some of them quite little ones, have taught their *fathers* the Lord's Prayer, and several texts of Scripture, and many of the parents have thanked both Mrs. Farah and myself for the trouble we take with their children.

"The girls had the usual treat at Christmas; fifty children came to it, and had a most happy time, all the expenses of the treat were kindly met by a lady staying in Tangier at the time. Other treats have also been given to the children by friends visiting the school; we feel it a real help to the work when friends show their interest in this way, for in such a land as Morocco the children need every encouragement that can be given them to attend the school.

"Most of the pupils have made fair progress during the year, especially in reading and sewing. Much time has had to be spent in teaching the new girls who have to begin everything from the very beginning, and often do not know even how to hold a needle when they come to us. On the whole, the behaviour of the girls has been good; they are orderly and obedient, and more attentive than formerly to the daily Bible lesson. We have often been cheered by the intelligent questions of the children on the Bible lessons, and also by the efforts many of them now make not to use bad words, to speak the truth, etc. Teaching in Morocco is uphill work, as the home influence is always bad, and we would ask for much prayer for these Moorish little ones whom we so long to lead to Jesus. . . .

"At Christmas we were also able to give a treat to all the Moorish prisoners in Tangier—150 in number—with funds specially sent for this purpose. The Gospel was preached in both the men's and women's prisons."

Miss Jay then mentions the terrible small-pox epidemic, which occurred in Tangier last winter. In one month she helped to pay the funeral expenses of nine little children who were carried off with this disease.

### Spanish Work.

Miss Brown writes that her report must be meagre, as, owing to her illness with typhoid fever, and the change to England after her recovery, she has only been at work part of the year. It was not until December that she got fully into harness again. The following is from her report:—"A good number of women have been coming to my sewing class week by week, and all seem very interested in the Gospel. I recommenced the **Girls' Bible Class** on January 15th. The average attendance has been twelve. Once a week I have distributed from three to four hundred tracts and portions of God's Word amongst the people, and, while doing so, many have come up to me in the streets, and we have had talks together on eternal truths. Two nights a week have been partly taken up teaching two girls to read.

"The sick have been visited and helped as far as we have had the means to do so, and the Gospel has been preached in the homes of the people. Much time has been spent in preparing for the work. Much seed has been sown. Much prayer has been offered up to God for blessing. May He keep our hearts believing and looking for blessed results to follow."

Miss Vecchio writes that the school is steadily increasing in numbers year by year. Children are often brought to her from the Roman Catholic school because the parents have heard that her teaching is good, and at the other school they have found they learn nothing. The elder scholars show much interest in the Bible lesson, and the whole school can repeat seventy of the 100 texts of the Irish Church Missions. In every way Miss Vecchio seeks to give them a knowledge of the Bible, and their behaviour and attention have much improved.

The meetings, translation, and other branches of the work have been carried on by Mr. and Mrs. Blanco. Mr. Blanco's report has come to hand too late for insertion. Much good and fruitful work has been done, and it will be better to give details in a later issue than to merely summarise it here.

### Fez.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Fez, 1888 —</b>	Dispensary for Moors— Attendance of men in 7 months, 1,287. " " , women, 7,000.
Miss L. GREATHEAD, 1890	Dispensary for Jews once a week.
Miss M. MELLETT ... 1892	Visiting women in their homes.
Miss S. M. DENISON ... 1893	Instruction Classes for colporteurs and enquirers.
Mr. D. J. COOPER ... 1895	Class for boys. Average weekly attendance, 25.
Mrs. COOPER..... 1897	Itinerating evangelistic work by colporteurs in markets, fairs, prisons and towns.
	Sewing Classes for girls. Attendances, 70.

Mr. Cooper writes:—"The Lord said in His heart, 'while the earth remaineth seed-time and harvest shall not cease.' Sowing and reaping—these twain hath God joined together by an irrevocable decree—so long as the earth remaineth. This is a law of the vegetable kingdom.

"The sower soweth the word,' and despite the fowls of the air, the stony ground and the thorns, 'other fell on good ground and *did yield fruit.*' Here is a law of the spiritual kingdom. God has decreed that His 'word shall not return void' . . . 'but that it shall accomplish'—and it cannot do otherwise. This law is quite in accordance with the 'elective outgathering' of this dispensation of witnessing which includes 'about 3,000 souls' in one day, also 'multitudes both of men and of women,' as well as the daily 'addition of such as should be saved.'

"These reflections have been a source of strength and comfort to us in our Master's work in Fez. They have saved us, on the one hand, from the error of expecting *all* who hear to believe, and, on the other, from ceasing to expect conversions at all.

"Sowing. . . . A glance at the above synopsis will show that the good seed has been sown amongst men and women, boys and girls, Jews and Gentiles. Not only have we endeavoured to bring those near at hand under the sound of the Gospel, but through the able and valued assistance of the **native colporteur-evangelists** some sowing has been done in the regions beyond. They have travelled more than 2,000 miles in various parts of the land. Over 130 villages and towns have been visited, of which I have personally accompanied them to forty-three. In this way hundreds of Scriptures have been discreetly distributed and 170 portions sold, and some of these under my own observation.

"Reaping. . . . By the grace of God we have sought to believe that what He had promised He was able also to perform. Nor have we been disappointed.

"The malignant malarial fever, which swept over Fez last autumn, carrying with it more than 7,000 souls, brought to us scores in real need of bodily help, and more kindly disposed than usual to listen to the Gospel. At this time three men came under our special care at the **Refuge** and elsewhere. Our native brethren were untiring in their efforts to point them to Christ, and in the presence of witnesses all three died confessing their trust in Jesus Christ as Saviour and Intercessor. These were buried quietly without the usual Mohammedan ceremony, to await the great and notable day of the Lord. Five others were **baptised** during the year—three by me in Fez after months of teaching and testing, and two by the native brethren elsewhere.

"There are several interested persons, of whom we cannot yet speak definitely.

"Furthermore, who can determine what God may have wrought by the reading of His own Word in distant parts, which will doubtless be reaped if we faint not in prayer and faith. Surely He 'hath triumphed gloriously,' and 'hath crowned the year with His goodness.'"

Miss Mellett writes:—"The past year has been one of much praise and thankfulness, because of the many blessings received and of new branches of work opened.

"In the beginning of the year Miss Denison and I removed to a new quarter of the town, and so got amongst people of a different class from those in whose midst we had lived for years. After a few months there we had a room built and opened in it a **medical mission** two mornings a week for **women**, also a **sewing class for girls**. In addition to this, we continued (with Miss Greathead's help) the work among the women in the Mission house in the town.

"Counting the work here with the work in the town, we have had over 7,000 people come to us on medical mornings; while the sewing classes bring us in contact with about seventy girls, their ages varying from five to sixteen years. We are much encouraged by their quickness in learning the hymns and texts we teach them; the women, too, seem to take a greater interest in what they are taught than in days gone by.

"The **visiting** this year has taken us into many of the high-class houses, and families that we thought we never should have reached have sent for us.

"Sifroo all through the year has been closed to us, because of the unsettled state of the country around, but Sifroo people were constantly visiting us, and some even staying with us from time to time, and for the last six months a native who has been a Christian for many years has been supported by a Dublin friend as a **colporteur in Sifroo**, and quietly works amongst Berbers, Jews, and Moors. We are much encouraged by the report he gives us of how the Word is received. Now that the Sultan has come to Fez and the country is more peaceful, we hope to spend some months in Sifroo during the coming year."

### Tetuan.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Tetuan, 1889—</b>	Dispensary for Moors, three days weekly. Average attendance, 35. Dispensary for Jews and Spaniards, Saturdays. Attendance, 8—30. Medical visiting in homes of Moors and Riffs. Class for Moorish women. " " and Soudanese women " " girls. " Riffian girls. " Moorish children. " Spanish "
Miss F. M. BANKS ...1889 Miss A. BOLTON .....1889 Miss A. HUBBARD.....1891 Miss I. DE LA CAMP...1897	Sunday Class for Moslem girls. Average attendance, 17. Day School for Moorish girls. Average attendance, 10. Evening Class for elder Moorish lads. Class for Moorish boys— Senior: Average attendance, 6. Junior: " " 15. Sunday meetings for Spaniards Sunday School for Spanish children. Day " " " " Regular " " " " Sunday Bible Class for Christians.

Five classes of needy people are reached by the workers in Tetuan. Moors, Riffs—a Berber race from the mountains—Soudanese of negro blood brought across the great desert, Jews and Spaniards.

The weekly round of classes and other means of reaching the people is great, and the words of life have had very many attentive listeners during the past year. **Miss Bolton** has been in England most of the year, engaged in deputation work, but her Arabic work has been carried on as far as possible by the other workers, and the **Spanish work** was kindly undertaken by Miss E. F. Smith, who has had the privilege of leading some of these Roman Catholics to Christ.

**Miss Hubbard** writes of good openings and many attentive hearers in the different branches of the work; she tells of the interest of the **Jewesses** at the **dispensary**, and mentions the need of some *interesting* tracts for them. Numbers of Scriptures have been distributed amongst them.

**Miss Banks** tells how greatly the **medical work** is appreciated, and of the urgent need for it during a terrible time of sickness last summer. But, strange to say, there seemed no softening of heart on the part of some who were dangerously ill, and who received unremitting care and kindness. One family gave out that they had been healed through inhaling steam from a snake! At the same time there is a constant comparison of the fruits of the two religions, and they own that Christ's teaching is good, but have always a back door by which to escape from the logical conclusion.

Miss Banks at the same time tells of encouragement in the **women's class**. They listen so attentively, and seem to believe in Christ; but the difficulty of breaking away from belief in Mohammed is very great to them. In the **senior boys' class** there is one who is earnest to know more of the way, and has already suffered much ridicule from the others. The **junior boys** are full of mischief, and any punishment or expulsion from the class usually leads to a retort in the way of bricks or other missiles being sent over the wall. They are capable of using knives, too, and are safer as friends than as enemies.

**Miss de la Camp** has gone on steadily with her **school** and **sewing classes**. Referring to the **visiting**, which had to give way a little in order that she might do part of Miss Bolton's work, Miss de la Camp mentions how wonderfully the interest in the Gospel had kept up, although weeks might have elapsed since the last visit. She says: "I would sometimes be told quite plainly what I had read at my last visit, when I myself had forgotten all about it." . . .

Miss Knight, who has helped at Tetuan during the last few years, writes of the **Riff girls' class** and the opportunity it gives of getting the knowledge of the truth into the Riff country, which is at present unreached by missionaries. She tells of the hopeful case of one girl who attends regularly and is her brightest and most intelligent pupil.

### Casablanca.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Casablanca, 1890—</b>	
G. M. GRIEVE, L.R.C.P. and E. ....1890 Mrs. GRIEVE .....1890 Mr. H. E. JONES .....1897 *Mrs. JONES .....1896 Mr. H. NOTT .....1897 Mrs. NOTT .....1897 Miss L. SEXTON ..... 1897	Hospital. Dispensary for Moors and Jews. Visiting Moorish cafés. Visiting Moorish women in their homes. Itinerating in neighbouring villages. Class for Moorish girls.

\* Mrs. Jones passed away to be with Christ on August 1st, 1902.

Much of the work at Casablanca centres round the **dispensary**, and it is a matter of thankfulness that the numbers attending it greatly increased during the closing months of the last mission year. The figures and other details cannot, however, be stated, as **Dr. Grieve's** report has not come to hand.

**Mr. Jones** writes that friends are not to be discouraged because they cannot send accounts of conversions, for progress is being made, and God is working. They thank God for the changed attitude of many—their interest, their reading the Bible, and their asking important questions about Christianity. They have often had to use a second waiting-room in the dispensary work, the numbers had so increased. Many of the better class can only be reached by visiting them in their **shops** or **receiving visits** from them, and Mr. Jones has often had reading and long conversations with these. Mr. Jones continues his report as follows:—" **Visiting** in the surrounding villages is a very important item. We have been able to do a little of this work, but not so much as we could have wished. The people in the villages live very primitively in tents or huts, their wants are few, and as a rule they are simple and hospitable; but very ignorant and superstitious.

"The **girls** have been coming regularly to their **class**, which has been taken by **Mrs. Grieve** and **Mrs. Jones**; as at home, so here, there is a great work to be done amongst the children,



and we see the importance of having the truth brought home to them."

Mr. Nott speaks of the lack, to a great extent, of even Moorish education in Casablanca, and is thankful that they have been able to reach a good many of the few more intelligent Moslems there. His report continues:—"At the dispensary the majority are rather ignorant, and sometimes we find it very difficult to make them understand; so our message has to be clear and simple, 'line upon line, precept upon precept;' but praise God the common people hear us gladly. We have sometimes a mixed congregation of Jews, Moors, Arabs, and Berbers from far and near, and some of these by their continual coming are well acquainted with the Gospel and its bearing upon their lives; but of course we are not alone in our experience that 'the natural man receiveth not the things of the Spirit of God,' therefore we do covet earnest prayer that the Spirit of God may give them spiritual discernment, and convince them of sin, of righteousness, and of judgment to come. We pray also that we may be made 'able ministers of the New Testament,' not of the letter, but of the Spirit."

Miss Sexton writes as follows:—"It is not easy to write this, my work being of the sort that will not bear a report exactly. Helping Dr. Grieve in the morning, visiting in the afternoon, receiving a few Moorish women who occasionally call, lending a hand in cutting out garments, or taking the children's class now and again—that is how the year has sped. Looking over my visiting list, I see I have between seventy and eighty houses noted, but statistics are poor things, and not always reliable. Below one of these notes are the words: 'Husband objects to visits,' so that must be struck off, though I have scarcely the heart to do it. And two or three others must be similarly treated, though for different reasons, e.g., the mistress or master has died, and the household been scattered; the family have removed to another town, gone on pilgrimage to Mecca, and never come back—such are some of them. Of encouragements there are few, of seeming discouragements many. But what saith the Lord? 'My word shall not return unto Me void, it shall accomplish that whereunto I sent it.' So we take heart and go forward."

## Laraish.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND W DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<i>Laraish, 1899</i> —	Dispensary for out-patients. Medical visiting in homes. Class for women.
Miss S. JENNINGS ...1887	Visit to sub-station. Evangelising journeys. Visits to villages. Class for girls.
Miss K. ALDRIDGE ...1891	
SUB-STATION, <i>Arzila</i>	

The work at Laraish has steadily grown, and now Miss Aldridge says that "one great need which is felt more and more" is that of another worker; "so many opportunities for service have to be left owing to lack of workers and time."

One cheering bit of work has been the teaching of a native convert, who is very open to learning Bible truths. He has been cast out by his father for accepting the Gospel.

Miss Aldridge has continued the girls' class, and has had one also for the poorer women, who say "they love to hear the 'words of God.'"

Many village people attend the dispensary and many of these invite the missionaries to visit them in their country homes. This would afford excellent opportunities for spreading the Gospel, but, unfortunately, there is not much time for it.

Miss Jennings has done some itineration when possible, and on her journeys to Fez and Casablanca many occasions presented themselves for her to deliver her message. Speaking of her visit to Arzila, Miss Jennings says: "My heart rejoiced to find poor Sofia, the believer, still trusting in Christ, and her continual testimony of Him was arousing opposition. The Khalifa of the Basha complained it was always 'Sidna Aisa' on her lips."

Miss Parkinson continued her help as in previous years, and a cousin of Miss Jennings also assisted at Laraish during the winter.

## Algeria.

IT is a matter for great thankfulness that another year's work has been permitted in this country, and that Government opposition has been comparatively quiet.

Signs are not wanting that the work has begun to tell considerably. At the close of the Mission year the honorary secretary paid a visit to three of the stations, and, as reported in his letters at the time, he was greatly encouraged by the progress of the Gospel among the Kabyles, both men and women.

In November Mr. Cuendet's translation of the New Testament was not only completed, but also printed in portions by the British and Foreign Bible Society, and since then he has completed the revision of the former translation of St. John's Gospel, and now the whole Kabyle New Testament in one volume has been published. Mr. Cuendet has made several journeys in La Grande Kabylie, doing itinerating work, and has been able to distribute a large number of Scripture portions, and even to sell some. It has transpired that in some of the Roman Catholic schools for the natives, portions of this New Testament, being the only available books published in Kabyle, have been made the text-books.

The work at Djemaa Sahridj still continues to be blessed, and conversions have taken place there. Many Kabyle women are also reached with the Gospel message in Algiers by Miss E. Smith and Miss Welch, who, besides having encouragement from their classes for Europeans and natives, carried on in the summer a most successful "holiday home" at the sea-side for children.

The province of Western Algeria is still without a missionary. Mr. Pope visited the old stations before he returned home on furlough, and found a few of the old converts, who still kept a warm place in their hearts for the former workers at the various stations.

At Cherchell Miss Read and Miss Day have continued their important work, both among children and adults.

In the Eastern province, at Constantine, much real progress has been made, and the work amongst Jews, French, and Arabs has been steadily persevered with, not without a measure of visible results.

Many more workers, however, might find a splendid sphere in this large country, especially among the Kabyles and Berber tribes.

Dr.

## GENERAL CASH ACCOUNT

**TO BALANCES in Hand, May 1st, 1901.**

**AT HOME.**

	£	s.	d.		£	s.	d.
General Purposes .. .. .			5				
Designated Purposes .. .. .			463				
			5		468	9	8

**ABROAD.**

At Various Stations .. .. .					273	17	8
							742 7 4

**TO RECEIPTS.**

**FOR GENERAL PURPOSES—**

Donations .. .. .			5,017				
Publications .. .. .			63				
Sundry Receipts .. .. .			19				
			5,017		19	11	
					5,101	3	1

**FOR DESIGNATED PURPOSES—**

<b>Specially Supported Missionaries</b>							
Donations .. .. .			1,604				
<b>Medical Missions</b>							
Donations, etc. .. .. .			503				
Patients' Payments at Susa .. .. .			84				
Profit on Exchange .. .. .			79				
<b>Morocco Industrial Institute and Orphanage</b>							
Donations .. .. .			79				
Sale of Produce .. .. .			84				
Profit on Exchange .. .. .			77				
<b>Various Designated Objects and Persons</b>							
Donations .. .. .			1,159				
Profit on Exchange .. .. .			186				

TOTAL RECEIPTS FOR DESIGNATED PURPOSES .. .. . **3,859 8 3**

**TOTAL RECEIPTS FOR ALL PURPOSES .. .. . 8,960 11 4**

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

**£9,702 18 8**

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

# Mission.

AY IST, 1901, TO APRIL 30TH, 1902.

Cr.

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

	£	s.	d.	£	s.	d.	£	s.	d.
By Missionaries' Personal Allowances, General and Special .. .. .	3,194	1	11						
" Outfits for New Missionaries .. .. .	36	8	3						
" Missionaries' Personal Rent and Repairs (apportioned), Furniture .. .. .	658	2	7						
" Helpers engaged in direct Missionary Work .. .. .	507	11	0						
				4	396	3	9		
<b>COLLATERAL EXPENSES.</b>									
By Rent, Repairs, etc., for Mission Purposes (apportioned) .. .. .	315	10	7						
" Relief and Food .. .. .	113	6	5						
" Teachers of Languages and Books .. .. .	299	5	9						
" Travelling and Freight .. .. .	360	14	10						
" Sundries .. .. .	50	14	8						
				1,139	12	3			
<b>WORKING EXPENSES OF MEDICAL MISSIONS</b>									
By Rent, Repairs, and Furniture .. .. .	195	8	2						
" Wages of Native Servants .. .. .	73	5	9						
" Drugs and Instruments .. .. .	310	0	8						
" Food, Firing, and Relief .. .. .	124	3	9						
" Various Expenses, including Travelling, Freight, and Postages .. .. .	111	11	4						
				814	9	8			
<b>MOROCCO INDUSTRIAL INSTITUTE AND ORPHANAGE.</b>									
By Repairs to Building and Cultivation Expenses .. .. .	161	10	6						
" Food, Clothing, Furniture, and Sundries (partly met by Sale of Produce, see Receipts) .. .. .	213	19	6						
				375	10	0			
<b>TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK</b>							6,725	15	8
<b>HOME EXPENDITURE.</b>									
<b>PUBLICATIONS.</b>									
By Printing and Binding "NORTH AFRICA," and Electros .. .. .	251	11	4						
" Postage and Carriage .. .. .	87	15	8						
" Share of Office Salaries .. .. .	86	0	0						
" Other Publications .. .. .	21	1	9						
" Stationery, Travelling, and Sundries .. .. .	16	7	6						
				462	16	3			
<b>MEETINGS AND CONFERENCES.</b>									
By Travelling, Share of Office Salaries, Printing, Postages, Stationery, and Sundries .. .. .							212	2	5
<b>OFFICE.</b>									
By Rent, Taxes, and Repairs .. .. .	57	13	0						
" Salaries and Wages .. .. .	400	1	10						
" Postages and Stationery .. .. .	73	14	10						
" Travelling and Sundries .. .. .	13	9	4						
				544	19	0			
<b>OTHER EXPENDITURE.</b>									
By Interest on Loan from Bank .. .. .	32	16	1						
" Legal Expenses in connection with Legacies .. .. .	35	5	0						
" Expenses incurred in moving Offices to the City .. .. .	17	1	1						
				85	2	2			
<b>TOTAL EXPENDITURE FOR THE YEAR</b>							8,030	15	6
By Repayment of Loan from Bank .. .. .							1,000	0	0
<b>BALANCES IN HAND, APRIL 30th, 1902.</b>									
At HOME, Designated Purposes .. .. .	502	9	9						
" " Less General Purposes, Overdrawn .. .. .	61	17	2						
				440	12	7			
Abroad at Various Stations .. .. .				231	10	7			
							672	3	2
							£9,702	18	8

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

ARTHUR J. HILL, VELLACOTT & CO.,

Chartered Accountants, 1, Finsbury Circus, E.C.  
5th September, 1902.

### Djemaa Sahridj.

STATION AND DATE OF OCCUPATION. NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Djemaa Sahridj,</b> 1882—	Meeting for men. Average attendance, 12. Meeting for women. Average attendance, 15—20. Class for young men. Average attendance, 15. Class for shepherd boys. Average attendance, 15. Classes for girls. Average attendance, 12—20. Classes for girls. Average attendance, 25. Medical Work. Average attendance, 12—20. Reading Lesson for blind. Average attendance, 2—3. Prayer Meeting for missionaries and converts. Worship Meeting for missionaries and converts. Visiting in Djemaa Sahridj. " " Misloub and other villages.
Miss J. COX .....1887 } Miss K. SMITH.....1887 }	
Missionary Helpers— Mons. and Mme. ROLLAND	

Much progress and several new developments mark the past mission year at Djemaa Sahridj. It was the first mission station, and in many respects it still keeps first, more especially in visible spiritual results. This is explained not only by the length of time the work has been going on there, but by the greater accessibility of the Kabyle people to the Gospel, as well as by the earnest efforts of the workers. Very encouraging results may be expected amongst them in days to come, if but sufficient labourers go forth to sow the good seed in Kabyliia.

Miss Cox and Miss Smith write :—

“As we look back upon the last twelve months, our hearts are full of thankfulness for many signs of progress in the Lord’s work here.

“Our usual **weekly classes** for men, women, lads, boys and girls have been regularly and well attended; much Scripture has been committed to memory, as well as many Gospel hymns learnt in the native tongue.

“The work among the sick at the station and visiting in the

village have been steadily carried on, as well as evangelising in the surrounding tribes.

“The *new* features in the work are as follows:—

1. S. ou R., our **native evangelist**, has fully taken up his position with us, not only as an invaluable helper in the mission work, but also as a faithful servant and guardian on the premises. He has made great progress in the latter department during the past year. His humility, truthfulness, industry, exemplary life and zeal for the Master, are causes of great rejoicing to us in a land where these qualities are scarcely known.

“2. One of the native women (a convert) has come to the front as a teacher of her poor dark sisters. We can truly say of her, as we can of S. ou R., that the living water flows from her.

“3. Our new attempt to better reach the women has proved very satisfactory. Every Tuesday we receive them in the Women’s Hall for medicine, work, counsel, teaching, etc. This is in addition to their regular class on Wednesday.

“4. A **girls’ class** in a neighbouring village, commenced this year, has proved a success, a dear old Christian woman lending her house, and twelve girls regularly attending.

“5. The lads have unanimously banished from their meetings all unruly spirits, only those who seriously desire to learn being admitted.

“6. We have commenced **teaching the blind** by the Braille system, and marvel at the aptitude of our pupils. This, we believe, will greatly help to spread the Gospel.

“7. Monsieur Rolland has felt led to evangelise much among Europeans as well as natives; he has had remarkable success in selling and distributing portions of Scripture.

“8. Our **girls’ class** has augmented to fifty (twenty-five in each division), a larger number than we have ever had before. Calisthenics have been a new attraction this year.”

### Constantine.

STATION AND DATE OF OCCUPATION. NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Constantine, 1886—</b>	Meeting for Arab men. Attendance, 2—9. Class for Arab lads. Attendance, 2—16. French Gospel Meeting. Attendance, 25—30. Italian Gospel Meeting. Attendance 2—25. Class for Arab girls. Attendance, 20. " " women. " " Jewish girls. Meeting for Jews. Attendance, 13—40. Book Dépôt. Visiting women in their homes. Itinerating.
Mr. J. L. LOCHHEAD 1892 } Mrs. LOCHHEAD .....1892 } Miss E. K. LOCHHEAD 1892 } Mr. P. SMITH .....1899 } Mrs. SMITH .....1900 } Mr. E. E. SHORT.....1899 } Mrs. SHORT .....1899 }	

The past mission year has been one of cheer and advance in Constantine, particularly in the work amongst Europeans and Jews. The mission band has been strengthened by the coming of **Mrs. Short** (Miss Tiptaft), and also by the arrival of Monsieur and Madame Bardet, who, though not connected with the North Africa Mission, have been united in close fellowship with its workers during the months they have already spent at Constantine.

**Mr. Lochhead**, writing about the **Arab men’s meeting**, mentions that some have attended regularly all the time. “One of them confessed that before he heard the Gospel he looked upon Jews and Europeans as being in the dark; but he said that since we came and brought the true light he sees that Moslems are in the dark.” Another said, on hearing two Arab lads pray, “I wish I could pray like that.” **Mrs. Lochhead** says: “We usually find most encouragement in the homes where some of the women were former members of the **girls’ classes**, or where some of the girls are still attending. This encourages us to go on sowing the seed in these young hearts.” An incident which **Miss Lochhead** gives must not be omitted. “There was one case which interested me in a somewhat special manner—that of a young woman who died of consumption.



Photo by

[Miss Lepper.

The Women’s Meeting at Djemaa Sahridj.

Behind is the women’s hall, a neat little building where the classes and dispensary are held.

From the first time I saw her she showed interest in the Gospel, and latterly, when too ill to take in much, I kept repeating to her 1 John i. 7, 'The blood of Jesus Christ cleanseth us from all sin.' The day before she died I asked her if she could repeat it, and for answer she just laid her hand on her heart, and whispered, 'It is there!'"

**Mr. Short** writes of the **Arab lads' class**, which has gone on regularly, as has also the **Bible depot**. To the latter varied nationalities and classes drop in, and have their minds enlightened as to the object of the missionaries and their shop. "Several times," says Mr. Short, "it has been taken by Europeans to be a kind of fortune-telling or similar 'quack' establishment." It is well that they should learn that, although they cannot have their fortune foretold, they can be informed how to obtain everlasting felicity.

**Mrs. Short** spent the first half of the year in Alexandria, and during the latter half she has been rather hindered owing to the differences between Egyptian and Algerian colloquial. She has, however, held a **girls' class** twice weekly for some months, besides helping in visiting.

**Mr. Smith** tells of the **Jewish work**. He writes:—"The interest shown has been great, and has not abated. About a dozen young men, mostly students in the Lycée, have attended frequently. There are three, especially, just now whose hearts the Lord seems to have touched. They have not only attended the Jewish meeting on Wednesdays, but also the prayer meeting on Tuesdays intended for Christians or those who are anxious about the salvation of their souls; and again the French Gospel meetings on Thursdays. The last two Saturday evenings they have come for private interviews with Monsieur Bardet and myself.

"The workers at Constantine are full of faith that the results of their seed-sowing will yet appear amongst the Arabs as well as amongst Europeans. Of these some three or four appear to have been truly converted during the year."

### Cherchell.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Cherchell, 1890—</b>	
Miss L. READ .....1886 Miss H. D. DAY .... 1886	Classes for Arab boys. " " girls. Classes for French children. Visiting women in their homes. Caring for the sick. Lantern Meeting for young men. Helping in French Protestant work.

**Miss Read** writes:—"The threatening cloud that was hanging over Cherchell at the time last year's report was written seems to be passing away, and things look brighter and more cheery.

"We thank God that He gave us courage to persevere, in spite of murmurings and threatenings.

"Our Christmas *fêtes* showed that the attendances throughout the year had been good, and that the children are not easily to be deterred from what has become a habit and a pleasure, viz., regular attendances at the **Sunday School** and **Thursday classes**.

"The two young lads who were enquirers came back after a time, and we have seen the hand of the Lord making *all* things to work together for good. We ourselves feel strengthened by this experience against any evil day that may come; we have such an advantage over our enemies, we *know* we can count on God. 'If God be for us, who can be against us?'"

"The **medical work** is such a help; the people feel they *cannot* do without us, and they watch for us (in the words of one of them) as they watch for the sunshine after a rainy day.

"The truth is slowly penetrating into their hearts and lives, and the effort to stop our visiting has shown us that the Gospel has many friends. The **lantern lectures** for the young men and fathers have been very well attended; we could have had audiences oftener than we were able to hold meetings, for

having no suitable hall, we have always to consult the weather and the moon. When the moon shines it spoils our pictures, and when there is wind and rain the sheet blows about.

"Yamina keeps to her name, 'Faithful,' and is ever a source of joy and comfort to us."

### Algiers.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Algiers, 1892—</b>	
Workers amongst Kabyles— Mons. E. CUENDET...1884 Madame CUENDET ...1885 Miss E. SMITH .....1891 Miss A. WELCH .....1892	Class for Kabyle women. Average attendance, 15. Class for Kabyle girls. Average attendance, 30. Visiting in Kabyle homes. Caring for the sick. Bible reading for French women. Average attendance, 16. Class for French children. Average attendance, 30. Bible Class for older French girls. Average attendance, 14. Meeting for French girls.
Workers amongst Arabs— Mr. W. G. POPE .....1891 Mrs. POPE.....1892	" " women. " " for Kabyle men. Visiting Kabyle cafés and students of Medersa in their rooms. Itinerating in Kabylia. Translation of Old and New Testaments into Kabyle. Distribution of Scriptures.

Since the Mission year has closed, **Mr. and Mrs. Pope** have retired from the Mission, so that the important and populous capital of Algeria has now only four missionaries of the North Africa Mission, none of whom are working amongst Arabs. There are the workers of Miss Trotter's party, and a few others who are seeking to evangelise the Arabs as well as Europeans, but there is ample room and a need which should constitute a loud call to others to step forward and fill the places left vacant.

Mr. and Mrs. Pope have been in England during the year, and Mr. Pope has been engaged in holding meetings, both evangelistic and missionary, in various places.

**Mr. Cuendet's** interesting report tells of his work amongst Kabyle men and boys in Algiers and Kabylia. He writes:—"The **translation** of the New Testament was completed at the end of last year, and the last part—Galatians to Revelation—was printed during the summer. But I was asked by the B. and F. B. Society to revise the Gospel of St. John which had been translated some years ago by Dr. Sawerwein, and it was my first work in the beginning of the winter. After that, I continued the translation of the book of Genesis, and then I began to translate the Psalms.

"The **meetings** in my **hall** have been well attended, especially during the four past months, by men, youths, and boys. With the exception of a few of these who live in Algiers, I have had a great variety of people, constantly changing. There are always a great number of Kabyles sojourning in Algiers for a certain time and then returning to their own country, where they can tell something of what they have heard here, as I have been able to ascertain in doing itinerating work in Kabylia.

"As usual, I have **visited the Kabyle cafés**, and the shops of Kabyle merchants and embroiderers, where I found splendid opportunities to read the Gospel, to preach and proclaim true salvation through Jesus Christ. Many good impressions have been produced, and I am sure that, although it is not very visible yet, the light has penetrated into many hearts. Very often when passing before the *cafés* or shops I am invited to stop to speak to the people there; they generally call me their *sheikh*.

"I have **visited the students** of the *Medersa* in their rooms, and from time to time some of them have come to my meetings. But they are generally afraid of their professors, who do not

like them to come to me. They have a course of Mohammedan theology given by a professor of the *Medersa*.

"Between last October and the 1st of May I gave away 543 portions of the New Testament in the Kabyle language. I have always some copies with me, and in the streets as well as in the places I visit I try to find people able to read in order to put the Book into their hands. By so doing I have been brought in contact with many Kabyles of high class, as well as with people of all other classes. I have met with many interesting cases.

"A young man on his way to Berghouia, to whom I had given a Gospel a year ago came to me for another, and he said to me, 'I have read the book three times. The first time I did not understand, the second time I understood a little, and the third time I understood it well.' I gave him a copy of the Epistle to the Romans. I met with another young man who had a Gospel in the hood of his *burnous*, which I had given to him a long time ago. He assured me that he was reading it nearly every day. I could believe it, as I saw that the book was dirty and worn. Another came to me, saying that he had read the Book, but had been surprised that adultery was condemned. Then he asked me how it could be so. I had a good opportunity of speaking to him. A student assured me that a boy who had a bad reputation as a gambler was very much changed since he had read the tract, 'The Dream of Ali Khan,' and also a copy of the Gospel which I had given to him. These are only some cases among many.

"I made some short tours in Kabylia, and I was specially encouraged in the last one in April. . . I spent more than one day at Tizi Ouzou visiting the Kabyle *cafés* of the town and its large market, where I had the privilege of speaking of Christ to hundreds of people, and of giving away many portions of the Gospel in Kabyle. I had the pleasure of meeting there a president who came to me some years ago at Tizi Rénif, to enquire about the way to God. I have seen him two or three times since, and he always seems glad to see me. I believe he is really interested. I offered him a book with portions of the New Testament in Arabic, and he bought another in Kabyle for his son. I had a good talk with him, and then I preached the Gospel to many men around us. . .

"I stayed at Fort National for a whole week, and found plenty of good opportunities to preach the Gospel in the *cafés* on the market place and in eleven villages. I had taken with

me 232 portions of the New Testament in Kabyle, many copies of the 'Dream of Ali Khan,' and two days before my return not one copy remained. Wanting to know for myself if the Kabyles were willing to spend something for the Gospel I tried to sell some copies. I succeeded in selling forty-eight copies. All the others were given freely. I met with several cases which proved to me how much the Gospel was appreciated by many people. According to what I heard and saw, I am convinced that the Holy Book has already had a good influence upon the people among whom it has been distributed these last years. One day as I was on the road, coming back to Fort National, I met with a group of men and a boy with them who was riding a mule. I heard the boy saying to the men before I met them, 'There is the man who has the book of God and of Jesus Christ.' They stopped me, and asked me to read something to them out of the book, which I did gladly. May God's Word shine in this dark land and be a great blessing.

"Madame Cuendet has been very encouraged with her class of girls from sixteen to twenty years old, at Dar-el-Oued. She began the class in November with five girls, and after two or three times she had thirty on the roll. The average of the attendance has been rather more than twenty, and Monday after Monday one could see the progress made by those young girls. They have all learnt many passages of Scripture, and they know by heart a good number of hymns. They come with great pleasure to the meetings, and they manifest a desire to learn more of the Gospel. On the first Monday of each month I generally go with my wife to show the magic lantern, with which they are much interested. Madame Cuendet has also been much cheered with her meeting with old women at l'Agha. There are about twelve, nearly all converted, who meet every Sunday afternoon for prayer and edification."

Miss E. Smith and Miss Welch, whose work lies chiefly amongst Kabyle women and children, although they do a good deal amongst the French also, have had a satisfactory year. Some of the European girls have been converted through their teaching, and they have found that the result of lending Gospels to the parents to show what the children are learning is most encouraging.

The idea of having a "holiday-home" for children was first carried out during the early part of the summer of 1901, and proved a good way of getting to the hearts of the Kabyle and French children who were received in it.

## Tunisia.

IN the capital city, Tunis, the work done during the year has received, as it were, a definite seal, in the conversion and open profession of an Arab man.

Throughout the year, Mr. Michell has, in addition to other regular work, continued his study of the Berber dialects of North Africa. He has given special attention to "Shawia," and to further investigate this language in the parts where it is the ordinary spoken language, he made a journey with Mr. Lochhead from Constantine to the foot of the Aurès Mountains. He hopes in time to translate the Gospels into "Shawia," and thus to give God's Word to this large tribe. Mr. Michell has lately drawn up a comparative table of several hundreds of words in no less than thirteen Berber dialects, and this has just been published by the African Society.

Miss Case's Italian work, in which Miss Roberts has been aiding her as a voluntary helper, has been much blessed. An Italian evangelist has been employed. Several conversions have taken place, and since the year closed, some have been baptised.

At Susa large numbers of people still continue to come for medical treatment from the thickly populated country all around, and at the *Baraka*, as well as at the book-shop, much evangelistic work has been done. The sub-station, Mòknine, has been closed owing to some opposition there, but Djemmal has been worked regularly instead.

The teaching classes at Kairouan were still kept on by Miss Addinsell and Miss North, after Mr. Cooksey left for furlough; and the Jewish convert, Smaggia, has continued a very true witnessing for Christ, and has been a source of real joy.

A large amount of itineration has been done. Miss Grissell and her friend, Miss Maud Tapp, made one long journey, and Miss Albina Cox travelled in the Djerid, accompanied by Miss Jones, and also spent some weeks in the south of Algeria. Dr. Churcher and Mr. Webb visited Sfax and a large number of villages and small towns.

The death of Mrs. Flad, of the L.J.S., in the spring, was a very real sorrow and personal loss to one and all of the Tunis workers.

Mr. and Mrs. Liley have spent the year in England, Mr. Liley working hard in holding meetings the whole time, whilst Mrs. Liley has been endeavouring to regain her health. It is sixteen years ago since they first went to North Africa.

Ill-health also kept Miss Johnston and Miss Turner at home, but it is hoped that they will soon be able to return to Tunisia.

**Tunis.**

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Tunis, 1885—</b>	Bible and Tract Dépôt. Several meetings weekly for Moslem men. Day School for Moslem girls. Average attendance, 16. Weekly Sewing Class for Moslem women. Average attendance, 10. Class for Moslem porter boys. Average attendance, 16. Class for Arab boys. Receiving visits from Moslem students and enquirers. Visiting the women in their homes. Visiting girls who have left school. Itinerating in villages and evangelistic journeys. Weekly Class for village girls. Literary work. Gospel Meetings for Italians. Bible Readings for Italians. Sunday School for Italians. Average attendance, 30. Bible and tract distribution amongst Italians. Visiting in Italian homes.
Mr. G. B. MICHELL....1887 Mrs. MICHELL..... 1888 Miss M. GRISSELL ...1888 Miss A. M. CASE.....1890 Miss A. HAMMON ...1890 Mr. J. H. C. PURDON 1899 Mrs. PURDON .....1899 Miss F. HARNDEN ...1900	
Prolonged Furlough— Mr. A. V. LILEY. Mrs. LILEY. Miss E. TURNER. Miss K. JOHNSTON.	

The mission year of 1901—1902 has seen real progress in Tunis, and since it has closed the missionaries have had the joy of baptising two converted Moslems. Men have been willing to listen quietly as never before to the Gospel declared with much plainness, and this indicates a change of general attitude which is exceedingly hopeful. Unfortunately much of the reports must be omitted, but sufficient is given to lead friends to renewed interest and quickened prayer. During the year Miss Scott has been obliged to resign, in order to accompany her brother to India. Her presence is sorely missed by Arabs as well as English. Through Mrs. Liley's continued illness, she and Mr. Liley have been kept at home; but Mr. Liley has found this an opportunity for holding a number of meetings all over the British Isles. Miss Johnston and Miss Turner have also been on prolonged furlough; they hope soon to be permitted by the doctor to return to their work.

Mr. Michell writes as follows:—"I have spent a good deal of my time this year in continuing my studies of the Berbers, and more especially of the language of those in Tunis, i.e., the porter men. I have had considerable access to these men, and they have lost much of their shyness with me. To those that would come to my house I had good opportunities of putting the Gospel, but as a rule they are very averse to any conversation on religious subjects.

"My regular work consisted of helping in the Bible and Tract Depot, where I kept up my attendance twice a week, and on Sunday and Thursday evenings. . . .

"I also helped in some regular services organised by Mr. Purdon. . . . His idea was to have orderly evangelistic services—which we had not hitherto succeeded in doing—by allowing no interruptions on pain of expulsion.

"The attendance was very good, and the meetings were quite orderly, even during Ramadan, and several men became most regular and interested listeners, following the Scripture reading and joining in the hymns. The Lord's help was so manifest and encouraging that the lease of the room was renewed month after month until the middle of February. We were thus able to pursue subjects of essential importance in an orderly way, and give an opportunity to quiet and timid enquirers to really hear the whole truth in a connected manner. Of course many objectors, some honest, came, and required all Mr. Purdon's firm treatment. But they were given their chance to argue out their difficulties on other occasions, in the daytime. . . ."

Mrs. Michell writes that she has very little to give in the way of a report this year. Her work varies but little to the outside

view, though it is full of fresh points of interest to the worker. It has been a year of very earnest seeking after the salvation of those whom she has been able to reach.

The following are some paragraphs from Miss Grissell's report:—"My own independent line of work is not great; it principally consists in reading with the men who call in the afternoon at our house, which is well situated for the purpose in the Arab town. The numbers vary greatly, as many come more or less regularly for a time, and then perhaps weeks pass before I see them again, or perhaps they never return. My diary tells me that as many as twenty-five men called the first week in March; it was an exceptional week, and the numbers were made up by three who came almost every day, and one of the three was Sidi Beddai, who came in to help me, finding I had more calling than usual. Some weeks I have none, but the average is about five or six in the week. . . .

"My second speciality is itinerating. I regret I have only been able to manage one journey, and of that an account has been sent.

"I would like to say one word about Mrs. Michell's class for women, which her illness has compelled her to give up. The fruit of her patient work among them is beginning to show, and slowly the light is breaking in and manifesting itself. Some little time past one of the women whom we distinguish from the others as the lady of the party, declared her intention of asking for forgiveness of sin before she slept that night. Yesterday I was speaking on the subject again, and with the greatest confidence she said, 'I have done it, I did it that day,' and it was said with the assurance of one who had received what she asked for. An interrogatory 'Oh?' went round the class, as much as to say, 'Whatever have you said?' but she did not seem to mind, and answered it with, 'Yes, I did.' . . ."

Miss Hammon writes about the day school for Moslem girls:—"I cannot help wishing that the readers of NORTH AFRICA were here to see for themselves the progress that the children have made during the past year.

"Last winter we made our first attempt to teach reading and writing in Arabic, and with a certain amount of success; at the end of this second winter the progress is much more striking. . . .

"As usual, the daily Bible lesson has been given, and many new hymns and portions of Scripture have been committed to memory. . . .

"Perhaps one of our most encouraging cases is that of an elder girl, Douja, who left at the close of last season, as she was too big to be allowed out any longer. Douja was invited to spend some time during the summer with Mrs. Michell at Kram, and later on the way was opened for her to pay a long



Photo by]

[Miss Lepper.

Mr. Purdon and the Porter Boys' Class at Tunis on their "feast" day last January.

visit to Miss Cox at Susa, and she has thus had many opportunities for further instruction. The last time I went to see her, she quickly produced a Gospel of Luke, and began asking the meaning of some words she had not understood. We had a nice little chat together, and as she followed me to the entrance, she said, 'You know, Seida Baytha (my Arabic name), I do want to follow the Lord Jesus, and mother is quite willing and leaves me alone; but my sister and the other women in the house laugh at me, and ask what is the meaning of this new religion; they are quite satisfied with the Prophet Mohammed, and think that is quite good enough for me.'

Miss Hammon then tells of the difficulties which arise through quarrels between the girls, and of "variety" in the work which is anything but pleasant. She also tells of the weekly class held for some girls who used to attend the school, but who are now living in a village near Tunis. In this work Mrs. Purdon helps. Mrs. Purdon gives a good deal of time to the day-school, besides visiting, attending meetings for the purpose of hearing the language, and study at home. She has also helped at Mrs. Michell's class for women.

Mr. Purdon was glad to get into active work last year, after the forced time of study. He spent the summer over the Koran, making a sort of abridged concordance which has proved of great value in controversy. He writes:—"I commenced my winter's work in company with the other missionaries here in the evening gospel meetings at Rue du Pacha, where for four nights a week during three and a half months we tried, each one in turn, to make known the way of life. Consciences were awakened, but the enemy whose religion they were trained in lulled them to apathy again. None were brave enough to count the world loss to gain their own souls. Islam is an anæsthetic, too delicious to the taste of conscience to allow of that's being awakened to feel the pain of sin."

Mr. Purdon then tells of the meetings subsequent to the closing of the dépôt in Rue du Pacha. These have been held in his own and Miss Grissell's house, and they have had many visitors in from the richer families. He says:—"We give them the Gospel undiluted; the truth is not shielded by sugar coating." Mr. Purdon does not find it well to speak hesitatingly about the great truths that they deny, and considers that such a proceeding would make them feel that the missionary was not fully persuaded in his own mind. He says the interruption and argument are not nearly so great as they were. One definite result of these meetings has been the conversion of Sidi Omar, who has been baptised since the year closed.

Of the porter boys' class, Mr. Purdon writes:—"I have been keeping on Miss Turner's and Miss Johnston's porter boys' class since Mr. Liley left—a wild little crew, and most of them as stupid as the beasts of the field—poor, wee chaps! I read once, I remember, of an idiot who became a true, bright Christian, and a fact like this encourages one to sow even though their understanding be so dense. The Holy Spirit may at any time bring to their remembrance the words of life of our precious Book, and, if so, it may prove to be quick and powerful, as it has done in our own lives."

Miss Harnden has spent a good part of the mission year at Susa, and though chiefly occupied with study she has sought to help in various ways in the active work too, and has been encouraged by finding some openings amongst the women, to whom her sympathy goes out very deeply.

### Italian Work.

Miss Case writes:—"As a result of Miss Roberts's and my visit to Italy last summer, and in answer to the prayers of years, an Italian evangelist was sent to Tunis to take up the work among his fellow-countrymen. . . .

"Our work did not make the progress we longed to see during the winter. Considering the vast field, the liberty at present Sicilian, Maltese, and other Italian-speaking people, there for missionary effort and the immense need of the neglected ought to be a quick spread of the glad tidings and a large ingathering of sheaves. But instead of this, we were not even able to keep up all we had been doing before. Want of strength prevented the re-opening of Day-school, Young Men's Bible Class, Mothers' Meeting, and Sunday morning service. . . . In spite, however, of weakness and interruptions, disappoint-

ments and sorrows, we were cheered towards the end of the season by several coming forward to ask admission to the little church. One of these, who had been convicted, like the woman of Samaria, of 'all things whatsoever she had done,' met one day in the street a dear woman, the mother of our little servant. 'How are you?' asked this sister in Christ. In awful distress she replied, 'How am I? I'm going to hell,' and unheeding the passing crowds she poured out the story of her sin and consequent agony of mind. Penitent she was, but despairing. No ray of hope illuminated the darkness. Confession and the priest's absolution brought no comfort, nor power to lead a new life. But our sister told over and over again that day, and on other occasions, the blessed story so full of balm for bleeding hearts; and at last, after a year's probation, the poor magdalene came and begged to be permitted to remember with us the death of Him who 'paid for me, the worst sinner in the world, on the Cross.' Her habit in conversation was to exclaim every second moment, 'Jesus, have mercy!' but this is giving place to a new expression, as her soul realises its liberty and perfect pardon, 'My God, I do thank Thee!'

"How often we have asked prayer for the peoples of North Africa, that the spirit of conviction of sin may be poured out upon them! How general and frequent is the lament, 'They have no sense of sin'! This woman's deep contrition is surely an answer to prayer and an evidence of the Spirit's working. Oh! help us, dear friends, by your continued supplications and practical interest in the work, to 'prepare a way before His face' in Tunis; to give the people such a knowledge of His Word as the Holy Spirit can use, as He seeks to pass from heart to heart, choosing like the lightning flash the path that least resists His Will."

### Susa.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<p><b>Susa, 1896—</b></p> <p>T. G. CHURCHER, M.B., C.M. ....1885                      Mrs. CHURCHER .....1889                      Miss R. HODGES .....1889                      Miss A. COX.....1892                      Miss N. BAGSTER.....1894                      Mr. H. E. WEBB .....1896                      Mrs. WEBB .....1897                      Miss F. M. HARRALD 1899</p> <p>Sub-station, <i>Djemmal</i></p>	<p>Medical Mission for out-patients, including out-station, etc., attendances, 4,196.                      Baraka nightly services for in-patients.                      Bible Dépôt.                      Services and lantern addresses at Dépôt.                      Fortnightly Dispensary at sub-station.                      Medical itinerating work.                      Sunday Meeting for Arabs.                      Sewing Class for Arab women.                      " " girls.                      Visiting women in their homes.                      Bible Class for Arab boys.                      Classes for Arab women.                      Meetings for Italians and French.</p>

Susa constitutes an excellent centre for medical mission work. Many of the Bedouin Arabs, as well as townspeople, come to it from encampments many miles away, and horses, donkeys, and carts are often seen waiting on the road or under the olive trees opposite the doctor's house while their owners receive "advice" as to both soul and body. That they may take it as willingly for the one as for the other should be the prayer of Christian friends at home.

Dr. Churcher's report is as follows:—"During the past mission year there have been 4,196 attendances at the Susa medical mission. Mondays, Thursdays, and Saturdays patients are seen in Susa, once a fortnight Djemmal is visited, and during the year the following places have also been visited once or oftener: Kairouan, Sfax, Kala Kabeer, Kala Serrere, Akouda, Messaken, El Djem, Hamman Sousse, Karseeba Sousse, Salaleen, and Matemer. About three hundred Gospels have been sold or given away, one thousand copies of the wordless book have been distributed, while the Gospel labels attached to the medicine bottles have gone into thousands of homes.

"Of results as to real change of heart it is impossible to speak with certainty, for what David said in his haste about all men he might have said at his leisure with but few exceptions of Moslems in North Africa to-day. Certain it is that thousands have heard and understand the Gospel now who



heard it first at the medical mission, and there is no doubt that we have gained the Arabs' love and confidence.

"There is a good deal to encourage in the women who attend **Mrs. Churcher's sewing class**, in the daily evening service at the Baraka and the Sunday morning meeting in the mission house; while the evangelistic meeting in the book-shop on Sunday evenings has often refreshed our own souls as we have felt God's gracious presence and blessing."

**Mr. Webb** has been engaged in speaking to the men who attend the medical mission. This consists not only in giving them an address at the beginning, but also in "hammering it in" to those who are waiting for their turn to come.

Writing of the **Bible depot**, another branch of the work, he says:—"We are thankful that the **meetings** we started three years ago have continued throughout the whole year, and the number of natives who come and listen, as well as the spirit of attention to the truths preached, has been as good as in the past. At times there have been feelings of real spiritual working among the listeners, whilst at other times the attitudes of indifference and opposition have manifested themselves. During the month of **Ramadhan** we continued these most nights, with the addition of the lantern views, and found them to be a real attraction. I think I might say that, generally speaking, there was a more serious listening to the Word in these meetings than in previous years."

**Mr. Webb** continues:—"I have been enabled to help **Dr. Churcher** in his **fortnightly visits to Djemmal**, where among the crowds who attend the market we have had opportunity for preaching the glorious Gospel.

"A visit to **Sfax** with fellow-workers was very encouraging, and resulted in large numbers hearing the Word, and also one or two visits to **Kairouan** have been made.

"As to the results of these efforts, we must leave them with our Master who has sent us forth.

"One subject of praise is the professed conversion of a young Arab soldier, who attended our meetings for a long time, and finally came to us and confessed his faith in Christ. He has been to me nearly every night for the past six months for reading the Word and teaching."

**Miss Hodges** has taken part in several branches of the work, taking a turn at sitting in the Bible dépôt, helping in the classes for women and girls, holding a **meeting for French and Italians** in her house; but the greater part of her work is in the dispensary. She writes:—"And how needy these souls are with whom we are daily brought in contact, it would be difficult to express. They need physical healing, mental awakening, and spiritual enlightenment. When we consider them, we are prone to ask, 'Who is sufficient for these things?' Hallelujah! We have an all-sufficient God and Saviour to heal, to awaken, and to enlighten."

**Miss A. Cox** and **Miss Bagster** have during the year moved into a native house, in order to get into closer contact with the women who would not visit them in a French flat. They write that their hopes have been realised, and they have already, in addition to the **classes**, received **visits from women** who would not have gone to them before. **Miss Bagster** has also assisted at the dispensary, and **Miss Cox** in speaking to the people at the medical mission, besides which **Miss Cox** takes a good share of the dépôt work and meetings.

**Miss Harrauld** was not able to take her usual part in the winter's work, owing to her illness, but before being taken ill she had been assisting at the medical mission and in other branches of the work.

### Kairouan.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Kairouan, 1897—</b> Miss E. T. NORTH ...1894 Miss G. L. ADDINSELL 1895 Prolonged Furlough— Mr. J. J. COOKSEY 1892 Mrs. COOKSEY ..... 1896	School for Moslem girls. Visiting women in their homes. Lantern Services for women. Bi-weekly Class for younger girls.

Kairouan has, since the close of the mission year, lost its able worker, **Mr. Cooksey**, through his recent retirement from the mission. It was indeed a matter under consideration with the Council whether the station should be closed altogether or not; but **Miss North** and **Miss Addinsell** could not willingly accept the suggestion to give up their dearly loved work there, and so, thank God, "Kairouan, the holy," has still the opportunity of learning where true holiness may be found.

**Mr. Cooksey** was engaged in deputation work in England during last winter and the spring of this year.

**Miss Addinsell's** report is as follows:—"The early part of last summer (1901) we were plodding on here, teaching the girls daily and visiting among the women, until the weather became so hot that, to escape being frizzled, we went to visit our kind friends at Nabul. Oh! the comfort of a bathe in the sea! It was a delightful change!

"In the middle of September we returned to our own work in Kairouan, reopened the little school (details of which have already been given from time to time), and visited the mothers and other women.

"During part of **Ramadhan** we had **lantern services** for the women in the class-room three evenings a week, which were apparently appreciated, for the room was quite full each time, and the attention paid was encouraging.

"We spent a happy week in Susa at Christmas, and since then the work has gone on again as usual. We have greatly missed our fellow-workers, **Mr. and Mrs. Cooksey**, during the year. And now we, too, are about to leave Kairouan for the summer to take our furlough in England; but we thank God that this city will not be left without a witness for Christ, for the Jewish convert has been 'kept by the power of God,' and his life is a clear testimony to His saving grace. The walls of his shop are covered with texts in various languages, and many of them his own handiwork, and a shelf full of Scriptures has a prominent position. The following incident will serve to show how he endeavours to embrace opportunities. A Roman Catholic priest entered the shop, and asked for a prayer-book in Arabic. S. replied that he had none, but afterwards he added that, although he had not a 'prayer-book,' he had a *book with a prayer in it*, and he handed him a Gospel of Matthew, pointing to the Lord's Prayer. The priest accepted the book.

"Our girls have given us encouragement, although we cannot yet tell of conversion. We feel, however, that some are not very far from the Kingdom of God.

"During the winter we commenced a **preparatory class** for younger girls, held twice weekly, and the little ones are very eager to get on so as to join the school by and by."

### Bizerta.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Bizerta, 1898—</b> Miss M. ERICSSON ...1888 Miss R. MARKUSSON 1888	Sewing Class for Arab girls. " " " Jewish " Magic lantern services. Visiting amongst Arabs, Jews, and Europeans. Caring for six orphans. Bible Dépôt. Semi-private Bible readings for Arabs and Europeans.

Although **Miss Ericsson** and **Miss Markusson** write that the year has been one of disappointment, owing to the fall of one or two who professed conversion, their faith is not shaken, but, on the contrary, strengthened, and in other directions they have encouragement.

The **children** under their care are doing well, and the three older ones appear to have been truly converted. During the winter a **Bible depot** was opened, and here there have been many opportunities of sowing the good seed. They have also been able to **visit** in the **homes** more frequently than before.

**Miss Ericsson** and **Miss Markusson** have had the assistance of some other Swedish and Finnish ladies, who have stayed with them during the winter.

## Tripoli.

**A**LTHOUGH Tripoli has been somewhat prominently brought before the minds of newspaper-readers of late, there has been nothing to hinder the steady plodding work of Mr. and Mrs. Venables and Mr. and Mrs. Reid. Great numbers still come to get medicine, and in doing so hear the Gospel faithfully preached.

Besides the medical mission work, the classes and lantern services, and visits paid to natives in their homes, have all gone on regularly. And the change in the attitude of the people to the workers shows that their message is at length bearing some fruit.

Again Mr. Venables calls attention to the need of more workers, if the opportunities that present themselves on all hands are to be taken advantage of.

### Tripoli.

STATION AND DATE OF OCCUPATION NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<p><b>Tripoli, 1889—</b></p> <p>Mr. W. H. VENABLES 1891                      Mrs. VENABLES ... 1891                      Mr. W. REID .....1892                      Mrs. REID..... 1894</p>	<p>Medical Dispensary. Attendance: men, 3,745; women, 2,682; total, 6,427.                      Bible Dépôt.                      Sewing Class for girls. Attendance, 30.                      Visiting men in shops.                      Visiting women in their homes.                      Lantern Meeting for Jews.                      English Service on Sundays.</p>

**Mr. Venables** writes:—"The number of days the dispensary was open—106—is small on account of our absence in England last summer. The numbers give an average of sixty patients per day. The number of women attending has increased lately, and we very much want more help for them; it is discouraging to see the opportunities being lost. The people seem to have at last got rid of the idea that we are paid by the Sultan to give them medicine."

**Mr. Reid** writes:—"As usual, our main work has centred in the Medical Mission carried on by Mr. Venables. . . . Some patients have heard the message two or three times only, while others have heard it presented in different ways for as many as ten, fifteen, and twenty times during the year. The attention paid to the preaching has been more marked than ever; partly the result of our fuller knowledge of the people's ways of think-

ing, and of the principles that influence their lives, and partly due to our free use of parables and illustrations from God's great Book of Nature and from the common experiences of daily life. . .

"As regards results, we cannot point to any new convert or even earnest inquirer. Many have shown a spirit of inquiry at the Medical Mission, and one professed to believe; but none have had the earnestness, or perhaps it may be the courage, to become regular inquirers. Our old convert, S., says that many would become inquirers but for fear. How far this may be true I cannot tell, but I do know that even a small amount of moral fibre, of real grit, is very rare indeed. When we do find a man with any real grit in him it usually finds expression in keeping company with low-class Europeans and Jews. Every man fears, and no man trusts, his brother in this land. A number, not a large one, I am sorry to say, of Testaments and Gospels have been given away, and we are always coming across evidence that they are being read.

"The general influence of our work and testimony on the general public has been very decided. It is now very rare that any one would dare to call us infidels, while on the other hand we are continually told that we are very good people (this flattery or praise, whichever it may be, is sometimes very embarrassing), and that our reward in Heaven with the Lord Jesus will be very great indeed. It is not the poor who are most benefited by the medical work, who say this, but more often the educated and well-to-do class, who have rarely, if ever, been to our Medical Mission at all.

"At the beginning of the year a young fellow of a well-to-do family, who had just returned from the El Azhar college at Cairo, called on me, and in the course of our conversation he said he loved the English very much because of their sterling character, and that the majority of Moslems regard the English as their best friends. I thought to myself, This is another of the ironies of real life, for the English are the only people who are earnestly labouring for the overthrow of Islam. He added that here in Tripoli the people are full of our praises for the work of the Medical Mission. All this simply means the rooting up of prejudice and preparation of the hearts of the people to consider seriously our blessed message, and God has said, 'My Word shall not return unto Me void.'

"The shop, while it was open, was a calling-place for any who had no need to come to the Medical Mission, and yet wanted an opportunity for conversation. Many, especially Jews, availed themselves of this means.

"Of visiting I have been able to do very little, not through lack of time, but because it is only at a few shops I am allowed to stay for conversation.

"In February we started a weekly lantern meeting for Jews only. This has been fairly well attended, some coming regularly for the sake of hearing the address, having seen all the pictures more than once.

"Our old convert, S., I have reason to believe very tactfully and cautiously works amongst his neighbours in his village and also amongst friends in the city. He is a great deal thought of for his kindness of heart and uprightness of character."

**Mrs. Venables** and **Mrs. Reid** have continued their work amongst the women and girls.

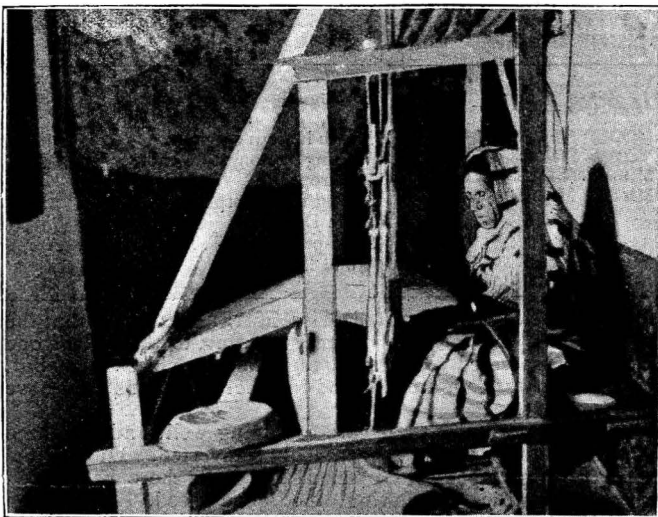


Photo by

[Mr. Venables.

**A Woman Weaving in Tripoli.**  
 This woman is often visited by Mrs. Venables.

## Egypt.

**U**NDER the present beneficent government, the condition of the *fellaheen* in the Delta is greatly and rapidly improving, and it becomes more important every year that the Gospel should be preached, and Gospel portions distributed amongst them. It is therefore a matter for satisfaction that almost all the workers have, at different times during this year, been out on itineration journeys. Much more might have been done in this way had funds for this work come in in larger amounts.

At Alexandria the school work among girls has been kept on, and considerable advance is noticeable among the pupils; the *mandarah* services have been regularly held, although, as was to be expected, they have not been as largely attended as formerly. Mr. Dickins and Mr. Hope have regularly visited a large village named Kafr Dewar, and opened a book-shop there. This place may be regarded as a promising sub-station.

At Shebin-El-Kom the workers have found much to encourage them in the midst of trials, and they have been able to reach many of all classes with the Gospel message. Money has been given them to develop several branches, and a colporteur and Bible-women are now employed regularly. Since the year closed they have been making preparations for opening a school for boys.

At Alexandria Mr. Dickins has translated and had printed a sermon by Bishop Ryle, on "Justification by Faith."

At Shebin Mr. Upson has translated Mr. Spurgeon's sermon on "The Perpetuity of the Law of God." This has been printed at Cairo.

Miss van Sommer, of Wimbledon, has recently started a movement which may greatly help all missionary work in Egypt in the future. She has organised "The Nile Press and Christian Literature Society." Mr. Dickins has been asked to serve on the Committee, and Mr. Upson has been approached with a view to his taking, later on, an active part in the management of the work.

### Alexandria.

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<b>Alexandria, 1892—</b>	Meetings for Moslem men in the Mandarah every night.
Mr. W. DICKINS .....1896	Visiting the Kaiserwerth Hospital at Moharrem Bay weekly.
Mrs. DICKINS .....1896	Day School for Moslem girls. Average attendance, 40.
Mr. W. T. FAIRMAN 1897	Sunday School for girls.
Mrs. FAIRMAN .....1896	Visiting women in their homes. Average number visited, 50 per week.
Mr. A. HOPE .. .....1901	Itinerating in the Delta.
Miss A. WENDEN.....1901	Services for English soldiers and sailors.
Mr. A. LEVACK ..... 1901	Visits to surrounding villages.
<i>Syrian Bible-woman.</i> SITT ADMA.	Translation of a tract.

As in other places, the work at Alexandria has gone on in quiet routine. To relate this may not appear interesting to the reader, but the work is done for GOD, and in His eyes is of deepest moment. Alexandria has lost Miss Tiptaft during the past mission year, Mr. Short having taken her off to Constantine; but Mr. Hope has been added to the number there, and also Miss Wenden and Mr. Levack. Mrs. Fairman has spent the year in England on account of her health, but Mr. Fairman spent the winter months itinerating in the Nile Delta. Accounts of this interesting work have appeared in previous numbers of NORTH AFRICA.

It is to be regretted that Mr. and Mrs. Dickins' reports cannot be published in full. After telling of the language study, and of the translation of Bishop Ryle's tract, *Justification by Faith*, Mr. Dickins writes of the Mandarah work:—"There has scarcely been a night throughout the whole year without some being present to listen to the Word and join in worship with us. Special meetings for the study of special aspects of doctrine have been held on Friday and Sunday evenings, with the result that, while many have been convinced of precious truth, one intelligent man, who reads well, became convinced of sin, and surrendered himself to Jesus, having to leave home and wife and children as a consequence.

"At the beginning of the year 1902 I was invited to visit a boys' school in the Attarine quarter, and give the boys religious instruction. This invitation I accepted, and I have given lessons in Arabic on Old and New Testament history, on Tuesday and Friday mornings each week. At the close I tested them by a *vivá voce* examination, and found they had grasped the history

well, and had entered into the meaning of the spiritual lessons. We always began by the singing of a Gospel hymn and prayer. My expectation from this service is large."

The report also gives an account of the missionaries' weekly visit to Kafr Dewar on market day, where thousands of the fellaheen gather, and afford opportunities for evangelistic work. In addition to this, the chaplaincy for the British soldiers which Mr. Dickins holds has given refreshment after the difficult Moslem work. Mrs. Dickins, Mr. Hope, and Mr. Levack have also taken part in the soldiers' and sailors' meetings, and they have been cheered by the blessing given, and by the bright Christian lives of some of the men.

Mrs. Dickins's work lies chiefly with the school and the visiting of women in their homes. The following extract from her report tells of progress:—"In our school of sixty girls there has been the daily teaching and explanation of the Word of God, and the example of Christian life; and those who were once the most bigoted are now willing and eager to be taught, and they ask questions and make statements which show us how differently they think and feel about the truths we have taught them. Our elder girls have all copies of the Scriptures in their



Photo by [Mr. Fairman.]  
Girls' School, Alexandria, and Teachers, on their holiday spent in the public gardens.

homes, and can read them to their parents; and daily some of us visit the women in their homes, always taking with us the Word of God, which we read and explain as we have opportunity. Many young women have learned, and are learning, to read in their homes, and here I should like again to mention the importance of this work, and how thankful we shall be for the continued help of the Lord's children in it."

Mrs. Dickins has lately arranged that Sitt Adma, who formerly spent much time visiting the women, will in future devote herself to the school and visiting the old girls. An Egyptian widow has been engaged to take up the work of Bible-woman, and the workers are trusting that the extra funds necessary for her support may be supplied.

The new workers have spent most of their time in study, but have assisted as far as they were able in the various branches of the work. Mr. Hope has taken part sometimes in the *Mandarah* meetings, and Miss Wenden and Mr. Levack have spoken to the English patients in the Kaiserwerth hospital.

**Shebin-el-Kom.**

STATION AND DATE OF OCCUPATION, NAMES OF MISSIONARIES AND DATE OF ARRIVAL IN N. AFRICA	FORMS OF WORK CARRIED ON.
<p><b>Shebin-el-Kom, 1900—</b></p> <p>Mr. C. T. HOOPER ...1896 }                      Mrs. HOOPER .....1899 }                      Mr. A. T. UPSON.....1898 }                      Mrs. UPSON .....1900 }                      Mr. S. FRASER .....1901 }</p>	<p>Sunday morning, Arabic service. Attendance, 12—30.                      Visits daily in the <i>Mandarah</i>.                      Literary work.                      Bible Dépôt and Book-shop. Bibles and books sold, 891.                      Itinerating in towns and villages by rail, bicycle, or donkey. Number of towns reached, 40.</p>
<p><b>AT ASSIOUT—</b></p> <p>Miss VAN DER MOLEN }                      1892 }</p>	<p>Visiting women in their homes.                      Weekly lantern meetings.                      Colportage in the villages.                      Nightly evangelistic meetings.                      Teaching native convert.                      English services.                      Visiting men in their homes.</p>

The work has gone on energetically at Shebin-el-Kom during the past mission year, although two workers have been removed to other spheres. Miss van der Molen has been working with friends in the American Mission Hospital at Assiout, and Mr. Hope went to strengthen the station at Alexandria.

Some accounts of the *itinerating work* in the villages of the province have been given in part or in full in past numbers of NORTH AFRICA, and show that the opening of Shebin-el-Kom with that object in view has had already ample justification. Forty towns, besides villages, were visited during the year under review. In these the Gospel has been preached, and a good number of books sold.

The **Book-shop** has attracted many to the mission house, and the sales have been good. A *colporteur* to work in other towns and villages has lately been employed, and so far this new move has been most satisfactory. Mr. Hooper writes:—"Very trying journeys have been taken, and over 180 towns and villages visited, sales averaging, per month, 275 copies.

"Our **Sunday morning meeting** has been very encouraging right through the year. This meeting is conducted in Arabic, and usually attended by Syrians, Copts, and Moslems, varying in numbers from twelve to twenty. One morning we had a very representative congregation—four English, two Scotch, one Dutch, one German, three Moslems, five Syrians, two Copts—eighteen souls in all. One felt to be surely proclaiming the Gospel to 'all nations.'"

During the winter Mr. Hooper gave a course of instruction to a native convert on some fundamental Christian truths.

The workers feel that the year has been one of very special trial, but at the same time record God's mercy in granting spiritual blessing and distinct progress in the work.

Mr. Upson writes:—"Perhaps the most effective part of our work has been the **nightly meeting** which began about October, and was continued till Christmas, shortly after which, while Mr. Dickins was staying with me, I shaped it somewhat, forming it into a regular service similar to that at Alexandria. Mr. Dickins conducted and preached the first night, then I followed on, and for three or four months either Mr. Hooper or I conducted a service each evening, and gave an address, which was followed by an hour's discussion upon the subject of the evening. These meetings created a profound impression, which (on the part of the more fanatical Mohammedans) resulted in deliberate attempts to upset our work; but, praise God! no weapon formed against us has prospered."

Mr. Upson has also found good opportunities for visiting during "feast" times, and many visitors have been received in the missionaries' *Mandarah*. Part of the year a weekly lantern service was held, and in addition to these varied forms of service Mr. Upson began translating some of Mr. Spurgeon's sermons into Arabic. An edition of several thousands of a sixteen-page tract can be brought out for £10.

Finally Mr. Upson asks prayer for the boys' school about to be commenced under his superintendence. Good teachers have been procured, and all the missionaries will help.

Mrs. Upson has been almost single-handed in the women's work, through the long illness of Mrs. Hooper. She writes:—

"I have, however, visited as much as possible in the homes already open to us, as well as in a few new ones, and have always been heartily welcomed. . . Our visitors have been very varied and numerous, and we have had much joy in opening our home at all times to any who cared to come, and have always tried to make the visit helpful. We have had several fellow-workers of our own and other societies to spend a few days with us, and they have been cheered and refreshed in our country-like home, and have also been a blessing to us."

Information as to the Countries of North Africa, as to the People and the Mohammedan Religion, also as to the History of the Mission, will be . . found in . .

**"THE GOSPEL IN NORTH AFRICA,"**

By Rev. J. RUTHERFURD, M.A., B.D., and E. H. GLENNY.

This book, which contains One Hundred and Twenty Illustrations, and Maps and Tables of Statistics, can be obtained from the Office of the Mission. Price, for paper boards, 2s. 6d.; for cloth boards, 3s. 6d.; presentation copies, art paper, 5s.