

# NORTH AFRICA

## THE RECORD OF THE NORTH AFRICA MISSION

*"Then said Jesus...as my Father hath sent me  
even so send I you" JOHN XX 21.*



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# THE NORTH AFRICA MISSION

## LIST OF DONATIONS from June 1st to 30th, 1926

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	ANNIESLAND AUXILIARY	DUBLIN AUXILIARY.			
No. of Rect.	Amount. £ s. d.	5115	3 6	5165	5 0	5211	1 0 0	5815	5 10 0	11th	10 0 0	Miss M. T. Anderson, Hon. Sec., 1605, Gt. Western Rd.	S. S. McCURRY, Esq., Hon. Sec., Glenageary, Harrow.			
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(a) Whitstable Aux. (b) Guests at Rustington. (c) Tonbridge Aux. (d) Uxbr. Rd. Tab. (e) Bristol Rd. Bap. Ch., Weston. (f) St. Jude's Ch., Balham. (g) Wembley Hill S. Sch. (h) Boxholders at Highgate Rd. (i) Rusthall Conf. (j) Quarry Rd. Gosp. Hall, T. Wells. (k) Boxholders at Tilbury. (l) Christ Ch., Westminster. (m) Talbot Tab. (n) Readers of *The Christian*. (o) Evang. Free Ch., Romford. (p) Old Ford Med. Missn. (q) Newcastle Aux. (r) Boxholders at Stirling. (s) Purley Bap. Ch. S. Sch. (t) C.A.W.G., Neath. (u) Union Cong. Ch., Tower Bridge. (v) *Legacy*. (w) Boxholders at Carver Hall. (x) Anon., Wallasey. (y) Good Shepherd Missn. (z) E. London Tab. (a) Merleswood Boys' Cl. (b) Fountainbridge Sisterhood. (c) Wattville St. Mothers' Mtg. (d) Friends at Hove. (e) Y.P.M.B., Nailsea. (f) Mildmay Missn. Hosp. (g) King's Heath Missn.

### From July 1st to 31st, 1926

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
No. of Rect.	Amount. £ s. d.	5229	10 0 0	(c)	3 0 0	5238	15 0 0	5243	5 5 0	5247	10 0 0	5251	8 6
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5228	10 0	2	6 0	7	3 0	6th	1 1 0	6	10 0	(i)	3 3 0		

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A Native Shop at Sfax.

[Miss A. Clack.

## Waiting upon God

By PERCY J. SMART

*"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—ISAIAH xl. 31.*

THIS wonderful chapter, which refers to God's people Israel, and is a message of comfort unfolding His purposes of deliverance and blessing concerning them, furnishes a graphic description of the *greatness* and *majesty* of God.

The closing words, however, although addressed to God's ancient people, are equally applicable to us to-day. Have we not all felt the preciousness of this passage in times when life's burdens and difficulties weighed heavily upon us? These promises recur most readily to our minds, and yet the blessings of which they speak are not often experienced in the lives of many Christians. As a matter of fact, we *run* and *are weary*, we *walk* and *do faint*. The wings of our souls do not habitually beat the upper air. On the face of it, it is very simple. The condition stated is within the reach of every child of God and four resultant blessings made sure by the "*shall*" of Almighty God. This being so, the absence of the blessing proves we do not fulfil the condition. Have we ever stopped to study the condition carefully? What is it to "*wait upon the Lord*"? Everything depends on this. It is not simply petitioning God for something; neither is it "*worship*" exactly. Worship includes the ascription of praise and "*adoration of soul*." In order to ascertain what is really meant by "*waiting on God*" it is well to note that there are three Hebrew words translated "*wait*" in this connection, each with a distinctive

significance; and then by bringing them together we get answer to our inquiry.

In Psalm lxii. 1 we read, "*Truly my soul waiteth upon God.*" In the margin it is "*Is silent to God*"—that is, there is no expression of resentment to God's dealings in Providence—no uprising of rebellion. It is as if, in perfect hush and quietness, the soul casts itself upon God. Silence implies waiting. But if I am restless, impatient, struggling, resisting providences, shirking duties, I cannot expect that the peace which brings strength, or the strength that brings peace, will come to me.

In Psalm civ, 27 we read: "These *wait* all upon Thee, that Thou mayest give them their meat in due season."

Here the words are the same, but they imply dependence and expectation—a faith that knows no anxiety, but silently reaches out to take hold upon God and which has its expectation from God, as in Psalm lxii. 5: "My soul, wait thou only upon God, for my expectation is from Him."

Once more. In Prov. viii. 34 we read, "Blessed is the man that heareth me, watching daily at my gates, *waiting* at the posts of my doors." The servant here is waiting on his master. He has nothing to do at the moment, but he waits at the door. The master does not open the door immediately, but there the servant waits with his ears open, waits for the slightest sound from within, knowing that at any moment the door may be swung back, and the master may say—"My servant, *Go, do this, or do that.*" There can be no true waiting upon God without a willingness to obey.

By putting these passages together we learn that—*To wait upon God is—to be silent that He may speak, and to remain so, in an attitude of dependence and expectation, ready for instant, unquestioning obedience to the slightest indication of His will.*

Now a rich and fourfold promise of blessing is declared to rest upon the fulfilment of this condition. Are we "waiting upon God"? Are we silent to Him? Is our expectation from Him? Do we yield instant obedience to His will as it is revealed to us? If these questions can be answered in the affirmative, then the four blessings of the text *must* follow, because God says they *shall*.

Let us see what they are.

(1) *They that wait upon the Lord shall renew their strength.*

In the margin we see that the word rendered "*renew*" is "*change*"—they shall change their strength. It is a word used to denote a change of garments. They shall lay aside the garment of their own strength and put on a garment of strength from God.

In the passage before us a striking contrast is drawn between the unwearied God and wearied men, and then the inspired writer goes on to say that "He that fainteth not, neither is weary, giveth power to the faint, and to him that has no might He increaseth strength." He bestows strength and increases it as circumstances demand. What a comforting assurance to know that in all the vicissitudes of our lives, whether at home or on God's errands abroad,



amid difficulties, discouragements and disappointments, we may be "strengthened with all power, according to the might of His glory" (Col. i. 11, R.V.)!

(2) Then, "*They that wait upon the Lord shall mount up with wings as eagles.* Why wings as eagles? Why not "wings as doves"? I think it is because the eagle is the only bird that goes high enough. No bird can stay still as long as an eagle, there is no restlessness in him—his is the repose of perfect power; and as I have said, he has to do with immense heights. His eyrie is in the rocks among the mountains, and we are told that when the sun rises and his eye catches the first ray, you may see him stretch his mighty wings, launch out over the abyss, and begin that "tremendous spiral flight," up, up, up higher and higher, until he is lost to sight, up there in the great tranquil of the upper spaces. The eagle mounts up to immense heights, and it is even so with those who wait on God, and as the various needs arise, are enabled to change their strength. In this connection there is a most illuminating word in Exodus xix. 4, where in a message which God gave to Moses for the children of Israel, He says, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto Myself." And as with Israel, so with us. All who wait upon Him shall be brought as on eagles' wings unto Himself.

The two remaining blessings—"They shall run, and not be weary; they shall walk, and not faint," sound like a strange anti-climax. After these eagles' flights above the cares and anxieties of this dim spot which men call earth, are we to descend to these lower plains in order to *run and walk*? Yes, precisely. The eagle's flight is to this very end. We ascend to the high altitude of communion with God that we may learn to serve down here according to His will. The Psalmist said, "I will run the way of Thy commandments when Thou shalt enlarge my heart" (Psalm cxix. 32).

Then in the great crises of life, calling for special though it may be brief exertion, whether in times of danger or distress, we shall prove that "the Name of the Lord is a strong tower; the righteous *runneth* into it, and is safe" (Prov. xviii. 10).

*Shall walk, and not faint.*

What is the "walk"? It is the everyday of life—which is undoubtedly the severest test of all. Far easier is it to gather one's energies for a swift "run" than to "walk." They that wait upon the Lord shall find that notwithstanding the wear and tear and the monotony of the daily round and common task, they not only are kept from fainting, but on the contrary are enabled to find in these very things "room to deny themselves," and "a road to bring them nearer God."

In view of all this, well might the Psalmist say, "*Wait on the Lord; be of good cheer, and He shall strengthen thine heart.*" And then, as one who had put his own advice to the test and proved its value, out of the richness of a wonderful experience of blessing, he repeats the exhortation and says, "*Wait, I say, on the Lord*" (Psalm xxvii. 14).

## Itinerating in Kabylia

(Notes of a tour among the mountains of Kabylia by Mr. A. Shorey, Mr. R. Twaddle, and Mr. C. R. Marsh.)

By MR. SHOREY

The Lord has again privileged Mr. Lamb of Tabarouth and myself to make a special tour in mountainous Kabylia. This year we had also the help of Mr. Twaddle and Mr. Marsh. We went in quite a different direction from last year or the year before, visiting over sixty villages, and taking with us five muleteers, and all the paraphernalia for a fortnight's camping out. For the first four days Mr. Charters and a native evangelist from Tazmalt accompanied us, and we were very sorry to lose their company when they had to leave us. The plan proposed was to make for a good Kabyle centre, put up our tent, hold united meetings in the big villages, morning or evening, and then, during the day, divide into two parties and visit the smaller places. This plan we believe the Lord graciously blessed, giving tokens of His presence and blessing, and to His name be the praise. Events so turned out that we could not but offer up our thanksgiving and gratitude for definite answers to prayer.

In every village we had at least a word of testimony on the public meeting-place, and in some villages had extra meetings. As on our tour in 1925, we found that the women and girls came out much more freely than they used to do. In one instance only was there anything like old-time opposition, and this was to be expected, as it came from the eldest in a family of four brothers, all old men and *marabouts*. The younger generation, in many cases, do not now hold their *marabouts* in such profound veneration. In several villages the Kabyles were very pleased with our visit, especially in places where Mr. Lamb's medical work is known and highly appreciated. Several times the people brought us coffee and wanted us to stay longer. In other villages, the native dish of *cous-cous* was provided either for ourselves or for our Kabyle

muleteers; and in one, the people would have given us an offering, as they give their own *marabouts*, if we had agreed to accept it. In some of the villages we gave our testimony in the Moslem mosques. Our concertinas were a great attraction, for as soon as the people heard the sound of music, out they came from their houses. The Kabyles enjoy music, although the *tom-tom* of their drums and the curious melody of their native flutes are generally the only music they have. In some of the larger villages we had splendid meetings, but in the smaller places we found that many of the men were away in the large towns of Algeria or in France.

Kabylia, in certain parts, is very poor, and how the people live is a mystery. Their ground on the rough precipitous mountain sides is full of stones. In their fields, oats, beans and lentils are sown together, each family having a little patch of ground to cultivate, and this cannot produce much to sustain life. Fortunately there are often a few sheep and goats to help to a livelihood, but even then, the pasture land is so poor and there is so little of it that all possible places are sown with corn, beans or lentils, or planted with locust beans, figs, or olive trees. Even then, the produce per head must be very meagre. . . .

It was necessary to have the five muleteers with us, for the Kabyle who lends his mule for hire prefers to look after his own animal himself, being afraid that if he is not in the convoy it may be neglected. Care for the mules is one of the most difficult problems in touring—how to find food for them in a stony, mountainous country, and how to house them at night or watch against possible robbers. In spite of all our efforts, it was impossible at times to obtain either hay, straw or grass for the animals at night, although there was always in re-

serve a small ration of oats, in case of inability to find fodder. Mules are indispensable for touring in mountainous Kabylia, but one has often to climb on foot to some of the village meeting-places, perched on the mountain tops. It is a real joy after all the fatigue, to see the people listening to the Gospel message of salvation through the sacrifice of the eternal Son of God.

The smallpox was raging in some of the villages of our tour, and we were told that a number of deaths had taken place. What was our horror, on arriving one morning at a village, to see the people in all stages of the disease, covered over with smallpox scabs! We did not let them come too near us, but sang our hymns, gave our message, and then the rain beginning to fall we made our way back to our camp. . . .

In the whole district visited by us, with one exception, there were no French Government schools, and in several cases, the villages were without a Moslem *sheikh* (priest). In one place we were told that some of the people had never seen a European. What a privilege it has been to visit so many Moslem centres, to tell of a Saviour coming to save sinners, of the Good Shepherd seeking the lost sheep!

#### By MR. R. TWADDLE

It was my privilege to accompany a few brethren on a tour of a fortnight's duration, visiting many villages in the north-east of Kabylia, where in many of them the Gospel had not hitherto been preached. The district visited took the form of a triangle, commencing from a native village called Tabarouth, going southward to Tizi-Bongeni, then eastward until about six miles from Bougie, then along the Mediterranean sea-front as far as the village of Aderouch, after which we returned to the starting-place, Tabarouth.

In many of the villages we were hospitably received; in others a cold indifference to the message could be felt, while in several instances individual opposition was encountered. Sometimes there were good distances between the villages entailing several hours' journey on mule-back,

often at an altitude of 2,000 feet or more above sea-level.

Arriving at a suitable place just outside the village of Izerrabas, we pitched our tent, thus making it a centre for future visitation among the many villages within a few miles' radius. . . . The first evening we were there, we had a very interesting meeting on the *Thadjmath*, or public meeting place, which is a feature of every village, large or small. When the glorious Gospel was being proclaimed, there were a few on the same meeting-place bowing in prayer to Mohammed and holding out their hands, as if to receive something, but in vain; muttering the time-worn repetitions of their vain prayers and thinking that in so doing they would obtain the favour of God, through the intermediary work of their false prophet. How good it is to tell such people that there is but "One Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5).

In the second village there was a man who was so bitterly antagonistic that he rose and sat behind the native Christian who was with us, when he was speaking as only a Kabyle can speak to Kabyles), finally getting up in a rage and leaving. The *sheikh* himself manifested his appreciation by sending for figs and milk, in this way showing Kabyle hospitality. Other meetings were held that day when the spirit of hatred and hospitality were again experienced. In the evening, another united meeting was held at the village near by, where a good gathering was assembled in the Mosque to listen to the true "*Evangile*." The *sheikh* had just called for prayer, but instead of the usual formality he kindly told us to remain and have our meeting. His son was an eager listener, and when it was known we had with us a few Gospels in Arabic, he with a few others gladly accepted them. Thus although the messenger may go, the message remains, and who knows what rich fruit may yet be the result of our passing visit?

The morrow was a day of terrific rain and wind, the wind blowing the rain almost horizontally. When at breakfast in the tent an amusing episode happened. We were just enjoying ourselves when

suddenly the gale increased. Our position being so high we could not shelter ourselves from its force, so we immediately set to work in another way. While some held the tent poles, others quickly passed outside all our belongings, and others as quickly carried them into a native store-hut, which was fortunately near at hand. When all was cleared, the tent-poles were raised and the tent laid on the ground, large stones being placed upon it, to keep it from blowing away. During this time the rain was descending in torrents, but with many eager hands the work was soon accomplished. Fortunately, there were three little huts at hand so we availed ourselves of them. In one, the missionaries took up their abode, in another the natives who were with us, and in the third one we hung up the tent to dry after the gale had abated a little. No visiting could be done that day, so we had to pass it in the best way possible under the circumstances. The entrances to these huts were little more than three feet high, the floor was the hard-beaten earth, the stove was but a small hole in the floor nine inches in diameter without an exit for the smoke, except through the doorway, or through openings in the tiles. Our beds consisted of large pieces of cork placed side by side on the downy carpet of mother earth. On the morrow we packed our belongings, and after a light repast we set out farther afield to pitch our tent. . . .

In one of the villages visited we heard from an old native a surprising testimony to the power of the Gospel. He said, for anyone to hear of Jesus Christ and not to believe what was heard was similar to receiving a plate of *cous-cous*, looking upon it but not partaking of the contents, thus getting no good from it.

The day following was one of less travelling, but a day when many villages were visited, the number of meetings held being nine. At the first, the *sheikh* confessed that he was discontented with his miserable work. He had been there for eight months, and during that time no one had thought fit to ask him anything about their soul's salvation, and there were only three families in the whole village who came to the mosque for prayers.

He was but a type of many of the *sheikhs* whom we met. Others said they only did their monotonous work in order to gain their daily bread, not because they enjoyed it, or believed in what they were supposed to teach to others. Some of the villages visited had no *sheikhs*, the inhabitants living from day to day like many in the homeland, without any thought of religion of any kind.

The morrow saw us again on the march, this time to reach our farthest point eastward. *En route*, we had the largest meeting of the whole tour when as many as seventy listened attentively to the messages. There were a few Europeans present. At Foudja we found a school, the only school in all the sixty-three villages we touched. Arriving at our destination for the evening, we found there was not sufficient flat ground to pitch our tent, the hills being so steep. There are no valleys, the foot of the mountains meeting. However, we found an old hut which served our purposes well. On leaving this place, after spending two nights there, we commenced our return journey, visiting the villages along the Mediterranean sea front. In the first village the people were so interested that they asked us to tell them more. Time forbade us to linger long, and as no one could read it was useless to leave portions of the Word. Thus we had to leave hungering hearts without a means of gaining the true satisfaction. The day was one of much travelling, and after finding a place for our tent we were glad to rest.

The next night we pitched at a village called Thaglement, many miles distant. A large meeting was held, when forty heard the Good News. Leaving this place in the early morning we went farther along the coast. The villages were almost inaccessible, being built on the peaks of very steep mountains, and there were no roads to them worthy of the name, merely stone-covered tracts rising with a gradient of one foot in two. Our mules at times found great difficulty in climbing, even although we had dismounted. In one of the villages visited, there was an irresponsiveness which could be felt. The audience numbered about thirty-five, yet



no sign of appreciation or frank disapproval was given by any.

The last morning of the tour we were again astir shortly after daybreak. After all was packed, we had another good meeting on the *Thadjmath*, when twenty-two men again listened with attention to the Gospel story, not the least interested being the *sheikh*. . . . It was hard work reaching the other villages visited that day on account of their almost inaccessible positions. In one of them we found the *sheikh* was an excellent scholar, translating speedily into Kabyle to those around him the Arabic version of "God hath spoken," which was given to him. No word or sign of disapproval came from him when the true Gospel was preached. In the last village visited, there was one old man in tatters who disagreed with the message. Raising his voice in protest, at the same time raising his hand as a witness to Mohammed, he sought to confute what was being said. Of course, the missionary was ready for him, and when we left his own people were unitedly against him. This was the last meeting of the tour, after which we crossed the mountains to the starting place.

In many of the villages this question was put by the people to the *sheikh*, "Why do you never tell us words like these?" There is great need for more labourers, so that a few mission stations might be established among the mountains, or at least that more frequent visits might be paid to those people and Scriptures circulated among those that can read.

By MR. C. R. MARSH

Soon after our arrival at the first camping ground a man came to us with a fractured arm which had been set (?) by a native doctor. This doctor had put four small, thin pieces of wood, approximately six inches long by one inch wide, around the arm and bound them so tightly as to cause the man's arm to waste and shrink to a third the normal size. The hand and the arm above the wound were swollen to twice the normal size and very hard. The ends of the bone had pierced the skin and were rubbing against the so-called splints, and there were several

bleeding and suppurating wounds. The arm had been covered with a black, sticky preparation (made from ashes), and the smell was almost unbearable. This poor man had been in this state for a month, and it was our joy to attempt to reset his arm with improvised splints, cut from a packing case with a native axe, and sheep's wool used as padding. The sufferings of some of these natives are terrible, and the message of the Gospel cannot but be more readily listened to by those whose bodily sufferings one is able to alleviate in this way.

It was most interesting to see the men's interest in the Gospel in this village. Owing to the rain we could not have a meeting on the *Djemâa*, but they sent down to the camp to ask us to have another meeting with them in their mosque. (We had already had two meetings in this village.) It was a most impressive scene. We were seated on their prayer mats, and about forty men and many boys sat round listening to the singing of Gospel hymns. Before Mr. Lamb and Mr. Shorey spoke to them the *sheikh* arose, went outside and called the men to prayer. Not a soul responded, and he re-entered the mosque, seated himself in the centre of the other men and listened with rapt attention to the Gospel. As we parted, one of the men was heard to say to his fellows, "Our *sheikhs* never tell us words like these; oh, if only they (the missionaries) would believe in the Prophet!" The Word of God is quick and powerful. Who can tell the eternal results of such a meeting?

The largest gathering was in the village of Foudja, where there are several Europeans. Over seventy men, including several Frenchmen, listened with deep interest at this open-air meeting. Café proprietors brought out their chairs and forms, and listened most attentively. At another meeting an important Kaid and a dozen other officials received us warmly, listened with attention to a denunciation of sin and a message of a living Lord who died to save sinners. Before we left, each one accepted a copy of the Scriptures. It is not often that these officials will condescend to stop and listen, and we have cause to praise God for these

open doors and open ears, and reason to pray that He will open their hearts to receive the Lord Jesus as Saviour.

On the other hand, there are some who bitterly oppose. At one village four *shcikhs* were reasoning with Mr. Lamb for an hour, and at the end one said to him, "When the Lord Jesus comes back He will take me to His bosom, but you

He will cast into hell fire." The missionary replied, "You seem to long for our destruction, but we long for your salvation through faith in Christ."

During the tour sixty villages were visited, and seventy meetings held. We are looking forward to being able to make a similar effort for a shorter period during the autumn.

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## Visiting the Women in Kabylia

By MISS L. M. FISON

*May 4th, 1926.*—On May 4th Miss Elliot and I left Azazga for Port Gueydon to visit the villages around, as has been our custom for several years past. We have always enjoyed our stay at this place, and have been well received by the people, so we are looking forward to a time of blessing and to many openings for telling out our Good News. Port Gueydon is a small sea-port town, some half-way between Algiers and Bougie. It is very prettily situated, and has a mixed population of Kabyles and Arabs, Spanish and French colonists, and also many Jews, some of whom speak of visits from various missionaries in past years.

*May 6th.*—This morning we left with a mule and donkey accompanied by two Kabyle boys, for two villages in the mountain, a very fine ride along the side of the cliffs. These villages are interesting as there are many Roman remains there, and the Kabyle pots and implements in the houses are decorated with Roman-mosaic decoration. The first village is very beautifully situated in a warm sheltered nook facing the sea, surrounded by gay flowering meadows and beautiful fresh wheat-fields—a charming spot, and here in past years we have met with a friendly welcome. Soon the Kabyles realise that Europeans are entering their village, and the news spreads quickly that the English-women who know God have come back again, and we are invited to come in and sit down. A group of people gather like magic from all corners of the village, and in a short while we are busy telling out once again the glad tidings, and dispensing our simple medicines, praying all the while

that our message may be written on their hearts. After spending some time thus, talking and singing to the women, we decide to continue our journey; but it is difficult to leave the village, there are so many requests: "Come into my house" says one. "My child is ill" says another. "Come and see this old man" says a third. At last, followed by a friendly crowd of Kabyles we manage to leave, with promises to return as soon as possible. Alas! alas! we know full well that we shall not be able to do so before next year at least, as there are so many, many villages thus scattered on the mountains with none to visit them—hundreds and hundreds, and the people are like sheep without a shepherd, sick and wounded and ready to die.

The next village we visit is one to which we have never been before, and here we find an epidemic of whooping cough amongst the children. In the first house we entered we were offered *cous-cous*, milk and figs, and altogether found the people very friendly; and were pleased to find some who had heard the Gospel in visiting Mr. Lamb's dispensary at Tabarouth. We had two exceptionally quiet meetings, and when we left we were presented with nine eggs as a token of friendliness. The morning found us on the quay; a little coasting steamer had come in. The Kabyles are able to travel cheaply if not comfortably on these small vessels. We have on our previous visits had conversations with folk waiting on the quay, and have found them usually religiously inclined and pleased to talk and accept a Gospel. We had an interesting time with the chief engineer and with a



A Native Musician.

young Kabyle who spoke excellent English—who had been in touch with Mr. and Mrs. Shorey at Bougie. We were able to leave Gospels. "Cast thy bread upon the waters, for thou shalt find it after many days."

*May 7th.*—To-day we decided to spend in Fort Gueydon itself, and get to know more of the people there, rather than go farther afield. The morning we spent in finding out the Kabyle houses, and we were successful in gaining an entrance into several. These Kabyles were mostly the families of those holding official positions in the town, and the wives and women-folk were shut-in women, as is the case with nearly all better-class native women. In one house where we found some dozen or more Kabyles, we met with a Kabyle 'holy woman' (a priestess), a most extraordinary person, clothed half in man's clothes and half as a ragged woman, who spends her time wandering from village to village, living on the alms of the people (for the Kabyles venerate such women); praying in the mosques and leading the people astray by her crude, superstitious teaching about God. In this house we were not able to do much,

as the people's attention was taken up with her rather than ourselves. However, in the next house we had a very good reception from two French-speaking Kabyle women. We were able to sing quietly, and speak of the true Way to God, and on leaving we were asked to return soon. "Come back," they said "come back every day." In all, during the morning we visited five houses. In the afternoon we had an interesting time with some Jewish people. One old woman especially was very talkative in telling us her experiences in previous years with Miss J—— and others who had visited the places.

In view of the fact that we had been here in past years, and that the ground had been somewhat prepared through visits from other missionaries; encouraged also by the reception and attendances at our lantern meetings, we felt the time was ripe to attempt a meeting of some kind in Fort Gueydon. So we laid the matter before the Lord, and decided to apply for a room in which to hold our meeting. The way was opened at once by the proprietress of our hotel putting her large café (in which entertainments, etc., are held) at our disposal for Sunday night, free of charge, as they had nothing on. Praise the Lord, for another answer to our prayers. "With man it is impossible, but with God all things are possible."

*May 8th.*—We were able to have three large meetings to-day in a distant village, and in one house particularly the people listened so quietly to the Gospel. Praise the Lord for open doors in these mountain villages of Kabylia. They are far more numerous than we can ever enter. Oh for fresh workers (especially amongst the natives or the European colonists) to come and help us enter them! It is my belief that thousands of people in this land do not hear the Gospel, not because of opposition, as is commonly believed, but because there are none to tell them. If it is sad to write about shut doors how much sadder to write of an open door unentered!

On our way home we were able to talk with Kabyles on pilgrimage to the sea to bathe, as all these days from many of the villages the Kabyles go to the sea to wash

and pray. It is interesting to see them, as they take their flocks and herds with them in case they should be stolen in their absence.

*May 9th.*—We had a most helpful time of prayer and meditation on the cliffs again this morning, and after praying much about the evening meeting, we went home strengthened and refreshed. In the afternoon we were sent for to see a sick Kabyle woman, and then we went round inviting friends to the evening lantern meeting, and spent a long time with a Jewish family. Praise the Lord, the meeting passed off quite well and quietly, though we had feared possible noise and opposition; and some forty or fifty people listened for an hour as we explained the pictures of the Life of Christ; and then left quietly, accepting a Gospel.

*May 10th.*—A soaking wet day, but in the evening we were able to visit some Kabyles who live some little way out from Port Gueydon.

*May 11th.*—A glorious morning after the rain, so we left for two Kabyle villages

up in the mountains with a mule and donkey and a Kabyle man. On the way we met a man and a woman with a mule coming down to Port Gueydon to fetch us to visit their village, so they turned and went back with us. We have found the people in this district very friendly. Two years ago a rich Kabyle brought a mule and donkey for us to go to his village to see his wife and treated us to a meal of *cous-cous* and two chickens. To-day we were able to visit two villages and had two or three meetings, and we feel sorry that our trip has come to an end. To-morrow we leave D.V. for Azazga, but it is with a feeling of encouragement, as progress has certainly been made in Port Gueydon and district during this visit, in reaching the people in a way we have not been able to do previously. Please pray with us that not only may the good seed be thus widely disseminated, but that we may soon see an abundant harvest in an ingathering of many precious souls. Is it not true that "Sure, ah sure, will the harvest be"?

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## From the Secretary's Pen

### Gospel Work Among Riffs

It was made possible, through the generous kindness of a friend, to pay a short visit to Morocco with a view to arranging for Gospel testimony among the Riffs. The countryside is still very disturbed, but a beginning can be made this autumn among those of this large and important tribe who have settled in one quarter of Tetuan. The Council have asked Dr. and Mrs. Liley to become the pioneers in this enterprise; and they will be joining Misses Hubbard and Knight until they secure a small house in the part of the town where the Riffs are to be found. These people have their own colloquial which the Dr. and his wife will set themselves to acquire, combining with their studies varied missionary activities. Dr. Liley will find these in medical and evangelistic service among the men, while his wife will meet a long-felt need as a valued helper at the dispensary and elsewhere.

### Tulloch Memorial Hospital

The work at the hospital is particularly cheering. It was delightful to pay a visit in company with Dr. Liley and to hear from the lips of two

of the eighteen in-patients a confession of faith in the Lord Jesus, which included a clear statement that He had died for their redemption. The Council most thankfully recognise that God's blessing has been vouchsafed upon the efforts of Dr. Liley and his wife—as well as of those associated with them—to bring the Gospel clearly and continuously before both in- and out-patients. Mrs. Liley's class for Bible Study also calls for grateful recognition. The male converts and serious enquirers have found this scriptural instruction helpfully illuminating.

### Where are the Men?

Mons. Nicolle, who joined the Mission at the end of 1914, has felt led to respond to urgent invitations to return to the South of France in order to strengthen the ranks of the Fundamentalists there. Modernism has made such strides in that country and those qualified to meet its Christ-dishonouring challenge are so few, that he felt the line of God's will for him was in this direction. The Lord be pleased to grant His messenger all needed grace and wisdom, that in the power of the Holy Spirit he may ever be kept

a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Apart from this, Madame Nicolle has suffered so much in health while at Cherchell that it would have become a question as to the necessity of her return to the South of France, where she had been previously a spiritual succourer of many. May she speedily recover and be in health and prosper even as her soul prospers!

The loss of Mons. Nicolle takes from us the only man in the Mission, working among the Arabs of Algeria. This, and the clamant need of more men in every part of the field, calls for deep heart concern. In Morocco, for example, we have five male workers as against twenty-nine women missionaries. We cannot do without the latter, or be too thankful for all the Lord has done through the sacrificial service of His handmaidens; but obviously the masculine appeal must be the more appropriate to Moslem minds.

Where then are the men?—Men of God, full of faith and of the Holy Spirit, who are prepared to consecrate their lives to this splendid service, going forth for the sake of the Name to know something of the fellowship of His sufferings to-day and to share in the far more exceeding and eternal weight of glory on the morrow of His appearing.

The Council feel, however, that the Lord would not have them incur additional expense until there is a fuller realisation of the responsibility of stewardship among the Lord's people. In answer to enquiries from one or two quarters—the cost of maintaining the work at present in operation is about £1,000 per month. In addition to this there are other extra expenses: such as furlough, return fares, etc., which it is estimated will amount to about £200 this autumn. We do thank God for all He has inclined the hearts of His stewards to do for His work in the Bar-

bary States; but, it becomes increasingly evident that some measure of the present financial straitness is partly explained by the extraordinary misconceptions of large immediate benefactions under Mr. Glenny's will. To give an instance:—A gentleman said to me in Morocco: "I suppose you will get anything from £10,000 to £14,000 for the work." As will be gathered from the short paragraph in our last issue, the amount is much smaller than many of our friends have thought, though we are sincerely grateful for all that is receivable from this source. It was certainly the last wish of our beloved Founder that such help should mean the diversion of a single penny from the work he had so deeply at heart. We earnestly invite our readers to continue instant in prayer with us that Phil iv. 19 may have speedy fulfilment according to God's will.

### Personalia

It was a very real regret to be away in Tetuan when the news of Miss Eason's "Homecall" reached us, having been in close touch with her since my return from India. Every heart will rejoice that her prolonged sufferings, so patiently borne, are now over; and that she is with the Lord whom she loved so fervently and for whom she laboured so devotedly.

Miss Ward has been continuing her valuable honorary service at Hope House. She needs a good rest and during her absence Miss Glen, who is now free from the Boys' Home, has most graciously agreed to step into the breach and also to help in other directions.

I had hoped to write further paragraphs about new workers and certain changes of location, including the provision for the hospital; but these things must wait for the next number. There is already much more missionary matter available than can be used in this issue.

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## The Opening of the New Hall at Casablanca

By MRS. FISHER

A very representative gathering of happy people met together at the opening of the above on the afternoon of June 13th, 1926. It was hoped that Mr. Farmer would be present to perform the opening ceremony, but he was unavoidably detained at home by his many engagements. In his absence, however, Mr. Gabriel made a very able substitute.

Long before the hour appointed, little

interested groups gathered to inspect and admire. The building, indeed, reflects great credit upon Miss Banks and those who assisted her. A wide entrance door opens into the vestibule, from which one can enter the hall on either side. The hall itself is light, lofty and splendidly ventilated, whilst the acoustics are perfect. The well-built baptistery is of course hidden from view. A door on either side



of the elevated platform leads into the vestries. There is just a small strip of garden between the hall and Miss Banks' private house. Everything within the hall pleases the eye and is in good taste.

When all had been duly inspected, the service of dedication proceeded. The congregation was composed of English, Americans, Spaniards and Italians, and numbered sixty-five, irrespective of numerous children.

Mr. Gabriel opened with prayer, and after the congregation had joined in singing a suitable hymn in Spanish, gave an address, basing his remarks upon Ephesians i. 6 (first clause), emphasising the fact that the Hall had been built for the glory of God and His work, and was to be considered as a Gospel Hall, to which those of all nationalities, seeking salvation through the shed precious blood of the Lord Jesus Christ, would ever be welcome. At present it would be used for Spanish and Italian Gospel services, but he hoped the day was not far distant when natives too would gather there. Signor Arnone, the Italian pastor, followed, and in his address brought again to the front the atoning work of our blessed Redeemer.

At this point the meeting was changed into Spanish, and Señor J. Padilla very ably and fluently made his audience dwell for the time being in Psalm lxxxiv.—a very appropriately chosen Psalm. One felt that he too knew what it was to dwell within the sanctuary. The Lord Jesus Christ and His sacrificial work were given the pre-eminence in the service, and Mr. Gabriel in his prayer pleaded that the platform might be kept pure, and that God would restrain any from speaking there who did not stand foursquare



Photo by]

[Miss L. R. Wholman.

### An Arab Family.

"Gardiens" of Gordon House, Cherchell.

upon the Bible and all that was written therein, giving the Lord Jesus Christ His rightful place as Son of God, and worshipping Him as such.

May God seal this Hall and set it aside very definitely to be the birthplace of many precious souls! May its walls always resound to His honour and glory!

## Recent Conventions

### WOODFORD CONVENTION

We are thankful to be able to record the large measure in which the purposes of this convention were attained. The expositions of Scripture were marked by freshness and power; the need of North Africa was so presented that it was impossible not to be impressed by it, the whole resulting, under the divine blessing, in a quickened devotion, and more earnest desire

for the glory of Christ in the salvation of souls. The spontaneous utterances at the prayer meetings were an evidence of this.

The writer had the privilege of speaking on Sunday, July 4th, taking for his morning subject, "The Hope, the Need, and the Characteristics of Revival," based on Psalm lxxxv, and for the evening, "Waters in the Desert," Exodus xvii. 1-7 and Ezekiel xlviij).



On Monday, the Rev. Henry Oakley spoke on "The great Words of Isaiah" (the words specially dwelt on being "Sing," "Enlarge," and "Fear not I") with great profit to his hearers, while his address in the evening on "Philip, the Pattern Missionary" (Acts viii), was equally illuminating and helpful. In the absence of Mr. Montague Goodman the writer took the afternoon meeting on Tuesday, and Mr. Harvey Farmer that of the evening. Mr. Harvey Farmer also spoke on Wednesday in the afternoon on "God's Peculiar Treasure," and in the evening on Romans i. 1, enlarging upon the words in which the writer of the Epistle describes himself—"Paul, a slave, an apostle, separated"; and many were the testimonies to the value of the messages delivered.

Rev. R. Wright Hay was the speaker for the closing day of the Convention, taking for his afternoon subject the words "For the sake of the Name." His evening address was one for which we specially thank God. The lessons, drawn from the three Conversions recorded in Acts viii, ix. and x., that of the Ethiopian Eunuch, Saul of Tarsus, and the Italian, Cornelius, representatives of the Hamite, Semitic, and Japhetic races of mankind, were very illuminating and helpful. Valuable contributions were also made by Mrs. Harvey Farmer and Miss Wholman in their vivid word pictures of missionary work—pictures which both saddened and gladdened us. Thanks are due to all these friends, as also to Mr. F. R. Archer, as Chairman, and to the brethren who so willingly assisted in the meetings.

The North Africa Mission is under a great obligation to the Grove Road Mission for the use of the premises, and for the brotherly help given all through the Convention. May God's blessing be their portion!

#### HEATHFIELD CONVENTION

By the kind invitation of Mr. F. G. Collins and the friends connected with the Welcome Mission, Heathfield, a five days' Convention was recently conducted there under the auspices of the North Africa Mission. Heathfield is one of the beauty-spots of Sussex, and was rendered still more beautiful by the glorious summer weather with which we were favoured. A largely attended preliminary prayer meeting was held on Saturday, August 4th, and the Sunday services were conducted by the Deputation Secretary.

During the Convention a meeting for prayer was held each morning at eleven o'clock, and various aspects of the work in North Africa were briefly presented as subjects for prayer and praise. The meetings on Monday (Bank Holiday) were well attended, Mr. Harvey Farmer speaking with marked power in the afternoon and evening, his subjects being "Fellowship with Christ" and "Coming Short of a Full Reward." (To our regret, Mr. Farmer was compelled to leave us next morning for Morocco on business of the Mission.) After the public tea, the friends adjourned to the garden of the Mission Hall, where testimonies concerning answered prayer were given by various friends. On Tuesday, Mrs. Harvey Farmer, Miss Tilney (Kairouan) and Miss Evans (Fez) gave illuminating and moving descriptions of the work at different stations, the meetings being appreciatively referred to later by many of those present, as presenting aspects of the work hitherto quite unknown to them. Rev. G. J. Attwood (Pastor of the Worthing Tabernacle) was the speaker for Wednesday, and gave instructive addresses on Ephesians iv, and on the words of the Apostle Paul in 2 Cor. x. 20, "We are ambassadors." On Thursday, Rev. S. M. Warner, M.A., of Eastbourne, spoke to full congregations. His texts for the afternoon were "Hard Questions," Kings x. 1) and "A Right Answer" (Proverbs xxiv. 36), and for the evening Mark iii. 17, rendering the passage, "He called the men He wanted . . . James and John . . . the Sons of Thunder." A very impressive Consecration Meeting, conducted by Mr. Warner, brought the Convention to a close.

We desire to express our warm thanks to all the speakers, each of whom placed us under a real obligation; to the friends who laboured so willingly to make the meetings a success; to Mr. Frank G. Collins, the Honorary Superintendent of the Welcome Hall, who spared no pains or brotherly sympathy; to Miss Chater, who cared so kindly for her guests; and to generous donors to the funds of the Mission. Above all, we desire to praise God, whose blessing rested upon the gatherings from the beginning, and by whose grace the purposes of the Convention were so largely fulfilled.

E. J. POOLE-CONNOR.

## The Late Miss Minnie L. Eason

Minnie Louisa Eason was born in August 1881 at Worthington, Manchester. When only seven years old, the death of a little brother made a

great impression upon her, and when she was about ten she came under conviction of sin. She dated her new birth from that time, although

she did not confess Christ at once. At the age of thirteen she was baptised, and sat down at the Lord's Table with the Open Brethren with whom her parents were in fellowship.

She was educated at first by a governess at home, but later on went to school for three years at Calchath Hall, Bowdon. After a year at home, where she was needed on account of the illness of relatives, she entered Mr. Huntington Stone's Home for training, taking at the same time a nine months' course at the London Missionary School of Medicine in connection with the Homeopathic Hospital. She then spent three years at the Annie McPherson Home of Industry, acting as dispenser. Leaving there, she attended a Dispensary College for six months before going up for her qualifying examination. Having done this she took a post at the Brighton Medical Mission for three months.

Ever since her school days, Miss Eason had looked forward to mission work abroad, and her first thought was China; but in 1910, the needs of North Africa were brought before her notice, and she offered herself to the N.A.M. and was accepted.

In October, 1910, she arrived at Tetuan, where she remained till early in 1912 and then removed

to Casablanca in which town she spent the remaining years of her missionary life. An attack of appendicitis necessitated her coming to England in 1918 for an operation. In the autumn of 1919 she returned to the field, but early in 1920 she caught a severe chill which affected her lungs, and by the doctor's advice she went to Switzerland where she remained for four years, moving from place to place in the hope of recovery. In the early summer of 1924 she came over to England and went down to a Sanatorium in Devonshire for a year; then moving to Ventnor. She was called Home on August 4th, 1926.

Of her faithfulness as a missionary, her devotion to the Lord whom she loved, and her patience and cheerfulness during her prolonged and trying illness, much might be said to the glory of the grace of God. She was never known to murmur, and busied herself almost to the last, as her strength allowed, with painting and fancy work of all kinds, which she loved to dispose of for the funds of the Mission. We thank God for her life and testimony, and pray that He will be pleased to continue to raise up others from time to time to take the places of those who have finished their course.

## Home and Foreign Notes

### THE MONTHLY PRAYER MEETING

The above will be held (D.V.) on the first **Thursday** of each month at 3.30 p.m. in the Lecture Hall, John St. Chapel, just opposite our offices, 18 John St., Theobald's Rd., where friends will meet for tea at 3 o'clock. A hearty welcome is given to all who are able to attend.

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### ARRIVALS

**Miss H. Granger** arrived from Bône on June 14th.

**Miss A. M. Knight** arrived from Tetuan and **Miss L. F. Evans** from Fez on June 27th.

**Mrs. A. V. Liley** arrived from Tunis on July 1st.

**Mrs. Ross** arrived from Algiers on July 30th.

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### MARRIAGES

At Leicester, on July 14th, **Mr. Leslie V. Robinson** and **Miss M. A. Bolton**.

On June 30th, 1926, at Tangier, **Miss Dorothy E. Saunders** to **Don Pedro Padilla** of the British and Foreign Bible Society.

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### DEATH

On August 4th, 1926, at Ventnor, I. W.,

**Miss M. L. Eason**, formerly of Casablanca, aged forty-five years.

### DEPUTATION NOTES

The **Deputation Secretary** has had the privilege of visiting the following places:—Highbury (2 meetings), Kensington, Woking (2 meetings), St. Ives (2 meetings), Woodford Convention (14 meetings), Hook (3 meetings), Worthing (4 meetings), Heathfield Convention (15 meetings), Brighton (Emmanuel Ch., 12 meetings), N. A. M. Convention, Slavanka.

Forward engagements include Whitstable (Sept. 5th), Newport, Mon. (19th), Porth (20th-23rd), Bristol district (25th-30th), Mildmay Mission Hosp. (Oct. 2nd), Crawley (3rd), St. Margaret's (6th), Basingstoke (7th), Belmont Free Ch. (10th), Highgate Rd. Chapel (15th), Convention St. James's Hall, Worthing (16th-21st).

The **General Secretary** has been privileged to speak on 33 occasions—at Tunbridge Wells, Bristol, Bloomsbury, Weston-super-Mare, Holborn, Brixton, Melksham, Littleport, Woodford, Honor Oak, Slough, Southminster, Liverpool, Ilford and Heathfield.

Forward engagements include Winchester (Sept. 5th), Waltham (12th), Barking (15th), Littleport (19th), Beulah Hill (22nd), Bristol (26th), Weston (27th and 28th), Clifton (29th), Nailsea (29th), Clevedon (30th), Bath (Oct. 3rd, 4th and 6th), Malvern (7th), E. Grinstead (10th), Woodford (17th), Fulham (21st), Holmbury (24th), St. Leonard's (25th and 26th), Penrith and Carlisle (28th - Nov. 3rd).

**Mrs. Harvey Farmer** has had the privilege of addressing meetings at Woodford Convention, Diss, St. Ives, Heathfield Convention, and Doughty St.

Several interesting articles from the Field have been crowded out. We hope to insert them in our next issue.

\* \* \*

**MOROCCO**

**Dr. James A. Liley** writes of the work at the Tulloch Memorial Hospital:—"The most interesting case lately is that of a patient who was with us three months suffering from a crushed foot. Happily he is a reader, and from the first listened earnestly and read much for himself from the Word of God. Just after leaving hospital, he professed faith in the Lord Jesus Christ, and has since attended every meeting and gathering in the week—the Gospel Ward Service on Sunday morning, the Converts' Meeting on Sunday afternoon, the Arabic hymn-singing hour on Sunday evening, and the Bible Class on Wednesday evening. Two circumstances have made it easy for him to come regularly. The one, that his home is very near us, and the other, that his foot is not yet strong enough for him to resume his work. A great friend of his, who visited him regularly while in hospital, now comes with him to the meetings and appears to show earnest interest in the things of God. This friend also can read. Neither of these men yet realises all that true faith in the One and only Saviour involves, but we rejoice in their willingness to learn and listen, and pray for a transfiguring work of the Holy Spirit within their hearts."

"The Arabic hymn-singing hour referred to above, which we began in our house about three months ago, is much appreciated, and helps, we believe, to foster the spirit of the Christian home among helpers and enquirers."

\* \* \*

**Mr. and Mrs. Chatfield**, after some months in England, have returned to their work in Salé, as notified in our last issue. Mr.

Chatfield writes:—"It is difficult just now to realise that we have been away at all. I visited the native market yesterday, and by going in and out among the traders was able to read and converse with little groups here and there. Sixteen Gospels were sold, and many who could not read heard the good news. . . . May God the Holy Spirit water the seed thus sown. . . . On Wednesday I had a very interesting time witnessing to Christ and explaining the Scriptures in the Bible Shop. As a rule it is not difficult to get a man who is standing outside to come in and have a talk, and so he hears the Gospel."

\* \* \*

**ALGERIA**

**Miss D. Povoas**, who has joined the workers at Chercell comparatively recently, writes:—"In the month of March I commenced a class for Arab girls on Tuesday mornings. After prayer for guidance and help in the new venture I gathered about fifteen, and in order to induce them to come regularly I am giving them some very elementary writing-lessons in Arabic at the end of the class. These children have attended well, and show an interest in memorising texts."

"It is cheering, and a real cause for praise, that in nearly all the houses we enter, a ready welcome awaits us. As we begin to sing, or speak of Christ, a little crowd gradually forms, and very often there are signs of real interest."

\* \* \*

**TUNISIA**

Writing of the Italian work carried on in Tunis, **Miss K. Gotelee** says:—"The coming of the motor-car has made a great difference to our activities. Formerly we centred almost entirely in the city of Tunis, with an occasional visit by train to more distant places. The car has brought these distant places within easy reach. Tunis is now our nucleus, with Gospel efforts spreading around on all sides to towns and villages we had never dreamed of visiting. We see more than ever the great need of evangelisation. It is quite a revelation to us to know that there are so many Italians in the country places. There are whole villages of them—mostly very ignorant, and many thirsting for the truth. These country folk are simple, and more ready to listen than those in town. A village girl who had never even heard of the Lord Jesus Christ accepted some Gospels and Scripture tracts very willingly."

## Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-five years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt, Dispensary and Night Refuge.  
*Praise for the recently opened Hall; and prayer that it may be used only for the glory of God.*
5. For Tetuan—Visiting and Tract Distribution, Classes for Young People (Native and Spanish) and Adults, Sunday School and Meetings.
6. For S'ettat—Visiting among the women and children.
7. For Fez—Dispensary, Classes, Visiting, &c.  
*Prayer that two natives who are attending all the meetings and showing interest in the things of God, may be soundly converted. One of them was formerly a patient in the Tulloch Memorial Hospital.*
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, &c.
10. For Cherrchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.  
*Prayer for a girls' class, recently formed (see page 87) and also that the Christian girls of the Carpet School may be blessed and that their testimony may be used to the ingathering of some of their fellows.*
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Bougie—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
13. For Djemâa Sahridj—Home and School for girls, Day and Sunday Schools, Classes, Visiting, Itinerating, &c.
14. For Mekla—Classes and Meetings among Kabyles and French, Itinerating, &c.
15. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, &c.
23. For Tripoli—Dispensary, Visiting, &c.
24. For Paris—Visiting cafés, &c. Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council, and the Staff at Headquarters.
27. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.  
*Prayer for a special blessing upon the N. A. M. Farewell Meetings to be held in London on October 12th (see page iii of cover).*
28. For increasing blessing on our Magazine, its Contributions and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers; also for more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.  
*Praise for the three new workers lately accepted by the Council; and prayer that they may be prepared and fitted for the service to which the Lord will call them.*
30. For workers on furlough, &c., and the children of missionaries.  
*Prayer that all the workers on furlough may be refreshed and used during their time of rest, and may return, strengthened in body, mind and soul for a new campaign.*
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

# LIST OF DONATIONS from July 1st to 31st, 1926

*Continued from page ii of Cover*

General Fund <i>continued.</i>		No. of Rect.	Amount. £ s. d.	DESIGNATED FUND		No. of Rect.	Amount. £ s. d.	GRAVESEND AUXILIARY.	BELFAST AUXILIARY.	DUBLIN AUXILIARY.	
No. of Rect.	Amount. £ s. d.	5282	5 0	No. of Rect.	Amount. £ s. d.	5881	10 0 0	Miss M. GILES, Hon. Sec., 8, Russell St. Des. Receipt, No. 5901.	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh. Des. Receipt, No. 5857.	S. S. McCURRY, Esq., Hon. Sec., Glenageary, Harrow. Des. Receipt, No. 5858.	
9th	5 0	4	1 1 0	July 1st	5854	2	5 0 0	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	
5255	10 0	5	1 0 0	(5)	3 3 6	(x)	3 0 0	65	2 6	123	2 0 0
6	10 0	22nd	2 0 0	(1)	18 15 0	84	7 10 0	6	2 6	87	1 0 0
7	10 0	23rd	10 0	57	2 12 9	15th	5 0 0	7	3 0 0	8	12 9
8	10 0	24th	2 0 0	2nd	9 0 0	16th	5 0 0	8	2 6	9	1 0 0
9	2 0 5	7	2 0 0	9	9 0 0	6	5 0 0	9	2 6	70	3 0 0
60	18 0	(m)	10 6	60	2 0 0	17th	5 0 0	9	2 6	9	1 0 0
(i)	10 3	9	2 0 0	1	2 0 0	7	50 0 0	1	1 0 0	1	1 0 0
62	1 0 0	(n)	2 10 0	2	2 0 0	8	1 0 0	2	1 0 0	2	1 0 0
3	10 0	26th	1 0 0	4	10 0	9	5 0 0	3	2 6	3	2 0 0
4	1 0 0	1	1 0 0	5th	5 0 0	21st	10 0 0	4	2 6	4	2 0 0
5	5 0	2	1 1 0	6	1 0 0	90	10 0 0	5	1 0 0	5	1 0 0
12th	10 0	3	1 0 0	7	1 0 0	22nd	15 0 0	6	16 10	6	1 0 0
(j)	10 0	4	1 0 0	8	6 7	(y)	5 0 0	7	4 5	7	4 5
13th	10 0	6	4 0 0	8	1 0 0	(z)	5 0 0	8	3 2	8	3 2
8	10 0	27th	600 0 0	6th	1 10 0	(a)	2 11 0	9	2 4	9	2 4
9	1 15 0	7	5 0 0	70	2 0 0	(b)	1 1 0	80	5 0	80	5 0
14th	2 6	8	5 0 0	(u)	1 10 0	95	5 0 0	1	2 4	1	2 4
1	2 10 0	28th	5 0 0	70	15 0 0	6	1 0 0	2	3 0	2	3 0
2	3 7 0	(o)	5 0 0	(v)	26 5 0	26th	1 0 0	3	12 8	3	12 8
3	10 0	301	1 1 0	7th	6 0 0	28th	1 1 0	4	4 0	4	4 0
15th	5 0 0	2	1 0 0	73	13 6	7	1 1 0	5	1 2	5	1 2
4	1 0 0	29th	2 11 6	4	8 0	8	1 5 0	6	1 1	6	1 1
5	1 0 0	(p)	10 0	5	18 0	29th	1 0 0	7	2 3	7	2 3
6	2 0 0	(q)	4 5 0	(w)	14 6	9	1 0 0	7a	15 10	7a	15 10
7	10 0 0	30th	5 4	9th	3 0 0	900	60 0 0	7b	12 0	7b	12 0
8	10 0 0	(r)	£846 16 8	77	3 0 0	31st	5 7 5	Previously	£5 7 5	Previously	£5 7 5
9	10 0	Pubns.	4 11 6	8	1 0 0	1	£287 17 3	ack'd.	5 17 11	ack'd.	5 17 11
17th	6 12 6	Sundries	73 13 2	10th	5 0 0	Sund.	9 5 7				
(k)	10 0 0		£925 1 4	11th	10 0		£297 2 10				
20th	10 0 0			80	10 0						
81	10 0 0										

### SUMMARY

July, 1926.

General Fund .. ..	£925 1 4
Designated Fund .. ..	297 2 10
	£1,222 4 2

### TOTALS

Jan. 1st to July 31st, 1926.

General Fund .. ..	£3,715 0 3
Designated Fund .. ..	3,887 6 4
	£7,582 6 7

(a) Abbey St. S. Sch. (b) Motherwell Bapt. Y.M. Mtg. (c) Cecil Hall. (d) Y.P.M.U., Woking. (e) John St. Chapel. (f) Belmont Free Ch. Conf. (g) Legacy. (h) Woodford Conv. (i) C.A.W.G., Sutton. (j) "In Memoriam," G. H. M. (k) Newcastle Aux. (l) Welcome Missn. S. Sch., Heathfield. (m) Two friends at Southminster. (n) Melksham Convention. (o) Victoria Missn. Hall S. Sch. (p) Uxbridge Rd. Tab. (q) Good Shepherd Missn. (r) Homes for Working Girls. (s) Bristol Rd. S. Sch., Weston. (t) Wattville St. Chapel. (u) Boxholders at Bewdley. (v) Mildmay Missn. to Jews. (w) Seer Green S. Sch. (x) Bethesda Hall. (y) Raleigh Pk. S. Sch. (z) Malden Hall S. Sch. (a) West U.F. Ch. S. Sch., Galashiels. (b) Cong. Ch., Purley.

# OUR ANNUAL FAREWELL MEETINGS

WILL BE HELD (D.V.)

## AT CANNON STREET HOTEL, October 12th, 1926

PRAYER MEETING AT 2.30

### Afternoon Meeting at 3.30

Closing Address by MR. HAROLD BARKER

*TEA from 5.30 to 6.15*

### Evening Meeting at 6.30

Closing Address by REV. J. RUSSELL HOWDEN, B.D.

A Number of Missionaries will Speak of their Work on the Field

# THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY  
(WITH MR. GEO. PEARSE AND DR. GRATTAN GUINNESS)

## COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.  
HARVEY FARMER, 18, John St., W.C.1.  
J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.  
V. G. LEVETT, 7, Austin Friars, E.C.  
H. LEWIS, Bickley, Kent.

Dr. F. E. MARSH, Woodford.  
E. T. MORRIS, Letchworth.  
Pastor H. OAKLEY, Balham.  
Pastor E. POOLE-CONNOR, Tankerton.  
Pastor PERCY SMART, Crouch End, N.

PASTOR R. WRIGHT HAY, W. Ealing.

### Hon. Treasurer

J. W. GORDON-OSWALD, Esq.

### Hon. Medical Adviser

W. LOUDON STRAIN, M.B., C.M.

### General Secretary

Mr. HARVEY FARMER.

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### Deputation Secretary

PASTOR E. POOLE-CONNOR.  
Mr. I. E. BOWLES (Deputy Assistant Secretary).

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## OFFICE OF THE MISSION

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.1.

## REFEREES

PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.  
PASTOR D. J. FINDLAY, J.P., Glasgow.  
REV. WILLIAM HOUGHTON, B.D., Exmouth.  
LORD MACLAY of Glasgow, LL.D.

M. E. REVEILLAUD (late Senateur), Paris.  
PASTEUR R. SAILLENS, D.D., Paris.  
E. E. SHAW, Esq., Wimbledon, S.W.  
COL. G. WINGATE, C.I.E., Godalming.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C.1." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into Barclays Bank Limited, 148, Holborn, London, E.C.1, or into any of its branches.

## LOCATION OF MISSIONARIES

MOROCCO		Algiers		TUNISIA		
	Date of Arrival.		Date of Arrival.		Date of Arrival.	
<b>Tangier</b>		<b>Salé</b>		<b>Bougie</b>		
Miss J. JAY .. .. .	Nov., 1885	Mr. A. E. CHATFIELD ..	Nov., 1922	Mr. A. R. SHOREY ..	Nov., 1902	
Mrs. E. A. SIMPSON ..	Mar., 1898	Mrs. CHATFIELD .. ..	Nov., 1922	Mrs. SHOREY .. .. .	Oct., 1904	
Miss M. M. GLEN ( <i>Associate</i> )	Jan., 1913	Mr. L. ROBINSON .. ..	Nov., 1924	Miss G. WILSON .. ..	Oct., 1925	
Dr. JAS. A. LILEY .. .	Nov., 1919	—				
Mrs. J. A. LILEY .. .	Nov., 1919	<b>ALGERIA</b>				
Miss A. BUXTON .. .	April, 1919	<b>Cherehell</b>				
Miss E. D. BOWEN .. .	Feb., 1923	Miss K. W. JOHNSTON ..	Jan., 1892	<b>Tabessa</b>		
Miss K. REED .. .. .	April, 1922	Miss E. TURNER .. ..	Jan., 1892	Mr. E. E. SHORT .. ..	Feb., 1899	
<i>Spanish Work—</i>		Miss H. KENWORTHY ..	Nov., 1910	Mrs. SHORT .. .. .	Oct., 1899	
Don PEDRO PADILLA ..	June, 1926	Miss L. R. WHOLMAN ..	April, 1922	Madame E. PAGES ( <i>Associate</i> )	June, 1924	
Doña D. PADILLA .. .	Dec., 1922	Miss D. POVOAS .. ..	Nov., 1922	Miss A. CLACK .. .. .	Jan., 1924	
Miss G. DAVIES .. ..	Oct., 1925	Miss H. SMITH .. .. .	Mar., 1925	<b>Bône</b>		
<b>Casablanca</b>		Miss C. STUCK .. .. .	Mar., 1925	—		
Miss C. S. JENNINGS ..	Mar., 1887	<b>TUNISIA</b>				
Miss F. M. BANKS .. .	May, 1888	<b>Tunis</b>				
Mr. C. C. GABRIEL .. .	Dec., 1919	<i>Kabyle Work—</i>				
Mrs. GABRIEL .. .. .	Feb., 1920	Mons. E. CUENDET .. ..	Sept., 1884	Mr. A. V. LILEY .. ..	July, 1886	
Miss M. W. ROSS .. .	Nov., 1920	Madame CUENDET .. .	Sept., 1885	Mrs. LILEY .. .. .	July, 1913	
<b>Tetuan</b>		Mrs. A. ROSS .. .. .	Nov., 1902	Miss H. M. M. TAPP ..	Oct., 1903	
Miss A. G. HUBBARD ..	Oct., 1891	Miss D. OAKLEY .. ..	Nov., 1921	Mr. E. J. LONG .. ..	Feb., 1923	
Miss A. M. KNIGHT .. .	Oct., 1899	<i>Italian Work—</i>				
<i>Spanish Work—</i>		<b>Djemâa Sahrldj</b>				
Miss E. HIGBID .. .. .	April, 1921	<i>Kabyle Work—</i>				
Miss E. HARMAN .. ..	Oct., 1921	Miss E. J. C. COX .. ..	May, 1887	Miss G. E. PETTER .. .	Oct., 1913	
<b>Settat</b>		Miss K. S. SMITH .. ..	May, 1887	Miss K. M. E. GOTELEE ..	April, 1920	
Miss E. K. ALDRIDGE ..	Dec., 1891	Mlle. E. M. S. DEGENKOLW	Oct., 1913	Miss J. E. MARTIN .. .	Oct., 1922	
Mrs. E. L. FISHER .. .	Oct., 1922	Miss M. WIDMER .. ..	Nov., 1920	SGNOR A. FINOTTO .. .	Oct., 1923	
<b>Fez</b>		<b>Mekla</b>				
Miss S. M. DENISON ..	Nov., 1893	<i>Kabyle Work—</i>				
Miss I. C. DE LA CAMP ..	Jan., 1897	Mr. A. G. WILLSON .. .	Oct., 1922	Miss G. E. PETTER .. .	Oct., 1913	
Miss L. F. EVANS .. .	Nov., 1921	Mrs. WILLSON .. .. .	Oct., 1922	Miss K. M. E. GOTELEE ..	April, 1920	
Miss L. A. Y. MEYER ..	Oct., 1925	Mr. R. TWADDLE .. ..	Oct., 1924	Miss J. E. MARTIN .. .	Oct., 1922	
<b>Taza</b>		<b>Azazga</b>				
Miss F. E. S. MARSTON ..	Nov., 1895	<i>Kabyle Work—</i>				
Miss A. CHAPMAN .. .	Oct., 1911	Mr. S. ARTHUR .. .. .	Dec., 1913	SGNORA FINOTTO .. .	Oct., 1923	
<b>Rabat</b>		Mrs. ARTHUR .. .. .	Sept., 1923	Miss I. M. DAVIS .. ..	Oct., 1920	
Mrs. F. K. ROBERTS .. .	Dec., 1896	Miss L. M. FISON .. .	Nov., 1916	Miss E. M. TILNEY .. .	Mar., 1920	
Miss E. CRAGGS .. .. .	Oct., 1912	Miss C. ELLIOT .. .. .	Nov., 1919	Miss R. COLLINGS .. .	Nov., 1923	
Miss I. DEW .. .. .	Feb., 1924	Mr. C. R. MARSH .. ..	Oct., 1925	<b>Sfax</b>		
<b>AT HOME.</b>		<b>TRIPOLI</b>				
— Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES ( <i>Egypt</i> ), Miss L. READ, Mrs. REID, Miss THOMASSEN ( <i>Norway</i> ).		Mr. W. REID .. .. .				Dec., 1892
— New Workers, Miss B. ELLIS, Mr. ERIC G. FISK, Miss EVA HEATH, Miss P. LAMB ( <i>Language Study at Tubarouth</i> ), Miss D. M. SMITH.		<b>PARIS</b>				
		Mr. T. J. P. WARREN ..				Feb., 1911
		Mrs. WARREN .. .. .				Feb., 1911
		Mons. E. BLANDENIER ..				Feb., 1926