

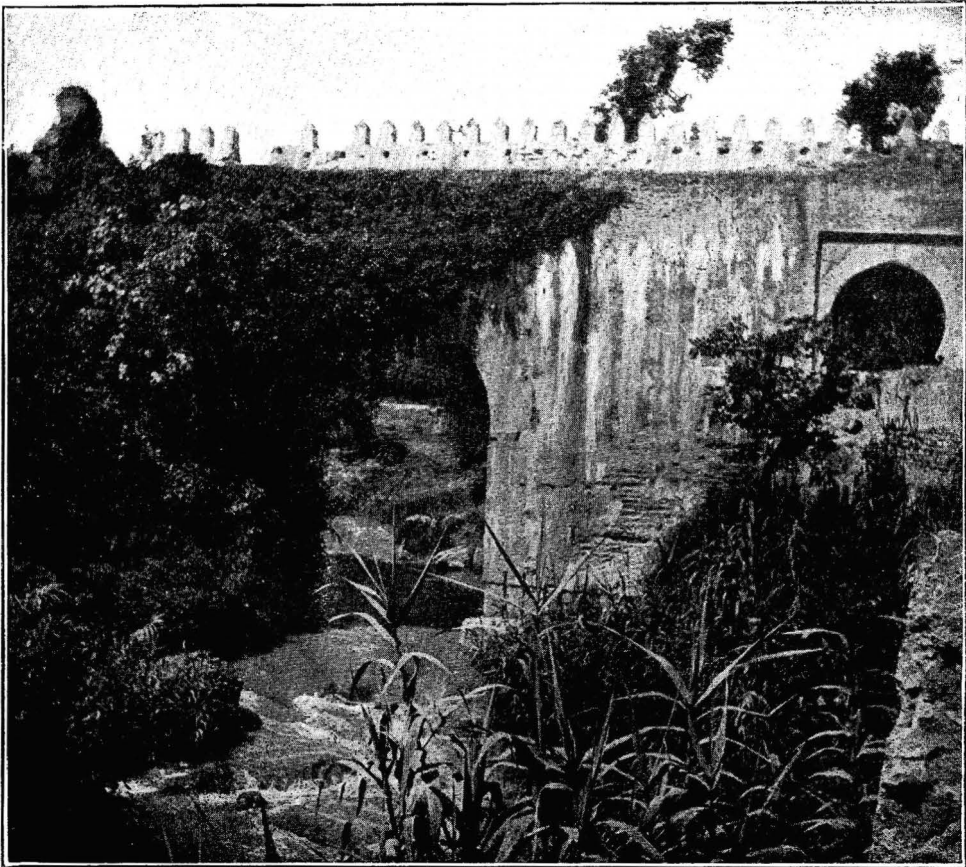
No. 72.—New Series.

June, 1911.

NORTH AFRICA

Containing Annual Report for 1910.

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



A Bridge near the City of Fez, Morocco.

PRICE ONE PENNY.

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

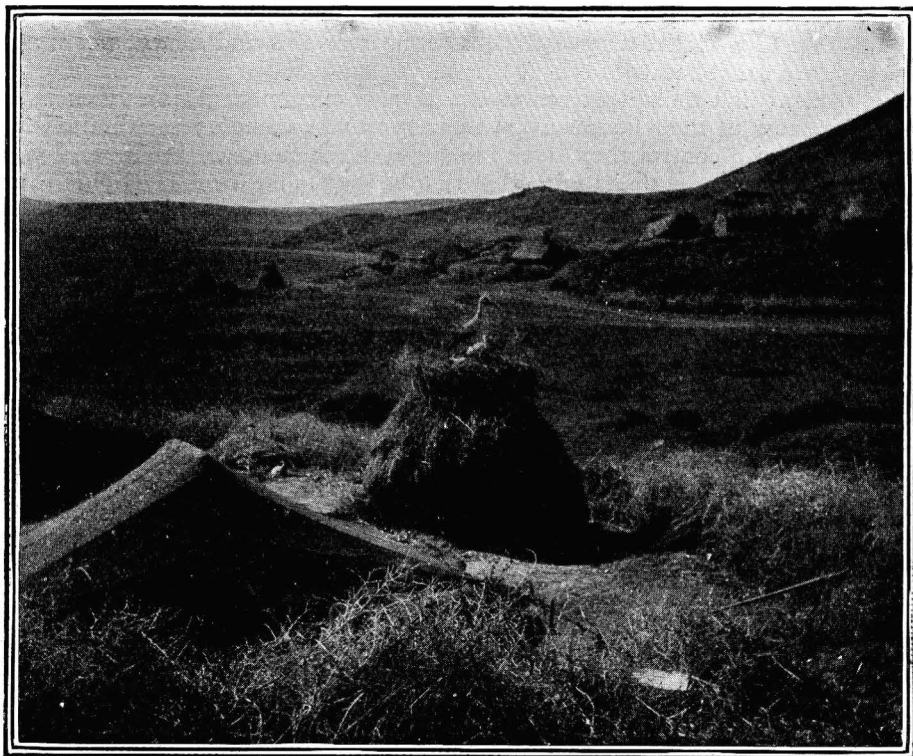
Boxes and Cases can be sent to the N. A. M., c/o Messrs. A. J. Bride & Son, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs' purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions.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

FORM OF LEGACY OR BEQUEST.

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

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

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



A View of the Country between Fez and Wazzan, showing a Stork and its nest in foreground.

“That He might bring us to God.”

“For Christ also hath once suffered for sins . . . that He might bring us to God.”

—I PETER iii. 17.

WHO can fully understand what is meant by being brought to God? In our natural, sinful state we are far from God, and the doom of the impenitent consists in part in everlasting banishment from Him. In order that any of our race might be brought to God it was necessary that Christ should suffer and die. Those who are brought to God are at peace with Him and in communion with Him even down here, and will eventually enjoy Him for ever in glory. Imagination fails us as we seek to discover what is implied in this unutterably blessed prospect which God has opened up to poor guilty sinners who receive Christ as the Just One, who once for all bore their sins and the suffering due to them on the Cross.

It is this wonderful and glorious good news that we have been commissioned to tell to all nations and to every creature. How strange it is that everyone does not welcome such glad tidings! It can only be explained by the fact that the god of this world (Satan) “hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them” (2 Cor. iv. 4). It is the business of the missionaries of the North Africa Mission to seek to carry out the commission which our Lord Jesus gave to Saul of Tarsus at his conversion (Acts xxvi.), when he was sent to the Gentiles—to open their eyes, and to turn them from darkness to light, and from the power of Satan

unto God, that they might receive the forgiveness of sins and inheritance among them which are sanctified by faith in Christ.

It is evident that those thus sent forth have to encounter (1) The mental and spiritual blindness of their hearers; (2) their spiritual darkness; (3) the power of Satan, under whose control they have fallen. Who is sufficient for these things? Surely, only those who realise that Christ is with them, and the Holy Spirit within and upon them, while God the Father promises that He will in no wise leave them, nor in any wise forsake them. Everywhere in the world this blindness and darkness and thralldom exists, but in North Africa, where the Roman and Moslem apostasies prevail, Satan seems to have his throne, and the spiritual atmosphere is heavy with the fumes of the pit. The prayers of God's people are needed, not only that the work of the missionaries may be blessed, but that the missionaries themselves may be made strong in the Lord, and may put on the whole armour of God that they may be able to stand against the wiles of the devil.

In this issue of our paper some particulars are given of the means used and the efforts put forth in seeking so to make known the glorious Gospel that many of these poor souls may be brought to God. It is difficult, plodding work. First of all, it is necessary to get a hearing, and even when the language is mastered there are difficulties in the way. The people do not want the Gospel, though they need it. It is not easy to draw a congregation of unconverted people to listen to the Gospel in a nominally Christian land; it is very much harder amongst Moslems and Papists. It is because of this, that various plans are adopted to induce the people to come under the sound and influence of the Gospel, and much of the missionaries' time and strength is taken up, as their reports show, in getting into close touch with the people with this end in view. Thank God, their efforts are not without success, for not only are they gaining an ever-widening circle of those who come under the sound of the truth, but also an increasing number of those who have received it to the saving of their souls, while the number of the native converts who boldly preach the Gospel, though not great, gives cause for thankfulness.

When we think what it means for a single soul to be *brought to God* for all eternity, surely, even if the number thus brought be comparatively few, it is abundantly worth all the sacrifices that are made by workers and givers.

The work among Italians in Tunis has prospered during the year. There are about forty members in the Church, and, counting those who have been received from the commencement, many of whom have removed to other parts, about 100 have been welcomed into membership. Among the Spaniards in Tangier also, a good work has been done, and is still progressing.

The Carpet Industry at Cherchell, in Algeria, though not officially connected with the Mission, is in happy association with it, and is making headway though still needing more capital.

At Moknea, in Kabylia, a mission station was handed over to us, and has been sustained as an out-station. When the building is repaired this should be occupied by European and native workers.

The Kabyle translation work has been pressed forward by M. Cuendet, and the Gospel of Luke, in Tunisian colloquial Arabic, is now in the printers' hands.

In Tangier the Spanish Mission Buildings have been completed.

At Djemâa Sahridj a small Mission Hall and Bible Dépôt has been built.

In Algiers a small hostel has been rented, where a Kabyle evangelist under M. Cuendet's supervision works among and receives young Kabyles.

In Tunis, Miss Case has secured and rented a larger and more suitable hall for the Italian work.

Although the Mission has lost several workers during the year, it has gained some, so that the numbers are only about four less than the year before. It is

hoped that this loss will be presently made up, though the death of two valued missionaries since the beginning of 1911 has been a great trial.

The Council have had to deplore the loss of Mr. A. Chapman, who had been a faithful friend and adviser for some years; and the death of Dr. Grattan Guinness, one of the founders of the work, removed one who in former years had done much to further its interests.

Financially, the year was a poor one, though, taking liabilities into account, it was better than 1909. Since the opening of the current year things have considerably improved. The details of receipts and expenditure will be found elsewhere.

Will our readers remember, as they look through this report, that the work is spiritual, and that the end in view is to *bring men to God*. All kinds of instrumentality are needed to this end—labourers both at home and abroad, money for the support of the work, etc.—but, above all, there is need for believing prayer that in all that is done the purposes of God may be accomplished, and that, through the preaching of the Word, Moslems and others may be *brought to God*.

Current Notes.

The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (June 1st), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



It is with sincere regret that the Council of the North Africa Mission have accepted the resignation of Mr. and Mrs. Cooksey of Susa, who have joined the American Methodist Episcopal Church, and will in future work in North Africa under the Mission of that Church.



News from Fez.

As this issue of NORTH AFRICA is the annual report number, there is only space for a short note about our missionaries in Fez. We shall hope to give fuller details in the July issue, and no doubt shall have received by then further information that will enable us to understand more clearly what has really been happening. In a letter dated 25th April, one of the lady-missionaries remarks: "News filters through here, but we never know what is true or what is not!" This letter also stated that Miss Greathead, who had a slight attack of typhoid, was doing well, and they had not been obliged to stop their missionary work. Outside in the country, matters seemed worse and rebellion spreading. Inside Fez things were quiet, except for an occasional panic, and the poorer classes were suffering from the serious interruption of business, especially the very numerous shoemakers, whose export trade

to Egypt and the Sudan was stopped; also those accustomed to work in the fields, who could not go outside the city for that purpose.

In a later letter, dated 30th April, from Fez, one of the missionaries writes:—"No regular mails for three weeks. On Friday the first mails in for twelve days. Mulai Zeen has been proclaimed Sultan at Mequinez, and the town plundered by tribesmen. The *Mahalla* (army) is back here and fight imminent. Corn is still cheap and enough in store for two years, but imported provisions are scarce and dear. . . . The town is full of typhoid . . . We feel cut off from the outside world."

Our missionaries in Fez seem to have been exposed to less danger than friends at home have supposed, owing to exaggerated reports in some of the newspapers. Nevertheless, they must have been passing through an anxious experience, and we praise God that they have been thus far kept quite safely and in peace of heart. Miss de la Camp is under medical orders to come to Europe for a short time to get rid of the malarial fever which has been troubling her for months past, and which she cannot shake off while in Morocco.

Miss Mellett writes that they may have to go to Tangier as soon as the roads are safe, but when that will be is hard to tell; at present all roads are "cut." For the information of friends who may have written to our sisters in Fez (the Misses Mellett, Denison, Greathead and de la Camp) it may be well to state that several couriers going to Fez have been robbed of their mails, also some mails going down from Fez to the coast have been taken.

We again commend these sisters in Fez, as well as all the missionaries and their work in Morocco, to the especial prayers of Christian friends.

THE ANNUAL REPORT.

Morocco.

To those who are accustomed to the energy and rush of life in England, work in countries like Morocco must seem slow and trying to patience. Not only is there the difficulty of dealing with the Moslem religion, but also with a social and political condition that retards and embarrasses at every turn.

During the year 1910 the work of the North Africa Mission in Morocco has been somewhat hindered also by the absence of several missionaries in England on account of ill-health. Nevertheless there has been some encouragement in professed conversions among both natives and Europeans.

The Mission staff is greatly in need of new workers both for medical and general evangelical work. At the end of 1910 and the beginning of 1911 four fresh labourers were sent out, but these are not enough to fill up the vacancies, much less to open up new work. The Mission would be glad to hear of at least two doctors, and four men for ordinary mission work.

When we think of the terrible state of Morocco at the time the Mission began work there in 1883, when we see how wonderfully God has helped and sustained His servants during these twenty-eight years, and when we remember that precious souls have been saved, both from among Moslems and Roman Catholics, we are encouraged to expect that God will continue to sustain the work, raise up new labourers, and bless the seed that has been sown in the past.

TANGIER.

Opened 1884.

Missionaries—

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

In 1910, a convert from Islam, baptised.

Spanish Work—

MR. A. J. MOORE, B.A.
MISS F. R. BROWN.
MISS VECCHIO, SCHOOLMISTRESS.

Forms of Work Carried On—

Tulloch Mem. Hospital for Moslem men. In-patients, 101;
Attendances at Dispensary, 2,830; new cases, 555;
operations, 48.

Hospital for Moslem women. In-patients, 7; Attendances at
Dispensary, 4,972.

Weekly class for Moslem women. Attendance, 40-50.

Weekly class for Moslem beggar women. Attendance, 10-12.

Weekly class for Moslem girls. Attendance, 35-50.

Weekly class for Moslem servant girls. Attendance, 25-35.

Morning reading class for Moslem children. Attendance, 30-35.

English Sunday services.

Visiting sick women in their homes.

Visiting Moslem women in their homes.

Training native girls.

Spanish Work.

Gospel meetings.

Sunday school. Forty-five names on roll.

Sunday morning Communion service.

Converts' instruction meeting. Attendance, 20-30.

Young women's Bible class.

Weekly Prayer Meeting.

Open-air services and cottage meetings (weekly).

Women's sewing class. Attendance, about 20.

Day-school. Attendance, 40-60.

Tract distribution.

Visiting in Spanish houses.

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

"In 1910, as in former years, the hospital has been the centre of our medical mission work. This year we have been greatly handicapped by having a very feeble hospital staff. **Mrs. Wilson** has done what she could with the crude, uncertain help of Mohammed, our old hospital boy (who returned from the Sus country in February), and Hyam, a young converted Jew who was clever but flighty, and left the employment of the Mission in July. **Mrs. Isaacs** has been indefatigable in speaking with and singing to the in-patients, and **Mr. Steven** of the Bible Society gave us valued assistance by addressing the out-patients in the mornings. In October, **Miss M. Cracken**, a fully qualified nurse, came out for a year to help me. During the closing months of the year, **Mr. and Mrs. Simpson** have proved themselves invaluable in carrying on both the spiritual and general work of the hospital.

"Owing to the breaks in the work caused by frequent attacks of fever and consequent absence in England for three months on sick leave, the dispensary numbers were not so large as we should have liked. The chief ailments treated have been fevers of different kinds, pneumonia and bronchitis, hæmorrhoids (internal), dysentery, Bright's disease, burns, tumours, joint inflamma-

tions, trichiasis, etc. [Here follows a catalogue of the surgical work of too technical a nature to interest the general reader. The operations—forty-eight in number—include the removal of tumours and two cases of successful skin-grafting after severe burns.] One case that created a great interest in the neighbourhood, both among natives and Europeans, was as follows:—A poor charcoal-burner was gored in the leg by a wild boar which had been roused by an English hunting party. The foolish man struck the boar on the head with his little hatchet. Immediately the furious brute 'savaged' him, seized him in the chest, tore out about two inches of rib, and left a yawning hole right in his chest. He was carried to our hospital—a distance of two or three hours—supposed to be dying and breathing through the hole in his lung. We did what we could for him, and the poor fellow made a most miraculous recovery, and in a week was convalescent.

"We should like to thank most heartily the kind friends in the home country who have sent gifts of warm garments and other articles for the hospital patients. They were badly needed, and have been gratefully appreciated.

"We are starting the new year with the hospital filled to its utmost capacity, and we look forward with hope and confidence that 1911 will be a happy year in which we shall have God's blessing, and hand it on to others."

As mentioned in Dr. Wilson's report, **Mr. and Mrs. O. E. Simpson** were in Tangier towards the end of the year. In connection with this period Mr. Simpson writes:—

"Since our return to Morocco in November we have had the privilege of helping in the work at Tangier—in the hospital wards, consulting room and dispensary, taking also the services for the in and out-patients. We have held Bible-readings for the native Christians, and have started an Arabic prayer-meeting. It was also given to me to baptise a Moorish woman convert who has been tested for a number of years."

WOMEN'S HOSPITAL, TANGIER.

With regard to the **medical work among women**, **Miss Breeze** reports:—

"The work has been carried on as usual during the year, except that my absence on furlough for six weeks necessitated closing for that time in the spring. This was partly compensated by our not closing for so long a time before and after Ramadan.

"As usual, a certain number of sick people were visited in their homes, and **Miss Marston**, who has ably assisted in the **dispensary**, has also carried on regular **visitation** in many homes. We would again take this opportunity of thanking very heartily the kind donors of money and empty bottles."

Miss Jay writes:—

"Throughout the year I have been at home in the mornings, and have had a large number of

native visitors, mostly women and children but including also a number of men, coming for books. Many cases of poverty and distress have been relieved, and it has been a joy to tell them all of Jesus and give books to those who can read.

"In January 'Old Rahma' died, trusting in Jesus. I am caring for Ben Aissa and his wife. He is lame in both his feet, and can only crawl on his hands and knees; but in spite of his affliction he is always happy, and he has a small gathering for his neighbours to whom he reads the New Testament. His wife comes to me frequently for reading and prayer; they are both, I believe, trusting in Christ and watching for His return. The blind *fokeeh* continues to come regularly to read the Gospel."

Mrs. Roberts was on furlough during the summer. She writes:—

"While the classes were open the attendances were good, especially the **morning reading class**. Several learned to repeat passages of Scripture—portions of John III., Romans III., Isaiah LIII., etc. They all gathered up well for the Christmas treats—sixty-five women in all and 121 girls."

SPANISH WORK.

Mr. A. J. Moore, B.A., writes:—

"In my last report I spoke of the erection of a **new Mission hall** on the site of the old one. A year's trial of the new building has given deep cause for thankfulness for the thorough way in which the work was carried out; both heavy rains and broiling sun have fully tested the condition of our building, and the result has been entirely satisfactory.

"The attendance during the summer months was not good, but in the autumn we saw a marked increase in numbers. A few lantern lectures on scenes from the 'Pilgrim's Progress' proved interesting to the Spaniards; and an occasional 'Children's Evening,' on which the programme consisted of recitations and hymns from the Sunday-school children, was useful in bringing some of the parents out to the meetings.

"The Day School and Sunday School treats and the Congregational tea (all of which fell near Christmas) brought us into close touch with the people, and created a sympathetic feeling between them and us."

During the summer months **Miss F. R. Brown** was home on furlough. She writes:—

"I returned to Tangier on October 22nd with renewed health and strength to serve the Lord. Soon after my return I began by special prayer and effort to try to get more of the day-school children to attend the Sunday School. Now we can praise God for answered prayer. The children are coming in larger numbers, and there is cause for much encouragement."

CASABLANCA.*Opened 1890.***Missionaries—**

MR. AND MRS. O. E. SIMPSON.
MISS F. M. BANKS.

Forms of Work Carried On—

Dispensary for Moors and Jews.
Night Schools for Moslem Boys.
Daily School for Moslem Girls.
Weekly sewing class for Moslem Girls.
Weekly lantern meetings for Moslem boys and girls.
Interviews with Moslems and Jews.
Visiting women in their homes.
Tract distribution.

Spanish Work.

Spanish Sunday School.
Day School (closed at present).

Mr. and Mrs. Simpson left Casablanca early in April for England, where they were engaged in deputation work until the autumn, when they returned to Morocco, taking up their residence for a time at Tangier and giving valuable assistance to the workers there. Meanwhile, Miss Banks and her friend and colleague, Dr. Frances M. Wakefield, were holding the fort, ministering to the sick women and children of the town, and gathering together the boys and girls for daily instruction.

Mr. Simpson writes:—

"Before leaving Casablanca in the spring, God gave us reason to rejoice over two who confessed Christ as their Saviour—one a European, and the second a Moslem whose boldness in confessing Christ gave us great joy.

"The native colporteurs and evangelists have done good work and sown the Word of God in different parts. T— and his wife have run a medical mission in Fez for both sexes, and a great many have attended and heard the Gospel. T— wrote in the spring that a slave belonging to a friend had professed to turn to the Lord Jesus, and he was reading with her and explaining the faith and walk of the Christian. M— has sold 341 portions and eight New Testaments during the year, and visited a good number of tribes and markets to take God's Word to the people. S— and A— were with us in turn at Casablanca, and S— went with me on my journey to and from Mogador, which took about three weeks."

The case of the converted Moslem to which Mr. Simpson refers was a most interesting one. For some time M— D— was bitterly opposed to the Truth, but God in his mercy so wrought in his heart by His Holy Spirit that he was brought to embrace that Gospel which he once scorned, and to take his stand as a believer in the Lord Jesus. Persecution soon began, and he was summoned before the Government to explain why he shut his shop on Sundays, read Christian books, and ceased to attend the Moslem prayers. At the last moment, however, his accuser withdrew the charge, warning him at the same time that the respite was only for a while.

Mrs. Simpson writes:—

"During the first three months of 1910, we had **2,858 attendances at the Dispensary** (counting men only, as Miss Banks and Dr. Wakefield look after the women and children), and **136 visits** were paid to the homes. The Saturday evening lantern lectures for Jews were packed. When there remained no more standing room, the door had to be shut on the crowd outside. The order and attention were excellent. Remembering the promise of the Lord of the Harvest concerning His Word and its not returning to Him void, we go forth into the New Year with expectancy."

Miss Banks writes:—

"The women who come to the dispensary are very slow to take in anything spiritual; they are so extremely self-satisfied. Still, they are growing more friendly.

"Our night school for boys has increased until at present we have about **sixty**. Three rooms are occupied, one for beginners, one for the few who are struggling with 'reading cards' more difficult, whilst in the third room the seniors are reading the Scripture. The boys are very friendly and gather together in great numbers on Wednesday evenings to the Scripture lesson, illustrated by lantern slides. **Work among the girls** is more difficult. Five live with us, going home to sleep; a few more come every afternoon but Saturday. The marked difference when an outsider joins is cheering as it makes one realise that time has not been quite thrown away. On Friday, all come for sewing, and enjoy themselves extremely. We want all who are specially interested in lads and girls to unite with us in pleading for blessing on the struggling schools and the rising generation in Morocco."

TETUAN.*Opened 1889.***Missionaries—**

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

Forms of Work Carried On—

Dispensary for Moslem men and women. Attendances: men 1,463; women, 3,862; children (as far as recorded), 1,100.
Sunday Bible class for women converts.
Sunday class for Moorish girls. Average attendance, 15.
Sewing class for Moorish women.
Sewing class for Moorish girls.
Distribution of Scriptures, tracts, etc.
Visiting in Moorish houses.

Miss A. Bolton reports:—

"Although the Dispensary was closed for four months in the summer, as two of the workers were in England on furlough, the attendances of adults during the year amounted to **5,325**. On very wet days few villagers are able to cross the rivers, and just before the Feast few towns-people can spare the time to come, so on such days we have registered perhaps only twenty, whilst on



Miss Knight. Miss Bolton.
Unpacking Drugs at Tetuan, Morocco.

market-days the numbers have been up to seventy, and once or twice have exceeded a hundred.

"Our drug bill has mounted up considerably; but although very close to it, we have never actually had to close the dispensary from lack of drugs.

"At the end of 1909 an additional room was built in our court; this proved an immense boon, for Miss Woodell was able to take the bad dressing cases apart. Hitherto, such had been left to use their medicine as they could at home, or our tiny little disused kitchen had been requisitioned. Not only has this new room served this purpose, but it has often been used as an overflow waiting-room for the women, and Miss Woodell has held her service with them, whilst Miss Knight upstairs with a room full of women, and Miss Hubbard downstairs with men, have been taking services also.

"Miss Knight and I have had sewing classes for women and girls, and also a Bible class on Sunday afternoons for three or four women converts and others. Nearly always we have some Moorish women staying with us. After our return from furlough, a village girl fled to us for refuge from a cruel brother, and she remained some time with us."

Miss Hubbard writes:—

"Miss Woodell and I have had to move again this year. At first we were afraid folks would not find us easily, as the district is not so well known as where we were, but our fears proved groundless. In the first half of the year, before

we moved, we had an evening class for boys; now we have re-started a sewing class for girls, and they are coming up well. The biggest part of my afternoons is spent in visiting in Moorish homes. By this means we reach a good many folks who would never come to us; ladies of the better class would never come to a dispensary, though some of them occasionally come to see us privately. But all parts of the work—classes, visiting, dispensary, etc.—are working for the same end: to make known the Lord Jesus to a people to whom He is now only 'one of the prophets'—that they may know Him to be 'the Christ, the Son of the living God.'

"In addition to her work at the dispensary, Miss Woodell has done much service in visiting the sick in their homes. By this means an entrance is made into homes which might otherwise be closed, and thus opportunities are afforded of pointing the sin-sick soul to the Great Physician."

ARZILA.

Opened 1910.

Missionary—

MISS C. S. JENNINGS.

Forms of Work Carried On—

Dispensary for simple cases among Moslems and Jews. Open four mornings a week.

Sunday afternoon Bible class for Moorish women and Jewesses.

Average attendance, 8-15.

Weekly sewing class for Moorish girls. Seven names on roll.

Weekly Bible class for Jewish children. Average attendance, 20-30.

Weekly Bible reading class for Jews. Average attendance, about 6.

Visiting the sick in their homes.

Visiting in the homes of Moslems and Jews.

The little town of Arzila (known among the Carthaginians as Zilia) is situated about 25 miles S.W. of Tangier about midway between that town and Laraiish. Very early in the history of the N. A. M. it was visited by one and another, and it was for some time the headquarters of the late Misses Herdman and Caley while they itinerated in the country round about. Since the re-opening of Laraiish as a mission station in 1898, **Miss Jennings** has been in the habit of visiting Arzila two or three times a year and spending a few weeks among the people.

Though regular work was begun in the summer, it was not until November that Miss Jennings took up her residence permanently in the town. However, it was no new ground to her, and she has quickly settled down and has her hands quite full. She writes that "the presence of Raisuli, the Governor, greatly widens the field of work, as the town is filled with his soldiers (Arabs), and his mountaineer retainers, of whom many have come to the dispensary and heard there the Truths of the Gospel."

LARAIISH.

Re-opened 1898.

Missionary—

MISS K. ALDRIDGE.

Forms of Work Carried On—

Dispensary for simple cases. Open three mornings a week. Special cases treated every day.

Weekly class for girls. Average attendance, 17.

Weekly class for boys. Twenty names on roll. Average attendance, 13.

Distribution of Gospels.

Visiting in native homes.

Miss Aldrich reports:—

"During the past year the dispensary work and the boys' and girls' classes continued without any break until we had to close for the heat in the summer, and I went up to Tangier for a rest.

"In the girls' sewing class seventeen names were entered, and all came. Several more wished to come but could not be admitted as the material for sewing was all used up.

"Upon re-opening in the autumn I had to limit my work to the medical mission (which, however, with visiting, occupied all my time), as the little fund in hand for classes was quite exhausted. Drugs were nearly done too, but a grant of medicines from Mr. Calow enabled me to keep the dispensary open until the winter, when a further gift came in for the medical work. Some Gospels and portions were taken away by readers who came for treatment, and five Gospels I noted down as 'sold.' One lad has been reading regularly most of the year, and two others have been coming occasionally.

"This has been the regular work of the year; besides this there is always a certain amount of irregular work which does not count, but which nevertheless takes time, such as entertaining Moorish women, visiting some Spaniards, a few visits to a young Jew and his wife, etc."

FEZ.

Opened 1888.

Missionaries—

MISS MELLETT.

MISS S. DENISON.

MISS L. GREATHEAD.

MISS I. DE LA CAMP.

Forms of Work Carried On—

Medical Mission Open twice a week for men, and twice a week for women. Total attendances, about 10,000.

Weekly class for women converts.

Women's sewing class (three times weekly).

Girls' sewing-class (twice weekly).

Young men's English class (three times weekly).

Meeting for boys on Thursdays.

Daily visiting in the homes of the people.

Miss Mellett and **Miss Denison** write:—

"The attendance at the **Medical Mission** has been very good. For the nine months during which it was open we had about 10,000 attendances of patients. **Miss Greathead** and **Miss De La Camp** always join us in the work on the women's mornings.

"In the two months which we spent at Sifroo we had about 2,000 attendances, the patients there comprising Moors, Jews and Berbers, many of them being much interested in the Gospel, and some coming only for the sake of hearing it. The Colporteur there told us of a young man who came to him some little time ago from one of the tribes, and said, 'I am a son of M— whom you used to know.' B— A— said, 'How is he?' and the young man replied that he had died lately, but continued, 'I have the book you gave him; he used to read it to us and he loved it very much, and since first I began to know that book, which was when I was very young, I have had great doubts about our religion.' The book was a well-bound copy of the New Testament and the Psalms. We are hoping to send B— A— out to visit the tribe to which this young man belongs and thus follow him up.

"One of the two men whom we mentioned in our last report as being interested has come twice a week regularly for teaching all through the year, and he professes to be a Christian.

"Our little girl is still with us and we believe her to be trusting in the Lord Jesus. She is a most intelligent child. The other evening, when her father asked her to sing some of our hymns before a roomful of her relations, she immediately did so, very sweetly. Her father knows that we are teaching her the 'Christian religion,' but he has never made any objection to it.

"The work in Fez is not only among the townspeople, but country people come in numbers—many of them from a distance of two or more days' journey. Vaccination brings great crowds of them, as they are very anxious to have the small-pox 'taken out' of their children."

Miss Greathead writes:—

"Fresh houses are opening to us every week and we get many opportunities of speaking for the Master as we go in and out among those that

are visited. Sometimes one comes across those that have not been near us for years, and they begin to ask where such an one is, for they are very good in remembering those that have been

working here. The need of workers among the villages is very great; and in the Jewish quarter, as far as one knows, there is not one witness for Christ."

Algeria.

It was in this country that the N.A.M. began the work of evangelising the peoples of North Africa. In 1881 the Mission to the Kabyles, which afterwards took the name of the NORTH AFRICA MISSION, entered Algeria, and ever since that time a testimony has been upheld there, and year in and year out faithful servants of Christ have preached the Gospel and visited among the people as opportunity offered.

The oldest station of the Mission, Djemâa Sahridj (4,000 inhabitants), has been specially blessed during 1910. Mr. Ross has carried on a successful, non-professional medical mission, by which he has come into contact with many natives from outlying districts. In the month of October a new preaching hall was opened, and for the first time men and women could join together in the worship of God. In the Old Mission House Miss Cox and Miss Smith continued the training of the young girls under their care.

Of progress in Constantine there is not much to report, as, in consequence of the resignations of some of the workers and the necessary absence in England during the summer months of Miss Harnden and Miss Loveless, things were comparatively at a standstill. In the autumn, however, these two sisters, accompanied by Miss Nora Webb, a new worker, returned, and the work among the women and children was soon in full swing again.

At the remaining three stations, Algiers, Chercell and Tebessa, the missionaries have been steadily at work, not without signs of God's blessing on their labours.

DJEMÂA SAHRIDJ.

Opened 1881.

Missionaries—

MISS J. COX.
MISS K. SMITH.
MR. AND MRS. D. G. ROSS.

Forms of Work Carried On—

Sunday-school and Bible classes. On roll, 105. Average attendance, 65.
Sunday morning service for converts (men and women). Average attendance, 25.
Sunday afternoon Bible reading (French). Average attendance, 7.
Sunday evening evangelistic meeting. Average attendance, 20.
Weekly lantern or Gospel service in cafés. Average attendance, 20.
Weekly class for men. Average attendance, 16.
Weekly class for shepherd boys. On roll, 40. Average attendance, 25.
Weekly class for blind and beggars. On roll, 18. Average attendance, 14.
Weekly class for boys. Attendance limited to 35.
Temperance class. Weekly in summer, monthly in winter. Average attendance, 24.
Dispensary, three mornings a week. Attendances, about 6,000.
Visiting the sick in their homes. Average per week, 18.
Industrial Home for native girls. 15 inmates.
Sunday service. 15 girls.
Classes for girls (three times weekly). Total average attendance, 100.
Classes for women (three times weekly). Total average attendance, 30.
Visiting sick women and children.
Braille teaching among the blind.

In 1910, one convert from Islam baptised.

The story of the progress in this important station is necessarily overshadowed by the lamented death of Mr. D. G. Ross, who, for several years, has been in charge of the work among the men and boys and also of the dispensary. He was taken ill early in 1911 before he had time to draw up a full report of his year's work. But though no record from his pen is left to us, some of the results of his devotion in the cause of Christ are sufficiently evident, and many more will doubtless be made manifest in the Day of the Lord.

Mrs. Ross writes:—

"The new **Preaching Hall** was opened in October. It is in a most central position, and is well visited by residents of Djemâa and others passing through the village. Scriptures in Arabic, French and Kabyle can be read from the window, and a good fire and a bright light induce many to pass the winter evening there, instead of at the cafés as heretofore. The hall is opened five evenings in the week, and on three of the evenings evangelistic services are held. The Sunday services, in which both men and women join, have been well attended. One of our Djemâa lads (a Kabyle convert now working in America) sent us a gift of £3 towards the furnishing of the hall.

"In the autumn a young man who was converted at the conference held in the village in November, 1909, was **baptised** and received into church fellowship. He is now employed by another missionary and is earnestly preaching

the Gospel. Two other men have broken the fast and are ready for baptism, and there is a third of whom we are very hopeful.

"God has been graciously pleased to use the medical work again and again for the furtherance of the Gospel. **Belkassem** has faithfully continued his help, both in preaching and in ministering to the sick.

"**Moknea**, which is a few hours' journey distant from Djemâa, has been regularly visited once a fortnight, and there have been as many as eighty listening to the Word of God at the medical mission there. The **shepherd boys' class** has kept up well, and many young men have come in for a chat in the evenings."

The **women and girls** have been well looked after by **Miss Cox** and **Miss Smith**, who thus write:—

"Our object in starting the **Home for Kabyle Girls** was to train girls to be the wives of Christian Kabyles; also to give work to Christian girls, thus enabling them to support themselves instead of being entirely dependent on, and consequently at the mercy of, Mohammedan relations. In commencing, it was most difficult to obtain girls, as Mohammedan parents would not allow their daughters to come to Christians, but we have now **twelve** children under fifteen years of age. We trust that we may be able to keep these girls until they are at least sixteen.

"Beside these, we have three other inmates of our 'Home'—girls from sixteen to twenty-five—who cook, wash and clean for the household, though the children themselves have some work to do besides learning French, sewing, knitting, spinning, weaving, etc.

"Three of our young women have an earnest desire to work for Christ, and have already commenced taking classes of girls in two villages near by, actually walking there alone, though some years ago nothing would prevail upon a girl even to accompany us to a class.

"We thank God for giving us lady helpers. **Miss Brittle** has been with us a year and a-half. She has undertaken medical work among the Kabyle women and girls at this house, and by daily visiting among them has been most useful. **Miss Davis** and **Mademoiselle Eyman** have been here a shorter time; the former undertakes the instruction of the tiny Kabyle children, and the latter, while studying the Kabyle language, has been teaching French."

CONSTANTINE.

Opened 1886.

Missionaries—

- * MR. AND MRS. J. L. LOCHHEAD.
- * MISS LOCHHEAD.
- * MR. AND MRS. PERCY SMITH.
- MISS F. HARDEN.
- MISS E. LOVELESS.
- MISS NORA WEBB.

* Resigned during 1910, and joined the American Methodist Episcopal Church Mission.

Forms of Work Carried On—

- Weekly lantern meeting for Moslems.
- Classes for Moslem lads.
- Classes for Moslem women (three times weekly). Attendance, 15-25.
- Classes for Moslem girls (three times weekly). Attendance, 25-40.
- Sunday-school, Service, and Gospel meetings for Europeans.
- Weekly Bible reading for European men.
- Meetings for enquirers (Moslem young men and boys).
- Visiting Moslem women in their homes.
- Visiting Moslems in shops, cafés, and neighbouring villages.
- Receiving Moslems for private conversations and discussion.
- Translation of Scripture into colloquial Arabic.

Mr., Mrs. and Miss Lochhead and **Mr. and Mrs. Smith** left the N.A.M. during the year to join the American Methodist Episcopal Church Mission. They thought that this mission, with its abundant funds and powerful organisation, would be able to assist them more than the N.A.M. Mr. Smith has been mainly occupied with translating the Scriptures into the colloquial Arabic, and we understand that he will continue this, which will be helpful to all missionaries. Mr. Lochhead is seeking to develop the work amongst the French and other Europeans, who number some thirty thousand.

The City of Constantine has a population of between sixty and seventy thousand, and is the capital of the province of the same name, which has a population of two million. It will readily be seen from these figures that the needs of the city and province are very great. In the city itself there are over thirty thousand Moslems, only a few of whom are yet reached. There is, therefore, plenty of room to develop Moslem work, as the Methodists are mainly taking up European work and translation. In order to do this it is desirable to send at least two fresh brethren to undertake Moslem work in a quarter of the city which is practically at present untouched, and from this centre to extend the work to the country outside.

Miss E. Loveless reports:—

"In January we (**Miss Harnden** and I) moved into our native house, our hearts full of thankfulness to God for His gracious answer to our prayers. It had been more difficult to carry on work in our small French apartments, but the new house gave us facilities not only for carrying on our work but for enlarging and developing it. We have found it a capital centre for meetings and visiting; also for bringing us into closer touch with the natives.

"Owing to **Miss Harnden's** breakdown, we were not able to undertake as much as we had hoped, and at the end of March we came home on furlough. A new worker, **Miss Nora Webb**, was accepted by the Council in the summer, and we started for Constantine in November, accompanied by **Miss Harnden** who was able to return to the field under special conditions and specially supported.

"We re-opened our work immediately on our return, receiving a very warm welcome from the people. The **classes** were soon in full swing, and we found open doors on every hand for wider service. **Miss Webb** set to work to study French



Photo by]

A Group of Moslem Girls under the Missionaries' teaching at Constantine, Algeria.

[Miss E. Loveless.

so as to get a good hold of that language before beginning Arabic; she was able at the same time to give good assistance in the needlework classes.

"Zerada, our native helper, came back to us, her faith in Christ even stronger than before we went away. The native women rejoiced greatly at Miss Harnden's return, as we used to visit the houses together. The year closed with several fêtes, and our new lantern afforded much pleasure to the women and children."

CHERCHELL.

Opened 1890.

Missionaries—

MISS L. READ.
MISS E. TURNER.
MISS K. JOHNSTON.

Forms of Work Carried On—

- Sunday school for Moslem children. Average attendance, 62 girls, 36 boys.
- Weekly meeting for women converts.
- Crochet and native lace class for Moslem girls (twice a week). Average attendance, 6.
- Carpet industrial school for native women and girls, with daily Scripture lesson. (30 in School.)
- Scripture lesson (twice a week during the raw wool season), to native women carders and spinners. Average attendance, 9.

Bible class for French women (fortnightly). Average attendance, 8.

Weekly class for French children (girls and boys). Average attendance, 14.

French prayer meeting for workers (once a week).

Medical work amongst women and children.

Visiting in homes.

In last year's report special mention was made of the Chercell Carpet School, which was started in 1903 by the late Miss Day, with the object of retaining a hold on her girls and women, and of also keeping them out of temptations inseparable from extreme poverty. Early in the present year, it was decided by the council of the N.A.M., that the Carpet Industry which had been carried on during Miss Day's lifetime entirely on her own responsibility, should be treated in future as an Industrial Mission, officially distinct from, but associated with, the N.A.M.

Miss E. Turner and Miss K. Johnston report:—

"The girls and the women of the Carpet Industry receive regular religious instruction, and we believe that, in some cases, consciences have been awakened. The behaviour of most of them has changed wonderfully since their admission into the school. Two or three have professed to love and trust in Christ, but we realise how much prayer and help they need before their lives will

North Africa

Dr.

GENERAL CASH ACCOUNT from Janu

	GENERAL FUND.	DESIGNATED FUND.	TOTAL	
	£ s. d.	£ s. d.	£ s. d.	
TO BALANCES in Hand, Jan. 1st, 1910.				
For General Purposes	50 1 2			
For Medical Missions		152 2 6		By M
For Other Designated Objects		192 0 7	394 4 3	" Na
	50 1 2	344 3 1	394 4 3	" Eu
TO RECEIPTS.				
FOR GENERAL PURPOSES.				
Donations	3,819 3 5			By Re
Publications	77 7 4			" Bu
Sundry Receipts	36 15 7			" Tr
TOTAL AS PER APRIL "NORTH AFRICA"			3,933 6 1	" In
FOR DESIGNATED PURPOSES.				
SPECIALLY SUPPORTED MISSIONARIES				
Donations		1,270 15 8		" G
MEDICAL MISSIONS				
Donations		614 10 8		TOTAL
Patients' Fees, etc.		32 7 8		
Interest on £500 invested (see footnote *)		22 10 0		
VARIOUS DESIGNATED OBJECTS				
Donations		1,000 17 2		By Pr
Sundry Receipts		164 15 3		" A
School Fees		117 18 11		" S
TOTAL AS PER APRIL "NORTH AFRICA"			3,223 15 4	" O
<p>* <i>Memorandum</i>—£500 bequeathed for the maintenance of a bed in the Tulloch Memorial Hospital, Tangier, is now entirely invested in Mission property in North Africa.</p> <p>NOTE.—There is a loan due to the Bank of £250 for General Purposes.</p>				
<p>£3,983 7 6 £3,567 18 5 £7,551 5 11</p>				

We have examined the above Account with the Books and Vouchers at the Head Office
1, Finsbury Circus, London, E.C., 16th May, 1911.

Africa Mission.

from January 1st to December 31st, 1910.

Cr.

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

PERSONAL ALLOWANCES, RENT, Etc.	GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.
By Missionaries' Personal Allowances	1,534	7	8	1,245	7	5			
„ Missionaries' Rent and House Expenses (apportioned)...	523	1	9	198	13	0			
„ Native Helpers engaged in direct Missionary Work	180	2	9	394	11	7			
„ European Helpers engaged in direct Missionary Work	67	19	10	12	13	2	4,156	17	2
COLLATERAL EXPENSES.									
By Rent and Station Expenses (apportioned)	255	9	8	98	8	0			
„ Buildings at Shebin-el-Kom and Djemâa Sahridj	1	19	10	181	5	10			
„ Travelling, Furloughs, Freight, Passages and Outfits	144	10	9	85	7	7			
„ Industrial Mission Work				49	8	3			
„ General Expenses	48	1	5	125	12	11	990	4	3
MEDICAL MISSIONS.									
By Rent, Repairs and Furniture	32	0	0	176	5	8			
„ Drugs and Instruments	3	1	4	182	18	0			
„ Food, Firing and Lighting				110	11	11			
„ General Expenses	0	15	2	118	17	8	624	9	9
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK	2,791	10	2	2,980	1	0	5,771	11	2

HOME EXPENDITURE.

By Printing and Binding "NORTH AFRICA," and Electros	201	7	10						
„ Addressing Wrappers, Postage and Carriage of "NORTH AFRICA"	87	14	1						
„ Salaries	78	0	0						
„ Other Printing and Sundries	23	11	4				390	13	3

MEETINGS.

By Travelling	43	9	5	13	15	6			
„ Hire of Halls	14	7	3						
„ Postages and Stationery	4	0	6						
„ Sundries, including Printing and Advertising	23	2	9				98	15	5

OFFICE.

By Rent, Rates, Taxes, and Insurance of 4, Highbury Crescent, N.	138	0	9						
„ Salaries and Wages	466	12	0						
„ Postages, Telephone, and Bank Charges	36	0	5						
„ Sundries, including Printing, Stationery, and Travelling	22	2	11				662	16	1

OTHER EXPENDITURE.

By Payment of Interest to Men's Hospital, Tangier	22	10	0						
„ Payment of Interest on Loan from Bank	11	16	4				34	6	4

TOTAL EXPENDITURE FOR THE YEAR 3,964 5 9 2,993 16 6 **6,958 2 3**

BALANCES, December 31st, 1910.

For General Purposes	19	1	9				} 593 3 8			
„ Medical Missions				158	14	10				
„ Various other Designated Objects				415	7	1				
	£3,983	7	6	£3,567	18	5		£7,551	5 11	

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

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

bring forth the fruits of the Spirit and they will confess Christ openly in their homes. The same great call for intercessory prayer is felt on behalf of all converts, especially the few women converts for whom we now hold a weekly class, taking turns to teach them.

"The **visiting** in the homes of the people demands all the time and strength we can give. We feel our constant need of special endowment for this work. We get splendid opportunities and most interested listeners, and one's heart glows with the joy of having such a Saviour to proclaim. And then so often one of the listeners, when we have finished, will make a remark which discounts the very fundamental truth which they have apparently accepted. The women do not seem capable of seeing that they cannot possibly believe our statement alongside of their own. It is partly this constant experience which makes us realise that the consciences and minds of the majority of Mohammedans are seared and blinded.

"There has been much poverty, distress, and sickness. **Miss Read** especially, who is very successful in treating some of the most trying and loathsome sicknesses, is often hard pressed to meet all the demands upon her time and strength.

"The **European work** calls for prayer for definite blessing. The French Children's Class has increased in numbers since Roman Catholic children were admitted. **Miss Read** has quite a number of girls, but **Miss Johnston** finds it more difficult to get the boys to come.

"The **French Bible Class** keeps up about the same, though some of the members are rather irregular in their attendance. Monsieur M., the husband of one of the members, was brought to Christ in the summer, and after witnessing a good confession passed away in the month of August. He was full of joy as he lay on his death-bed. We can also record another conversion—that of a poor native woman, a widow. She needs much teaching, but God by His power can make her, too, a witness to His love by a transformed life."

ALGIERS.

Opened 1892.

Missionaries—

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

Forms of Work Carried On—

- Gospel meetings (twice weekly) for Kabyle men. Average attendance, about 15.
- Meeting for Kabyle beggars. Average attendance, about 30.
- Class for Kabyle boys (twice weekly). Average attendance, 20.
- Bible class for French lads.
- Class for French boys. Average attendance, 10.
- Class (once a week), for poor boys (French, Spaniards and Jews).
- Girls' sewing class for French, Spaniards and Jewesses.
- Lending library for French boys.
- Scripture and tract distribution in native cafés and shops; also in the neighbouring French villages.
- Itinerating in Kabylia. About thirty Kabyle villages visited.
- Translation of Scriptures into Kabyle.

M. CuenDET reports:—

"Notwithstanding all the difficulties encountered, there has been a sensible progress realised during the past year in the **Kabyle work** in Algiers. In April I was enabled to engage as **native helper, Said Bahal**, who has been assisting for several years in the mission work at Djemâa Sahridj, and on July 1st we opened a **reading-room and hostel**. The beginnings of such a work are always difficult, for it is necessary to make the place known, but we have been encouraged by the number of those who have come in, either for conversation with Said, or to read and write letters. Hospitality also has been given to a good number for a night or two. Said has his room there, and has charge of the place. Every Sunday afternoon I give a **Bible reading** there to six or seven young men, sometimes more.

"I have had here and there many interesting conversations with students on religious matters. One of these, to whom I offered a Gospel, appeared to be studying the Protestant religion already. I had long interviews with him, and found him a very intelligent young man. He told me that he had studied Roman Catholicism and had found it no better than Islamism, but that what he had seen of Protestantism pleased him, and he said: 'When I have found the truth I shall not be afraid of making it known to those around me.' May God bring him soon to the light! Another young man, who was not a student, but is very intelligent, seems also very near to the truth. But alas! the surroundings of such young men is a great hindrance to them. They need much to be remembered in prayer before the Lord.

"During the year I have **translated** from the middle of Deuteronomy to the end of Samuel II., and have made a beginning on the book of Isaiah.

"In looking back over several years one can see the progress that has been made, but after all, if we looked only at the results obtained, we should find little encouragement, but we know that we are obeying the Lord's command: 'Go and preach the Gospel.' The struggle against the tremendous forces of Islam is very great, but we shall have the victory. 'In due season we shall reap if we faint not.'"

Mr. A. Shorey writes:—

"So far as numbers go, the **class for Kabyle boys** gives cause for encouragement. Over 150 boys have been to this class during the year, though the average was about twenty. Said, the evangelist, was a great help to me in this work, and he came at a time when he was most needed. Many of the boys who used to come in past years have gone back to Kabylia; others are still in Algiers and a few of these come occasionally to our men's meeting.

"The numbers at the **Kabyle beggars' meeting** have decreased; a good many have been sent out of the town by the police, as they do not aid in the attraction of visitors to Algiers.

"In the **sewing class for girls**, which is under the direction of my wife, a dozen girls have attended fairly regularly. Most of them are Jewesses. We find that the Jews are now trying to keep their children more under their own influence, and several of the girls who used to come regularly, are now going to a class organised by the Jewish authorities.

"Our hearts have been greatly rejoiced by the conversion of a French gentleman for whom we had much prayed, and with whom we had many quiet Bible talks."

TEBESSA.

Opened 1908.

Missionaries—

MISS A. COX.
MISS N. BAGSTER.

Forms of Work Carried On—

Classes for Arab boys and girls.
Class for Jewish girls.
Arab "mothers' meetings."
Reading the Scriptures with Moslem men.
Visitation of native houses and tents.
Tract distribution.
Itineration.
Work amongst French children and adults—including evangelistic, temperance and mothers' meetings, class for young women, and visiting in the homes.
French Sunday School and Band of Hope.

The market-town of Tebessa is situated in the province of Constantine, inland, not far from the Tunisian frontier. At this station **Miss A. Cox** and **Miss N. Bagster**, who have been labouring since it was opened in 1908, report:—

"Our classes grow, and the visiting increases in importance. Since our Persian helper left on account of her health, we have desisted from *seeking* new children for the French Sunday School or the Arab sewing class; still, they come uninvited in group after group and ask to be taken, and we do not feel that we can refuse them. The following causes for encouragement should be recorded:—

- "(1.) The opening of a new hall, capable of holding 100 persons, at a rental of £12 per annum. (The Lord knew in what need our growing meeting stood of this.)
- "(2.) The formation of a second Moslem 'Mothers' Meeting.'
- "(3.) The commencement of a Scripture Union branch.
- "(4.) Three happy, useful weeks spent evangelising at Tozeur, a village in the Sahara."

Miss Cox has also been cheered by hearing that two young people (natives—a lad and a girl) who had been under her instruction at Susa have been converted. The lad has been baptised and is now at Tunis in training as an evangelist.

The Regency of Tunis.

Mission work in Tunisia, as in most Moslem lands, is plodding business. Yet when we think of the reception which Raymond Lull met with centuries ago, or when we even remember the condition of the country twenty-four years ago—at the time when the N.A.M. began work there—we realise that there is abundant cause for thanksgiving, which should be united, however, with strenuous prayer and effort.

In Tunis city the work among the Italians has been specially encouraging. A new hall was opened in the summer, as the old one was too small for the growing congregation; but better still, the Italian church of living souls has increased in numbers and in spiritual power.

At Sfax Dr. and Mrs. Churcher have had more natives at the dispensary than in any former year.

The Gospel of Luke in Tunisian Arabic has been finally revised and prepared for the press, and Mr. Cooksey and Mr. Short, who have been engaged in this work, are earnestly waiting for its publication.

Other workers are toiling on, and are not without encouragement. More men are urgently needed to maintain and extend the work, and it is fitting that we should wait on the Lord of the harvest that He may thrust forth labourers into His harvest.

TUNIS.

Opened 1885.

Missionaries—

MR. AND MRS. A. V. LILEY.
MISS H. M. TAPP.
MISS H. KENWORTHY.

Italian Work.

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

* Retired in November, 1910.

Forms of Work Carried On—

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

Meetings for Moslems at the Book Depôt and Mission house.
 Class for Moslem porter boys.
 Interviews with Moslem students and others.
 Classes for Jewish girls.
 Meetings and classes for French women and girls.
 Visiting Moslem women and girls in their homes.
 Work amongst British seamen.
 Itinerating.

Italian Work.

Gospel Meetings.
 Supervision of Church (over 40 members).
 Sunday School (about 100 children and young people).
 Catechumen's Class.
 Teachers' Preparation Class.
 Bible class for men. Average attendance, about 20.
 Bible class for women. Average attendance, 12-18.
 Thursday afternoon School.
 Cottage Meetings.
 Visiting in the houses.
 Y.W.C.A. work (various nationalities).

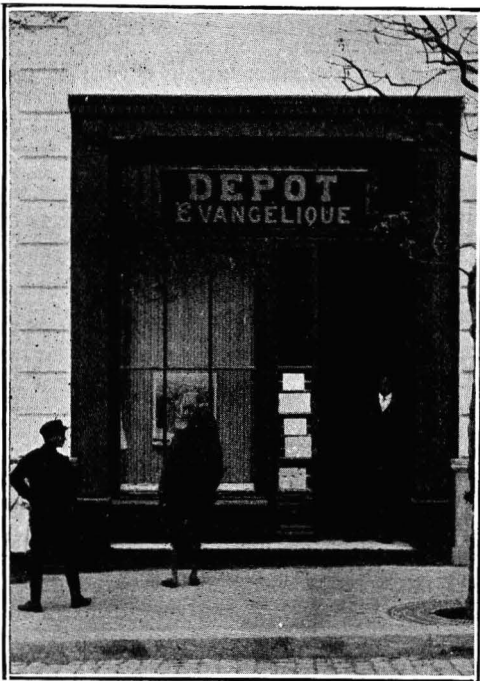


Photo by)

[Mr. A. V. Liley.

The New Bible Depôt, Tunis.

During the greater part of the year, work among the Arabs in Tunis (with the exception of the Arab Porter Boys' Class, which was carried on by Miss Case) was mostly in abeyance, owing to the absence of **Mr. and Mrs. A. V. Liley** in England. But immediately on their return, the autumn work was started with energy. In consequence of Mrs. Liley's weak health, and the fact that the new lady worker was without any knowledge of Arabic, the women's class could not be at once re-opened, but Miss Liley resumed her house to house visitation among the women and girls.

Mr. Liley reports:—

"When returning last October to Tunis we had to face many and great difficulties—enough to fill us with misgivings were we taking up the work in our own strength. We returned, however, with the full assurance that we were being sent of the Lord, and with the promise, 'Lo, I am with you always.'

"We took as a token for good the ready welcome and great kindness we received from friends who met us on our arrival. The first difficulty we encountered was finding a suitable house. Within a fortnight of our arrival a most suitable one was found, the only objection being the high rent. The next need to be supplied was a Christian Bible Depôt keeper. We heard of a Kabyle convert working in a hotel at Bizerta. I went over and saw him, and after some prayer and reflection he decided to come. He is a great help and comfort to me, though he needs much teaching and training. Then, a shop for a Bible Depôt had to be found. This was provided in the very place in which I had for years desired to have one.

"Meetings were commenced, four nights a week, in the Arab room at the house, and the numbers increased until at times we were crowded out. Once a week we have a lantern Gospel service at the Bible Depôt; in this I am assisted by the Depôt keeper, who works the lantern, and by an Arab enquirer who stands at the door and invites the people in. On Sunday evenings a meeting is held at the house for French-speaking Kabyles and Arabs.

"As the weather and the work in the city permitted, short itinerating tours have been made in the country round. The work of visiting the English-speaking crews who come into this port has been also taken up, and gives us much joy. The bread is thus cast upon the waters. The result we leave with God."

ITALIAN WORK.

Miss Case and Miss Roberts report:—

"During 1910 our numbers have grown, and under the guidance of the Evangelist, Signor Vivelli, the converts are a united and loyal band. **Fifteen new members** were admitted to the Lord's Table. As it was no longer possible to evangelise the unconverted in our small hall, it being too small to contain even the members of the Italian Church with their families, we removed in June to more spacious premises, provided for us by the providence of God just at the right moment, when to stand still would have meant disaster and retreat. Here the evangelistic meetings are well attended, and sometimes the Hall is so full that there is an overflow into the adjoining class-room.

"A great impetus has been given to the **Sunday School** by its division into seven classes, as there is space now to give the young men and the young women separate rooms on Sunday afternoons, when they are much freer to come for religious instruction than during the week.

We have a weekly Preparation Class for teachers, which is attended also by the Evangelist and our new Superintendent. On May 22nd, special services for young people were held, which resulted in the conversion of some, notably of a young man who is now a faithful young teacher, ever eager also to learn.

"Funerals sometimes give opportunities—the only sort of open-air testimony allowed us. At the burial of one of our candidates for church membership, 150 people present listened to the Gospel from the lips of the Evangelist and seemed deeply impressed.

"The Y.W.C.A. rooms have been well used. Italian, French, English and Jewish girls were alike welcomed, and some of the classes were large and encouraging."

SUSA.

Opened 1896.

Missionaries—

MR. AND MRS. J. J. COOKSEY.

Forms of Work Carried On—

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

Sewing class (twice a week) for Moslem women. Average attendance, 30.

Class for Moslem girls (three times a week).

Porter boys' class (twice a week).

Lantern Meetings for Gospel preaching. (50 or 60 meetings.)

Visiting native houses.

Sale of Scriptures in the town and district.

In 1910, two converts from Islam baptised.

Mr. Cooksey reports:—

"The Lord's work at this station has during 1910 differed nothing from preceding years in the forms of work undertaken. The year has been one of spiritual trial and disappointment, and likewise of blessing and encouragement. The outstanding feature of progress has been in Mrs. Cooksey's women's class. This now numbers thirty-four, with an average attendance of thirty. Sewing is taught (the material being provided, as those who come are very poor), and there are the usual Bible lessons, the memorising of texts which bear upon guilt and redemption, and the singing of hymns. The native woman, Jamila, has been of much help, largely contributing to get the women together by inspiring confidence.

"The Bible Depot has done very little trade; it provides, however, a place for the distribution of Scriptures and tracts, and a meeting-place for the few individuals who can be prevailed upon to engage in serious talk. One who is being regularly taught now is emerging from an awfully depraved life, and seems to have some heart knowledge of Christ.

"In April, after some time of teaching and testing, I baptised S—, an ex-student of the Tunis Madrasa; in the march of events he has become our Bible-shop keeper, and conducts the porter boys' class, and has shown some ability in this

form of service. The attendance of these half wild market Arabs is very uncertain, but we have no doubt got their confidence and esteem, and they come in half-dozens pretty regularly.

"I have not taken any extended itinerating journey this year, but have reached the small townships and villages in this neighbourhood, such as Monastir, Mehadia, the Kalaas, etc., and had good individual talks.

"In November I obtained permission from the authorities to sell the Scriptures publicly, and I did so in shops, offices, and the public highway, and in company with S— offered them in the villages, but the pressing poverty of the people there made them indifferent to books."

SFAX.

Re-opened 1905.

Missionaries—

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

MRS. CHURCHER.

MR. AND MRS. H. E. WE3B.

Forms of Work Carried On—

Medical Mission. Two centres daily. Total attendances, 11,599. Book Depot for sale and distribution of Scriptures and Christian literature.

Moslem porter boys' class. Thirty-four weekly meetings. Average attendance, 20.

Weekly class for negroes. Average attendance, 8.

Sunday Service for children. Average attendance about 40.

Lantern Meetings.

Distribution of Gospel literature among British sailors.

Visiting in native shops and inns.

The large increase in the attendances at the **Medical Mission** in this town calls for special notice. In 1908 the figures stood at 3,534; in 1909 at 6,902; and this year they reached the high figure of 11,599. This has meant much arduous labour on the part of Dr. and Mrs. Churcher—labour, however, gladly bestowed and indeed counted by them as a real privilege.

Dr. Churcher writes:—

"It is with great thankfulness that we look back on the year 1910. The attendances of patients increased by more than a half over the previous year, which had been itself a 'record'—and when one thinks that but a little time ago the whole work here seemed on the point of extinction by the opposition of the authorities, we may surely humbly say, 'This is the Lord's doing, it is marvellous in our eyes.'

"The work among the young has also prospered, and we are very hopeful that many of the children may see Jesus, the Light of the world, while still surrounded by the gross darkness of Mohammedanism.

"With grateful hearts we record that all needs have been supplied, 'the barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of the Lord.'

"In the spring, **Mrs. Churcher**, accompanied by **Miss Albina Cox** of Tebessa, went for an itinerating tour in the South of Tunisia, visiting the Djereed, or date, district, and spending a short time among the people of Tozeur, its chief town."

Mr. Webb reports:—

"The year that is past has been noted for its lack of opposition either from the authorities or the natives; consequently there have been more opportunities for pursuing our object of preaching the Gospel.

"The **Bible shop**, situated near to the chief Mosque, has been a centre of attraction to large numbers who have sat and listened to the Word, and sometimes entered into discussions on its teaching. Many of these visitors have come back again and again for further talks. Scriptures also have been sold or given away.

"**Lantern meetings** have been held, and the attention at these meetings has been marked.

"Visits to native shops and inns have afforded many openings for introducing the message, and in one of the latter, through the friendliness of the inn-keeper who himself is interested in the Gospel, little companies of country people have gathered to listen to the Old Story.

"A prolonged **visit to Djerba** was paid towards the end of the summer, and all the villages in that island were visited and many conversations held in the market places and shops. Here I met a Jew who had been under our teaching some years ago in Susa, and it was very cheering to hear him confess his faith in Jesus as the Messiah.

"**Mrs. Webb's sewing class for negroes** has been a source of much encouragement. The women gather every Friday, and after the sewing is over listen earnestly to the Gospel Message. The children of the **Sunday School** are gradually learning the lessons taught them week by week, and their attention would compare well with that of most European Sunday Schools.

BIZERTA.

Opened 1898.

Missionaries—

MISS R. MARCUSSON
(and TWO SWEDISH LADY-ASSOCIATES.)

Forms of Work Carried On—

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

Gospel Meetings for Moslem soldiers.

Weekly class for Moslem women.

Sewing classes for young Jewesses.

Visiting in Moslem and Jewish homes.

Care of orphan children.

*Italian Work.**

Gospel Meetings.

Sunday School.

Visiting.

* Carried on by an Evangelist from Tunis.

This station, which is about three and a half hours by rail from Tunis, is under the charge of

our sister, **Miss R. Marcusson**, her colleague, Miss M. Ericsson, who worked faithfully and ably here for many years, having retired. Miss Marcusson is now assisted by two Swedish ladies, Miss Nyberg and Miss Ringborg, who came to her help, one in the spring and the other in the autumn of the year. They are busily engaged in learning the language.

Miss Marcusson writes:—

"Our Arab soldiers have been coming very well. These young men are gathered here from all parts of the Regency, and we hope and pray that as they go back after their military service is finished, they may take with them a certain measure at least of the knowledge of the Truth. Some of the Arab-speaking French and Jewish soldiers are coming also.

"The constant visiting in the homes needs much patience and persevering love. We are hoping for a precious harvest."

KAIROUAN.

Opened 1897.

Missionaries—

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

Forms of Work Carried On—

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

Meetings for Moslem men and lads.

Interviews with Moslem men.

Weekly class for Moslem boys. Average attendance, 11.

Sunday class for Moslem girls.

Class for Moslem girls (three times a week). Average attendance, 16.

Weekly class for women. Average attendance, 6.

Occasional meetings for Jews.

French Service on Sundays. Attendance, 2-5.

Visiting in native homes.

Visiting of tents near the town.

Translation of Luke's Gospel into colloquial Tunisian Arabic.

Mr. Short reports:—

"The past year presents no new or striking feature, but there is occasion for much praise that nothing has occurred to cause any serious break in the round of work.

"The **Bible Depot**, with its individual talks and its informal meetings, has been in use three or four nights a week as well as most mornings. The last two or three months of the year I had the help of an intelligent young fellow as door-keeper. This is indeed an answer to prayer, as, though he is uneducated and makes no religious profession, I find the help that he gives a great advantage in my single-handed work amongst the men and boys.

"A few enquirers have come to me from time to time, but the powers opposing are strong and seem to become more active when any impression is made. Jews were in the majority at certain of the meetings. Interest was quickened among them for a time by Mr. Baron's brief visit in the spring. . . .

"Our country trips were somewhat hindered, but altogether we had about eighteen days out. We now find almost everywhere someone who remembers us from a previous visit, and quite a number of these folk have come to see us when in the town. The three summer months spent at Susa were largely given to the final revision and copying for the press of the **Gospel of Luke in Tunisian Arabic**. This was done in collaboration with Mr. Cooksey and a native helper. . . .

"In these and other ways the preparatory work has been going on, and we can clearly see how the knowledge of the truth is spreading; prejudice is being weakened, error shaken, and there is a measure of seeking. . . . We would faithfully labour on and persistently pray that the harvest time may be hastened; yet we would not doubt the Lord's wisdom if it seem to tarry, or the certainty of His gathering out some for Himself in Kairouan."

Mrs. Short writes:—

"The greatest change has been in the 'Negresses' Class,' which we have changed into a 'Women's Class'; for after repeated attempts I persuaded two Arab women to join us. . . . The girls have come out well to the classes, and new ones have been added to the number. We have proofs too that what is heard is carried home. I have increased my **Sunday class**, several of the day girls being allowed to join, to their great delight. We have no register, no feasts, and no prizes for that class, so I feel it a wonder that the girls should enjoy it so much.

"Visiting this year has mostly taken the form of caring for a few sick ones. In several cases we have called in the doctor. The people never seem to forget help given to them at such a time. . . . We would give thanks to God for the supply of all our needs; for though we have been through

trying times of straitness, we have also had many deliverances."

Miss G. L. Addinsell writes:—

"When we look back thirteen years to the time when we first came to live in Kairouan, and, recalling the difficulties of the succeeding three or four years, compare that time with the present, we cannot but feel deeply thankful for the change of aspect, although simply taking one year at a time we are apt to yield to discouragement over the slowness of the development.

"The year 1910 has seen some progress among the women and girls, a slight increase in the numbers attending the classes, somewhat easier access into the houses and a decided change in the attitude of some of the people.

"It is when we think of individuals that we feel most encouragement; there are several of whom we can say, 'How changed during the last few years!' T—, once notable for dishonesty and grasping propensities, now anxious to give, rather than receive; Z—, at one time a hard, difficult girl who seemed determined to take the wrong path, now developing such gentleness and affection that we can hardly believe her to be the same girl; F—, an old woman who once hated the sight of us, has become a devoted friend; and S— we believe to be a sincere follower of the Lord Jesus.

"We frequently have girls staying with us for longer or shorter periods, and it is in this way that we have our best opportunities of coming into close contact with them. For the last two years we have had the co-operation of Miss Wenham, an independent worker. She has kindly assisted Mrs. Short with the girls' class, and has also been an invaluable help to me in the women's classes and with our girl visitors."

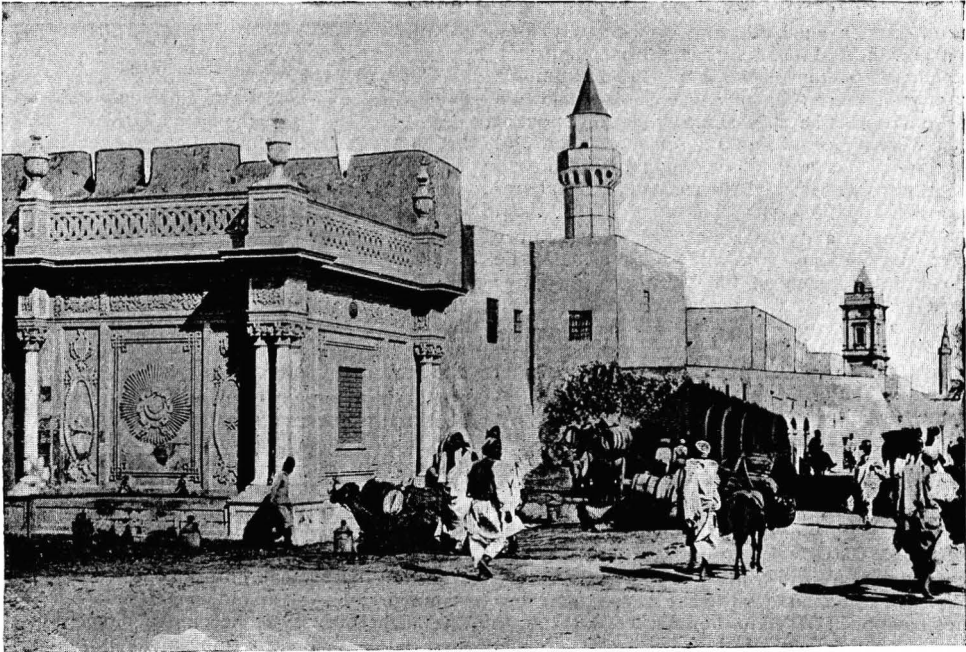
Tripoli.

This is the only station of the N.A.M. which is under the control of Turkey. The Turks are foreigners here as the French are in Algeria, but they, unlike the French, are of the same religion as the natives whom they govern. Strict Moslems look on the Turks as lax in their faith and practice, but though this is so, from political and other reasons, Gospel work among the inhabitants of Tripoli has always been slow and difficult.

Since the "Young Turk" party has been in power some improvement has taken place, but things are still unsettled. During the year there has been a great deal of distress prevalent. Scarcity, amounting to famine, was followed by disease which carried off many whom want had prepared to be easy victims.

The lamented death of Mr. W. T. Bolton, early in 1911, and the sad disarrangement of things resulting from it, has prevented a detailed report of the dispensary work being obtained.

This is the only N.A.M. station in the whole country, and no other mission has any representative labouring here. It is, therefore, the more important that the station should be strengthened by new workers, filled with zeal, faith and patience.



Fountain and Clock Tower, Tripoli.

[From a Postcard.]

TRIPOLI.

Opened 1889.

Missionaries—

MR. AND MRS. W. REID.
MR. AND MRS. W. T. BOLTON.
MISS F. M. HARRALD.
MISS J. E. EARL.

Forms of Work Carried on—

Medical Mission.
Bible Depôt for sale and distribution of Scriptures and Christian literature.
Classes for Moslem girls (three times a week). Total attendances, 2,110.
Weekly class for Jewish girls. Average attendance, 12.
Weekly class for Moslem young women. Average attendance, 3.
Weekly class for Moslem boys. Average attendance, 9.
Weekly Bible Reading with converts.
Visiting women and girls in their homes. Visits paid, 427.
Visiting the sick in their homes.

In the opening sentences of his report, **Mr. Reid** refers to the misery caused in the early part of the year by the famine, and desires to express his thanks for the help which was sent to him by the readers of *The Christian* and NORTH AFRICA.

He writes:—"This Christian charity had a very good effect upon the Moslem population, and broke down much prejudice and opposition. Just recently, a poor but grateful and happy Bedouin boy came up to me smiling. I at once recognised him as one of a family I had helped. The father and mother had died—help came to them too late—but he and his sister were saved.

He chatted about what he had done in the time of harvest, and as he was leaving me he said, '*It was you who saved us—you and God!*'

"In the spring typhus broke out and continued all the summer, carrying off thousands of victims. Then came cholera in September, causing great consternation among Jews and Europeans, but claiming comparatively few victims. We had to close the medical mission again, because the neighbours beat away the patients through fear of infection. During the earlier part of the year we had good attendances at the dispensary, but during the later months numbers kept comparatively low on account of the typhus and cholera. I enjoyed the work among the patients, having good attention to the preaching, and also many profitable discussions.

"The Bible Depôt was very useful during the earlier part of the year. I had the pleasure of giving away many Scriptures and some tracts in Arabic, Hebrew and Italian. I had also many interesting discussions. A young fellow who was for some years a persecutor, and who seems by natural disposition inclined to fanaticism, told me one day when I was calling upon him in his weaver's shop, that twenty years ago he would not have guaranteed my life if I had dared to enter that *fundook*. Now I may call upon any acquaintance in it.

"I have given a good deal of my time to the translation of the Scriptures into colloquial Arabic, and have finished the first text of Luke's Gospel. There is a great need for this, as only a very small percentage of the people can understand any but the simplest passages in the

literary Gospels. The advance of education is bringing the Turkish language into prominence, being compulsory in all Government schools. This will, I consider, be for the furtherance of the Gospel; for that language has the advantage over Arabic of being the same when written as when spoken. Thanks to Mrs. Pridham of the Society for the Free Distribution of the Scriptures, I have been able to order some Turkish Scriptures for free distribution.

"The most important event of the year is the professed conversion of a man whom I first met in hot discussion at the Medical Mission about sixteen years ago. I made his acquaintance more closely through his father, who was one of the best Moslems I have ever met, and who was very friendly indeed. When he died, the son continued to visit me, and had to defend himself against the charge of having become a Christian. Years ago he seemed to face the question, but apparently put the matter off. Now at last, so far as I can judge, he has become a believer. That he is much changed I know, and I trust that he may by the grace of God live a consistent life and adorn the doctrine of God our Saviour, and so be the means of leading others to seek the Saviour he has found."

As mentioned above, full details of the Medical Mission are not forthcoming as **Mr. Bolton**, who had for the last two years devoted himself heart and soul to the work, was laid aside by illness quite early in January, 1911 and passed away on February 11th.

Mr. Reid, though not in a position to give statistics, considers it probable that the yearly average was

well maintained, notwithstanding the fact that, as previously stated, the dispensary was closed for several months. He adds: "Mr. Bolton kept the Gospel in the forefront as much as possible. Though he spent the greater part of his time in medical work, he was always on the watch for opportunities to speak a word privately, pressing home the need to believe on the Lord Jesus Christ. And when he found any who could read, he got them to take Gospels. He arranged for special visits to the dispensary, out of ordinary medical mission hours, of people who did not want to appear amongst the ordinary patients, and made use of these occasions to preach the Gospel to them. He also paid many visits to patients in their homes, both in the city and in the oasis."

Miss F. M. Harrauld reports:—

"We started a fresh piece of work in the **young women's class** for our old girls. It is an innovation for young women to go out freely, so the attendances have been small, but as the people get used to the idea I trust the class will grow, and so we shall be able to keep in touch with the old girls, and lead them to a fuller knowledge of the truth.

"My spare time has been given to the **translation** of the Scriptures into women's colloquial Arabic. I have translated part of Genesis, Matthew and Luke, and the whole of the Acts of the Apostles. I find when I read in that, it seems to grip the attention of the women, as they find the lesson given in words that they can follow."

Egypt.

Egypt has a population of over eleven millions, of whom over ten millions are Moslems. There are about 600,000 Copts who are nominal Christians, about 50,000 members of the Greek Church, and about as many Roman Catholics, and some 25,000 Jews. The N.A.M. aims, primarily, at reaching the Moslems, but is thankful to reach others also.

While Egypt has the great advantage of being under British control, work here is, in some respects, even more difficult than in Morocco. The Egyptians are better off and are more proud and self-satisfied. They are also nearer the centre of the Moslem world and consequently are more fanatical than in some other parts. Still, the progress is encouraging, even if slow. There is great need of the mission staff being strengthened here as in several other places. Being under British supervision, there is a special claim on Christians of this land to give themselves and their substance for the purpose of making Christ known among these deceived followers of the false prophet.

ALEXANDRIA.

Opened 1892.

Missionaries—

REV. W. AND MRS. DICKINS.

MISS R. O. HODGES.

*MISS H. B. CAWS.

* At Asyut.

Forms of Work Carried on—

Nightly Gospel meetings for Moslem men.

Day school for Moslem girls. Average attendance, 50.

Sunday school for Moslem girls. Average attendance, 15.

Weekly meetings for Moslem women. Average attendance, 9.

Sunday and week evening services for Europeans.

Visiting Mohammedans in hospital (weekly).

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

Bible and Tract distribution.

Moslem Girls' Sunday-school Bible-class and Bible Reading Association.

In 1910 one convert from the Orthodox Syrian community and one Englishman baptised.

Mr. Dickins reports:—

"The year 1910 has been a time of slowly widening influence attended with more strenuous opposition from our neighbours. The issue between our Lord Jesus Christ and the prevailing views of life around us has been more clearly perceived than ever before. The social pressure brought to bear on all coming to the mission premises has been increased. Nevertheless, we were greatly encouraged throughout the year, and especially by the influence of Gospel tent meetings held at Ramleh during the vacation, and by a series of meetings held consecutively for three weeks in the Scotch Church with a view to reach Egyptians who know the English language. Though at present there is no conviction resulting in outward confession of faith on the part of Moslems, we believe that the testimony of the Church of Christ is touching the hearts and minds of the present generation of Egyptians. We thank God for His preserving care and abundant tokens of his presence with us, but we beseech our brethren at home to pray more earnestly for us."

The native Evangelist, Khaleel, to whom reference was made in last year's Report, continued with Mr. Dickins during the first part of the year, and was then transferred to Shebin-el-Kom, as Mr. Fairman was much in need of a worker to visit the neighbouring villages.

Referring to the **work among women and girls**, Mrs. Dickins writes:—

"The past year has been a blessed one, and more than ever we thank God for calling us to work for Him in this dark land. There have been many encouragements and many disappointments—all working together for our good. Many of the girls in our school who have showed signs of increased interest in and love for the Word of God, pray intelligently, and several have told out before the whole school of answers to prayer.

"Our occasional visits to Rosetta, Edkon, Malonbis, Edfina, etc., have afforded us opportunities of giving messages to many who are in dense darkness. The weekly **meeting for Moslem women** has been better attended. The women have come more regularly and have listened with greater attention.

"At Christmas we had three feast days. One for the school, at which our personal friends and fellow-workers joined us. The second day the mothers and relatives of the children came, and the behaviour was much better than ever before, and the third day we gave a feast to a second school; at this, many old pupils were present.

"I wish those who are partners with us could know just how much their prayers and sympathy and gifts really help us, and how much we thank God for them."

Miss R. O. Hodges, who devotes most of her time to teaching the elder girls, was away in England on furlough for some months, returning in December; but Mrs. Dickins was ably assisted

by Miss E. Emerson, who for some years has kindly given her services as Superintendent of the girls' school, a lady from the Danish Mission, who is studying Arabic, also helping in the school.

Miss Hodges writes:—

"During the first four months of 1910 (I left the end of April) there was a good attendance in the school. I think about ninety-five on the books. The **Bible Reading Association Meeting**, held at eight o'clock on Saturday morning, was well attended, and many of the girls took part in prayer, asking to be led into the way of truth. This meeting was continued by Miss Emerson, and one of the native teachers kept on through the summer. Other members also were added as they were able to read and understand the Scriptures.

"On returning from England I found our numbers considerably reduced, owing to opposition to the truth taught in the school. I need hardly point out that the opposition is from the parents, as the children are taken from the school in spite of an ardent desire on their part to come. Will our friends pray for these girls, that, although they are taken from us, they may continue to read the Bible, and, above all, that a gracious work of the Spirit may begin in their hearts. Some of them are really interested and desirous of knowing whether Christ or Mohammed is the true light."

SHEBIN-EL-KOM.

Opened 1890.

Missionaries—

REV. W. T. AND MRS. FAIRMAN.

Forms of Work Carried on—

Day-school for Moslem and Coptic boys.	Average attendance, 75.
Day-school for Moslem and Coptic girls.	Average attendance, 30.
Sunday-school.	Average attendance, 50.
Superintendence of Church	with 22 members.
Gospel meetings for Moslem and Coptic Men.	Average attendance, 40.
Meetings for native converts.	
Book Depot for sale and distribution of Scriptures and Christian literature.	Sales, 420.
Visiting in Moslem homes.	
Itinerating.	
Colportage work.	Sales, 1,619.
Medical Mission.	4,390 consultations.

Mr. Fairman reports:—

"As one attempts to review another year of work, and recalls the various and varied incidents of past days, one feeling and one alone fills our hearts, that of thanksgiving and praise to our God.

"The Lord has given 'a banner to them that fear Him that it may be displayed because of the truth,' and it is a matter for great thankfulness that through Him we have been enabled to display that banner of truth in a very dark place and among a very needy people. May we have

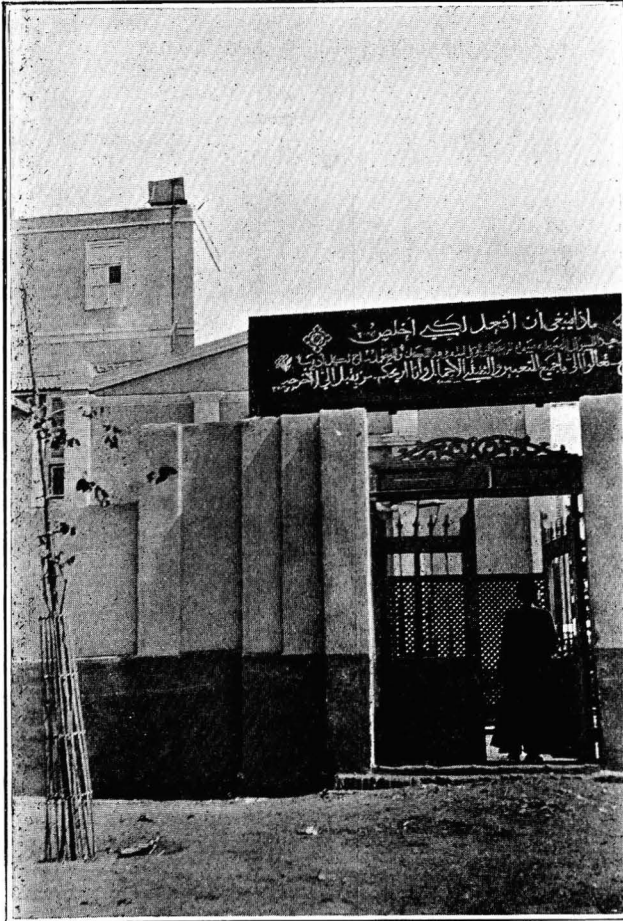


Photo by]

[Pastor W. T. Float.

**Entrance Gate to Compound at Mission Station,
Shebin-el-Kom, Egypt.**

grace to maintain our position as instruments and channels only, or in the language of the Psalmist—R.V. margin—to 'let be and know that He is God. He will be exalted among the nations. He will be exalted in the earth.'

"Our little church, although it has not increased in membership, has undoubtedly increased in influence, and the display of the banner of truth has been more powerful than before. The power of that testimony is being recognised on the part of Moslems and Copts, and whilst that involves an increasing resistance on the part of many, it has resulted also in an intensified attractiveness to the few; and there are men now in regular attendance who appear to be eagerly imbibing the truth, who a short while ago would have nothing to do with it or us.

"The **Evangelistic Services** have been maintained without exception every night during the year. The average attendance has increased

from thirty-five to forty. Many of these meetings have been attended by Moslems, and the Word has been in power. A unique opportunity for 'displaying the Banner of Truth' before a large audience of Moslems and Copts was afforded by the service held by the Copts in their church here in unison with all the Coptic churches in the country, forty days after the assassination of Butros Pasha Ghali, the prime minister, who was shot early in the year by a Nationalist in Cairo. This service was attended by the Governor and all the high officials of the province, and by a large number of other influential persons. I, among others, was invited to speak, and for twenty minutes I preached the Gospel to this large and representative audience. The following remarks, made by Moslems in high position, were reported to me afterwards. 'See,' said one, 'the guile of these English. They ask him here to eulogise the Pasha, and instead of doing that he has evangelised us.' The other said, 'He said he would speak on the subject of death, because, on such an occasion as this, we were all in need of comfort and consolation; and he spoke upon that subject, but also made it quite plain that if we did not believe on the Lord Jesus Christ we should all perish eternally.'

"A unique series of united missionary evangelistic services was held during the summer in a large tent erected on the beach at Alexandria. The meetings were largely attended and aroused a *turor* of agitation all over the country, and strenuous though unsuccessful efforts were made

to suppress them. It was thought wise to replace the native speakers who first conducted the meetings by a missionary, and I was selected to do the work. As the result of these meetings nine Moslems professed conversion, and I believe some of these still stand. The Sheikhs in the neighbourhood are still preaching about these services and warning the people against us.

"The **schools** are much in the same position as last year. We are holding our own in spite of all that is being done against us, and are thoroughly grounding the children in the knowledge of the truth.

"**Medical Work.**—Dr. E. J. Maxwell, who gives his services freely, commenced work on March 15th and closed for the summer on June 27th, reopening on December 5th. During this period we had 4,390 consultations. We have been enabled to erect special rooms for this work, and are launching out into neighbouring

villages where we find openings for medical and evangelistic work. Through this effort we have been brought into contact with large numbers of Moslems who are faithfully dealt with from day to day, and we trust we shall reap great and glorious results.

"We have been reinforced by a **native evangelist**, himself a converted Moslem, **Khaleel Abd-ul-Masih**, who now relieves me of the address to the patients, and also visits the surrounding villages. He is a very capable man, and is making steady progress in usefulness and knowledge, but he has to suffer a good deal of persecution. We desire special prayer for him.

"The **Bible woman** has maintained a steady visitation (an average of eight houses a day) of the homes of the Moslem and Coptic women, and has also been a great help in dealing with the women in the Clinic.

"**The Silent witness of the Signboard.**

At the beginning of December I had a large sign-board erected over the main entrance to our compound on which the following inscription is written in Arabic: 'What must I do to be saved? Whoever wishes to know the answer to this important question must attend the religious addresses given in this place every evening. Entrance permitted to every polite person. Christ said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Whosoever cometh unto Me I will in no wise cast out."'

"Clusters of men and boys may frequently be seen standing in the road reading and discussing this, and a number of Moslems have been attracted to the meetings by it. A group of schoolboys were overheard remarking upon it one day; 'Oh,' said they, 'we will no longer call this the English school, but the school of What must I do?'"

Home Department.



Mr. Edward A. Talbot.

"*Hitherto hath the Lord helped us.*" God's great kindness was again experienced by those working at the Home end through another year, and, as exhorted in Psalm cvii., we gratefully praise Him for His goodness and for the joy of the bright days of service, as well as for grace and patience given to toil on cheerfully during some days of less sunshine.

Deputation work was again actively kept on by our indefatigable brother **Mr. A. V. Liley**, who carried on a full campaign of meetings in many parts of the kingdom, receiving much kindness from friends and encouragement from God. In October Mr. Liley returned to his work on the field in the city of Tunis.

Once more the Council and Home staff desire gratefully to thank all the warm-hearted friends of the Mission who have helped so unselfishly as donors, as auxiliary secretaries, as secretaries of Prayer and Workers' Unions, and as other local helpers.

The **monthly prayer meetings** have been maintained without a break, and have been times when God has enabled us to draw near to Himself, and to roll on Him the burden that must come in carrying on such a work, and that cannot be borne without His own upholding. We hope

for increased attendances at these meetings, which are held at 4, Highbury Crescent, on the first Thursday of each month; tea at 3.30, meeting from 4 to 5 o'clock.

In December the Council appointed **Mr. Edward A. Talbot** to be **Organising Secretary** of the N.A.M., though he was not able to begin work till February, 1911. The Council hope that with his special experience Mr. Talbot may, by God's blessing, be enabled to make the spiritual needs of North Africa and the work of the North Africa Mission more fully known, and thus bring about a deeper and wider interest in this great field. It may be added here (although belonging to the year 1911) that Mr. Talbot has already returned from a tour of a number of the mission stations in Morocco, Algeria, and Tunisia, in which he has obtained first-hand knowledge of the field and the work being carried on. Mr. Talbot has been deeply impressed by what he has seen, and, realizing the urgency of the need, is earnestly desirous to make it known wherever possible, both by voice and by pen. The Council bespeak for him the prayerful and active co-operation of friends. **Mr. Talbot is prepared to take meetings**, and will welcome openings to speak in **drawing-rooms, halls or churches**, either with or without lantern. Sometimes a Sunday preaching service might be arranged for him, with a meeting on Monday in the interests of the N.A.M.

Will any who can help the work of the Mission in this way—and we hope many will do so, friends both old and new—please write to Mr. E. A. Talbot, North Africa Mission, 4, Highbury Crescent, London, N.

"O give thanks unto the Lord, for He is good: for His mercy endureth for ever."

North Africa Mission Publications.

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Knitted gloves, white or coloured, ordinary size, 2s. per pair. Also nicely made blouses for ladies (nun's veiling), cream or white, ordinary size, 4s. 6d. each. Proceeds in aid of the N.A.M. Please apply to Mrs. Pakeman, Salem, Carlisle Avenue, St. Albans.

Algerian Rugs and Mats.

We have now received a fresh consignment of these goods for sale, and we should like to dispose of them quickly on behalf of the industrial work in Cherchell which was carried on for so many years by our sister, the late Miss Day. This work has been the means of helping many poor girls and women, and of bringing many natives under Gospel influences.

The carpets, rugs, and mats are all hand-made, of best wool, in rich colours and artistic designs, and the pile is very thick, ensuring almost endless wear.

Carpets, from £3 5s. to £6 8s.; piano mats, etc., from 2s. to 12s.; rugs, from 18s. to £2 2s.

A price list, giving sizes and descriptions of these goods, may be had on application. Friends may view the goods at the Office (as below) on any day, except Saturday, between the hours of 10 a.m. and 5 p.m. Or any article will be sent on approval; but in such cases carriage must be paid both ways if no purchase should be made. Postage extra in all cases. Please apply to the Secretary, Cherchell Carpet Industry, 4, Highbury Crescent, London, N.

THE NORTH AFRICA MISSION.

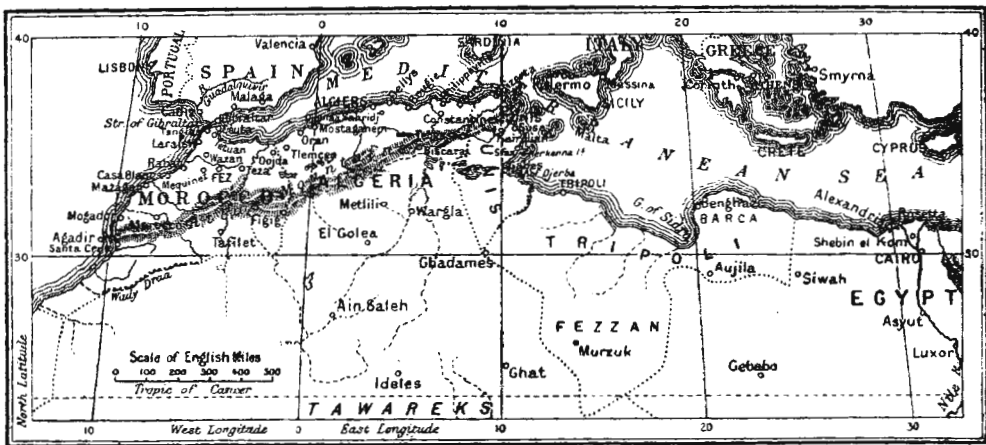
It was Founded in 1881 by the late Mr. George Pearse, assisted by Dr. Grattan Guinness and Mr. Edward H. Glennly. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans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

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

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

NORTH AFRICA consists of

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



Stations of N.A.M., Nineteen. In **Algeria**: Djemâa Sahridj, Constantine, Cherchell, Algiers, Tebessa. In **Morocco**: Tangier, Fez, Tetuan, Casablanca, Laraiash, Arzila. In **Regency of Tunis**: Tunis, Susa, Kairouan, Bizerta, Sfax. In **Tripoli**: Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom.

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

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

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

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

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