

REPORT NUMBER.

A Thirsty Land



Algiers Mission Band

ABINGDON
EDITION

Algiers Mission Band.

FOUNDED IN 1888 BY I. LILIAS TROTTER.

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BASIS.—The A.M.B. is interdenominational and desires to have fellowship with all who form the One Body of Christ. The Band holds and teaches :—

- (1) Absolute Faith in the Deity of each Person of the Trinity.
- (2) Absolute confidence in the full inspiration of the Old and New Testaments.
- (3) Absolute belief in the Cross of Christ as the one means of access to God, and the redemptive power for the whole world.

COMMISSION.—The aim of the A.M.B. is the Evangelization of the Arabic speaking Moslems with special emphasis on the needs of the practically untouched regions of the interior.



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“The Unity of the Spirit.”

(From Notes taken at an Address given at our October Rally.)

Before God could bring the disciples into that unity of Pentecost He had to do great things. In those days of waiting in that upper room how much had to be put right in individual lives! There is a place where you and I can be in such living union with Christ that we are in unity with one another.

If we turn to Psalm 133 we see something of the high and holy place this unity of His people holds in the sight of God. In verse 2 we read, “It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments.” And from Ex. 30. 31, we see what oil is referred to—the holy anointing oil which was too sacred to be used for any other purpose, or to touch the flesh of man, or to be copied in any way. And the unity of God’s people is likened to this holy oil, showing that it is to God, and should be to us, an infinitely holy thing. Is it?

Also, like the anointing oil, this unity cannot be copied or wrought by aught but the Spirit of God. Where it exists it

brings with it a sweet aroma, well-pleasing to God and noticeable to man. As we abide in our Heavenly Head this precious ointment flows down to each member of His Body.

In verse three of Psalm 133 we find this unity is likened to the “dew of Hermon.” We all know what dew means to the vegetation of an Eastern land; it is vital and life-giving. So when a mission or a group of God’s children meet in the unity of the Spirit there God can command “the blessing.” What blessing? Surely the out-poured Spirit in rivers of living water for which we all long so ceaselessly.

If we read the first verses in Eph. 4 we see that the keeping of the unity of the whole by every individual member is not only a duty but their very “vocation.” “With all lowliness and meekness, with longsuffering, forbearing one another in love, using all diligence to keep the unity of the Spirit in the bond of peace.” God has purposed to use His Church in wonderful ways both now and in the ages to come. Those purposes we find in Eph. 2. 7

(future) and in Eph. 3. 10 (present). He cannot do this, however, without unity in the Holy Ghost. It therefore behoves us to use all diligence to keep that unity and to see that there is nothing between ourselves and God or between ourselves and any other; for we have all "one faith, one baptism, one God and Father of all."

How may we break the unity? By disobedience to the commands of God. By definite sin which grieves Him. "Grieve not the holy Spirit of God. . . let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving." In fact the whole of chapters 4 and 5 of Ephesians, and the first verses of chapter 6 are most heart-searching and show how the Holy Spirit's unity may be broken. Again and again in all his Epistles the apostle draws attention to the harm done to the unity of the Spirit by evil speaking. In the third chapter of the Epistle of James the deadliness of the tongue is dealt with. How many of us fail here!

How is this matter to be dealt with? In Matt. 18. 15 we have a command given by our Lord to show His way:—"If thy brother shall trespass go and tell him his fault between thee and him alone." *Between thee and him alone.* How much easier to tell his fault to some one else, to unburden ourselves to some outsider of the indignation against our brother, and to enjoy their sympathy! But our Lord says "Go and tell him his fault between thee and him *alone.*" And when we humble ourselves to obey this command, how often we find that we *do* gain our brother. It works! Nine times out of ten it works! And if we read on we find provision made for the time when he will not hear us, which is intensely solemn. Now notice further that, linked with this same unity

and dependent on it, the wonderful promise is given that "whatsoever we bind on earth shall be bound in heaven, and whatsoever we loose on earth shall be bound in heaven"; also that "if two of us (in this fellowship) agree on earth as touching anything that we shall ask it shall be done for us by our Father which is in heaven."

We remember how our Lord, in His intercessory prayer, prays for "those who will believe . . . that they all may be one, as we are"; and states that "the glory which Thou gavest me I have given them" (John 17. 20-23). And what is this glory? It is nothing less than the unity of the Father, the Son and Holy Ghost; and this one-ness with each other is our glory too. Just as that anointing oil flowed down to the very hem of the garment, so the Spirit flows down from our Head, who is the Christ, to the very lowest of His members, "without measure," irrespective of their gifts or lack of gifts. As we are in living union with Him we are in unity with one another and are "complete in Him."

J. L. OLIVER.



Psalm 133.

A Pilgrim Song by David.

See how good and sweet it is, when brothers
rest as friends,
'Tis like the sweet oil from his head, that
flowed down to the beard
And from the beard of Aaron ran down to
the garment's hem;
Like Hermon's dew that falls upon the
height of Zion's Hill,
For there the Lord His blessing gives, and
life for evermore.

(Ferrar Fenton's Version).

In Loving Memory of
Blanche A. F. Pigott.

On November 17th, Miss Blanche Pigott of Upper Sheringham, passed joyfully into the presence of her Lord. The A.M.B. knows Miss Pigott as the writer of *Miss Trotter's Life*, but it may be that some have not been aware of the great love and interest which she had for the work out here, or that her prayers were constantly offered on our behalf.

One's first thought on hearing of her passing was of the joy that must have been hers in seeing Him Whom she had loved and served with such intense devotion and in meeting with all her loved ones who had gone on ahead. One's next thought was of the blank left down here by her going, for her life was so vivid and her interests and prayers were so far reaching that to spend even a short time with her was an enriching experience for mind and spirit. Though she was eighty-three years old, and very frail, Miss Pigott was young in heart, and her sympathy with those whose lives touched hers, whether they were young or old, was that of a comrade. A strong original character, full of humour and sympathy, hers was a life rich in friendships. She was gifted in many directions, specially as a writer and as a speaker. In the revival days of the latter half of the nineteenth century God used this woman of childlike faith and strong personality very greatly, and she was doubtless the means of blessing to untold numbers in the crowded meetings which she was asked to address in different parts of the country. Her stories of God's working were very wonderful; for her faith was so simple and so strong that she expected marvellous things to happen, in her own life, and in the lives of others, and in answer to her believing prayers, marvellous things took place.

It was a great and sacred joy to Miss Pigott to be able to write *Miss Trotter's Life*, though the necessity for curtailing the manuscript to meet the publisher's requirements was a great disappointment to her. Her one desire about it—often expressed—was that God would use the book for His glory, and her joy was great whenever she heard that it had been so used.

To think of Miss Pigott is to think of the charming room which seemed pervaded by her beauty-loving personality. There were pictures, books, treasures from many lands sent to her by friends through long years, and always flowers in abundance, for their loveliness was a part of her life. The wonderful power to paint the flowers she so much loved only came to Miss Pigott in later life and was a source of much joy to herself and her friends. To go round her garden with her was a delight, and she loved to shew the plants which had been sent or brought to her from different far-away places, and which seemed to take kindly to her garden. This summer she pointed out several lovely masses of flowers, which, she said, must have been planted by the Angels, for no hand had put them there!

To go and see Miss Pigott and to share with her some news from the field, was an experience one can never forget. Her questions about members of the Band, converts, and even about individual natives of whom one had spoken or written perhaps years ago, showed how real and constant her interest was. Always she was sympathetic and understanding, and after the talk in her quiet room there would be prayer—prayer that was a talk with a Friend, loved, trusted, and known, a very real Presence ever with her.

Her earthly resting place is in sight of the hills that she loved and which must

surely have caught the echo from the celestial mountains as the words were sung on earth—

"Holy, Holy, Holy! all the saints adore Thee,

Casting down their golden crowns around the glassy sea;

Cherubim and Seraphim falling down before Thee,

Which wert, and art, and evermore shalt be." M. H. ROCHE.



A Lullaby or a Battle Cry.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all evermore."

Amen.

Sunday after Sunday the words have sounded in our ears, closing the hours of worship in a hush of spirit round the Father's footstool, service rendered in His sanctuary, hearts rested by its stillness. That is what they have meant, and yet may mean.

But if these three mighty gifts really come to us and remain with us, they will mean more than this—they will mean "not peace but a sword."

"The grace of the Lord Jesus Christ." What does it mean? "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Do we still want that grace?

"And the love of God." "God so loved . . . that He gave"—gave all He had to give. Do we still want His love?

"And the communion of the Holy Ghost." "He that is joined unto the Lord is one spirit." Do we really want to be "one spirit" with Him in our life and service? Or are we afraid this might lead us too fast and too far?

"Evermore. Amen." Well for us if that is our answer. I. L. TROTTER.

Editorial.

Our American friends have set us a good example in issuing as a report number a short account of each A.M.B. Station, and we have thought that some such description might help our friends at home to visualise the surroundings in which our reports are written.

Starting from Headquarters at Dar Naama, the first Station we come to is Colea, once very fanatical, having a special Marabout of its own. Years ago two missionaries were stoned out of the place. Now through prayer and tact almost every door is open, not only in the town but among the many Arab farms in the plain. The work includes also classes and a Bible depôt.

Then at a short distance southward we come to Blida, the first Station that Miss Trotter opened outside Algiers in the early and difficult years, which is now one of the biggest towns in Algeria, with a greatly increased native population. Here are large and delightful children's classes and again many open doors, as well in the town as in the neighbouring villages to which old class-girls have been taken on their marriage.

Westward and further south we find, perched high up, Miliana with its mountain people quite different in type from those of the plain. Tragedies there are among them, and superstition—with an extra holy mosque to which pilgrims come from far and near. Here, too, love to young and old is conquering. Classes, daily meetings, visiting, itinerations, make a well-filled year.

Travelling some distance again along the plain we come to Relizane, with its small family of Christian girls and a mat-making

industry, as well as classes and visiting. A very joyful place which knows many a tough fight and many a victory of our Lord.

Turning seawards we reach Mostagenem, a very modest little mission with its one French worker who, through special difficulties, has won her way to a hearing and open doors by the simple words, "May I come in and read you some of God's words?"

South again and on a hillside we find Mascara, reported to be the town with the most mosques and the greatest wickedness in the land. It is true the mosques are many, but perhaps the rest of the description is somewhat over-drawn. In any case it has pleased our Lord to reveal Himself to more than one soul who has "passed over" with a peace that surprised their Moslem neighbours.

West again we come to our last Station in this direction—Tlemcen, perhaps the oldest and the proudest town in Algeria. Here patience, courage and tact have had their full occasion for exercise, and are winning through. The latest development, as given in the last number of "A Thirsty Land," is a carpet school which saves the girls employed there from the temptations awaiting them elsewhere.

Retracing our steps eastwards we pass Algiers and come to Dellys, a friendly little seaside place where the workers, together with classes and visiting, are also able to do itinerating in neighbouring towns, Djidjelli, Bordj Bou-Argeridj and others, and have won far and near the confidence of the people.

In almost a straight line south we come to Bou Saada, where the desert people are reached, and an interesting work is done among the nomads as well as among

the inhabitants of the town; these being again an entirely different type from any we have met with in our journey westward.

Yet further south we come to the oasis of Tolga, which in spite of being one of the most fanatical of the Stations, with its Moslem brotherhoods and sisterhoods, has yet a warm welcome for the missionaries each year as they spend with them the few weeks that they are able to spare from other work. Here they keep open house for the women and children, read with the bigger boys, and visit in the homes.

The most distant Station is Tozeur, an important oasis in a land of salt, palm-trees and mirages, where we find again a people differing greatly from those already met with. Here and in the neighbouring town of Nefta there are many readers who are always ready to discuss—not, alas, so ready to receive; but among the lads some have really suffered for the Lord in confessing Him.

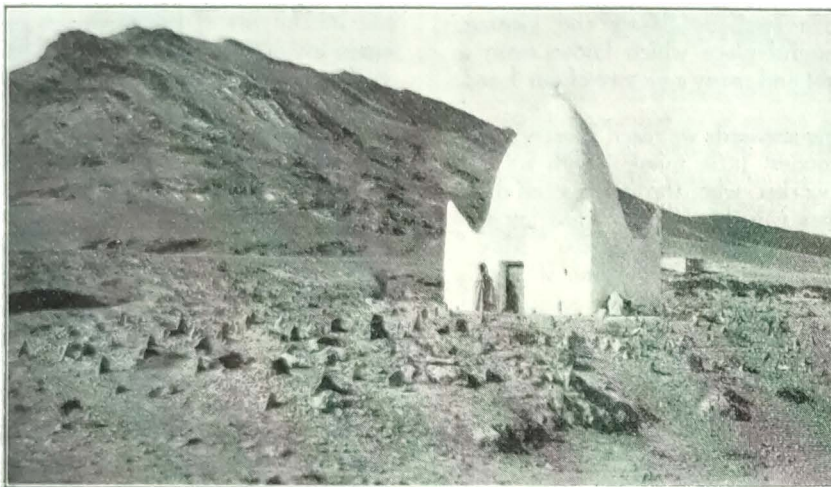


God's Small Messengers.

4.—Retardation and Growth.

A beautiful thing this week was the lesson taught in the growth by retardation. The idea occurred to a scientist when studying retardation caused by the cold winds. He kept the roots of the lily of the valley dormant in a refrigerator for months, and then exposed these frozen roots to the mild temperature of a hot-house and obtained perfect blooms in eighteen days. It helps our faith that these hard frozen Moslem lands may be working some such concentration of God's power and glory in the days to come. There is a mighty leverage in repression, Hallelujah!

I.L.T.



A Moslem Cemetery.

Reports for 1929-30.

Colea.

This report covers what has been Colea's seventh year as a station. Perhaps for this reason God gave us at its beginning the words, "This shall be unto you the year of release."

To us personally the words have been largely fulfilled, but we wait the fulfilment for the Station, for its year has seemed much like those that have gone before—marked more by expectation than by the realisation of deep hopes.

In the classes interest has been sustained, and a measure of responsiveness seen. Confessions of "love to Jesus" have sprung from young lips. In the visiting, former class girls, now married, have been found, in whom the word of God has taken root. In the book depot, souls of men and boys have been stirred by the putting forth of God's power with His Word; and beyond this, as we have moved about, former class boys, now self-respecting young men, have been unashamed to be

identified in measure with us. Doors have kept open on every hand for the Gospel testimony, and new ones have been entered—"He openeth" still, "and no man shutteth."

This holds true to the outermost lengths of our Station cords—the hamlets, farms, and clusters of dwellings along the plain and in the nearer hills. Covering all, we have believed no labour in the Lord is vain or void, and doubtless to every "going forth with weeping, bearing precious seed," there shall be a coming again with sheaves. But it is as if a light breath of the Spirit has blown over tender buds, whereas we seek His mighty sweep over souls long dead; and His absolutely freed way throughout our district; for when He so comes the slight stirrings that we have been so thankful for will give place to that which alone is worthy of the redemptive price paid for it on Calvary.

Simultaneously with this promise of better things that we have received, those

at home who intercede have been similarly stirred to a restless dissatisfaction with things as they are. One letter speaks thus : " Is the spade work not finished yet ? Is the ground not ploughed and the seed taking root ? Is the latent power in that precious seed not beginning to move and cause it to spring up ? "

" God cannot deny Himself ! " This stirring up is of Him, as in the times of Cyrus long ago, and like Daniel there are those who " understanding the number of the years " have " set themselves to seek by prayer and supplication " God's working as never before. God's " new thing " which at our recent Rally we were assured was about to spring forth already is making us " forget the things that are behind. "

" Brethren, pray for us ; that the word of the Lord may have free course ; that we may open our mouth boldly " ; and that " while we speak the Holy Ghost may fall on those that hear the word. "

Thus shall be hastened the time when the long Islamic reign of death shall be " swallowed up in victory. "

H. W. BUCKENHAM.

Blida.

Miss Carmichael, in one of her recent journals says, " Does anybody at home realise how hard it is to do and to write at the same time ? " To write a report of the work seems an almost impossible task ! One wonders what is written in the Heavenly Report—much, probably, that would shame us for our slackness and unbelief, and yet, we dare to believe, much of God's working in hearts and lives that is hidden from our eyes down here.

The year's work at Blida was cut short inevitably last Spring, but during the six months that the Station was open we had the joy of the help and co-operation of a new young worker, Miss Phyllis Russell of Ridgeland College. We had long prayed

that God would send the one of His choice to share in His work here, and we rejoice in His answer to prayer.

On the outward side the months were very full. There were girls' classes, some with industrial work, and play, as well as Bible teaching ; crowded lantern meetings for boys big and little ; play-hour and singing for tinies ; women's meetings at which we rejoiced to see from time to time various ex-Sunday scholars (now married). There was almost daily visiting, which could reach only a tithe of those in the town, and outside it, who would gladly have welcomed us. There were visitors who came, some because their " spirits were narrow, " some because their bodies were sick, and others for divers reasons.

On the inward side, of which it is so difficult to speak, we know that God is working, though we cannot tell of any who, leaving Islam, came out definitely on Christ's side. A Christian Kabyle man with his wife and little children came to live in Blida, and we were able to see them fairly often and to have Bible talks. The man needs prayer that he may be kept true in his difficult life, and that he and his wife may be used by Christ as His witnesses. There were women who came to see us, or whom we visited at times, who we believe truly love the Lord, but they have not dared to rise up and follow Him. Please pray for them. It is only the voice of the Crucified that can make them willing for what it will surely cost.

In last year's Spring Number of the " Thirsty Land " we gave an account of a visit paid to a mountain home near Medea, where a dear Blida girl, a young mother, received us with joy and gave us of her best. We have not seen her again since, and this Spring we heard that she had died from a swift fever, after a few days' illness. She was a girl who had always been closely shut in, and she had heard of the Lord but seldom. Yet she loved to hear, and on

that day when we visited her in her far-off home she helped us, to the utmost of her power, to tell the story of the love of Jesus to the ignorant women of her husband's family who had never heard. To her little was given, but she was responsive to Christ's love. We ask your prayers for the many who last year heard, and were similarly responsive, and for those who are so eager for their children to come. Pray that they may not be like those of whom St. Paul says "They saw indeed the light . . . but heard not the voice of Him that spake" (Acts 22. 9). Ask that, like the apostle himself, they may hear and obey, and become Christ's witnesses unto all of what they "have seen and heard." M. H. ROCHE.

Miliana.

Miss G. Russell and I started our winter's work so hopefully in October, 1929, for there were new possibilities to test. The fact that both of us had some knowledge of the language was a great thing, for classes could be shared or graded. Also during the summer I had been building a large schoolroom with a roofed-over terrace, but getting plenty of sunshine and sheltered from the biting north-west wind.

I wish I could make you see this new addition and its advantages: first, it is an upper story, away from the street, and is reached by an outside staircase separating it from our private living rooms. Next, the terrace is spacious enough to allow our smaller girls to play in the sunshine till it is time to go into class. Then, when the organ plays a bright tune, twenty or thirty little scholars can march round the schoolroom and thus let off steam before sitting down to the lesson; yes, on a cold day even a few gymnastic exercises can be planned during the lesson hour, and no matter how noisy the feet or loud the singing it cannot disturb the neighbours

or attract the notice of passers-by, as has been the case in former years.

The days the boys came, the smaller ones went upstairs with Miss Russell, while I wrestled with the more turbulent set below, grateful that at least ten or fifteen were getting an opportunity of hearing the Gospel undisturbed. Do people realise what prayer we need for these uncontrolled excitable Moslem lads, full of mischief yet coming time after time to our classes?

Our women also have appreciated the additional space, for they have a secluded roof-garden where they can sit under our rose arbour, and when Christmas or other feasts come round they can come to this upper room and enjoy singing and a happy time with us. It means much to the shut-in Moslem woman to get away from her own dark room and meet a few others for happy conversation in the freedom of the mission house.

Our Sunday service has become a regular institution now, and is fairly well attended by the faithful few; only two of its members are baptised, but others have the truth in their hearts and God will open the way for public confession when His time comes.

After Christmas we closed Miliana Station for the yearly itineration south. With Miss Ryff as fellow traveller, I visited Laghouat, Ghardhaia, and its surrounding villages, and to test possibilities we journeyed as far as El Golea, the first oasis of the real Sahara. We had only an hour or two to give out Gospels and speak to a few poor women on the roadside; still, this is a beginning.

An Arab in Ghardaia gave us a new thought, for he offered us rooms saying, "What is the use of coming to us just for one week? Come, stay a month and teach our women." We trust it is God's call and that some of our missionaries can accept this invitation in the near future.

Poor Miliana fared badly in the spring, for I was detained in Algiers and Miss G. Russell had to return to England because of her health ; still, I was able to open for about six weeks with the help of different friends who came for short visits.

My most precious remembrance of these weeks is perhaps the visits to a consumptive girl, daughter of one of those Moslem readers who get their living by chanting the Koran or by selling the "Ketibas" (that is, the words of the Koran or Moslem prayers made into amulets and worn to keep off the evil eye). As I read to her or we sang some of the simplest hymns, God seemed to enlighten her understanding, in spite of her father's fears. And now, on my return after five months absence, I find her responsive and with a childlike faith. She cannot live long, and is a great sufferer at times, but so joyous. Will you pray for her ? M. D. GRAUTOFF.

Relizane.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If the past year brought this truth home to us at Relizane, we can joyfully say we have also proved the truth that "Christ, having spoiled principalities and powers, made a show of them openly, triumphing over them." We were shown this at Ramadan, the Fast month, when the powers of darkness always seem to gather in strength. Only the Spirit of the Lord could have enabled one young girl to defy those powers, and to stand victorious in the face of public opinion and parental commands. Only that same Spirit could have upheld her in faith, and frustrated the enemy's plans with regard to a Moslem marriage for her, arrangements for which had actually gone to the extent of the signing of the marriage contract and the

handing over of the money for the wedding which should have taken place next day.

We have seen those powers of darkness gather in fury like a "blast against the wall" over the men's work and then the coming of Christ with His "Peace, be still" and His fresh enduement of power upon the co-worker as he dealt with souls met in the Book Depot. We have seen one grievously tormented of the devil and in no wise able to lift herself up, set free by that same Spirit of God who has loosened the chains that bound her inwardly. We have seen Him uplifting Himself in triumph in the little ones, enabling them to ignore with silence and quiet dignity the taunts hurled at them as they passed in the streets. We have seen one of our dearest about to be handed over into the keeping of a hard, worldly man, delivered at once from the snare by the same Spirit of God who heard our prayer and brought their plans to nought. Since then God has allowed a marriage to take place which may still mean much suffering for her, but we feel that He will use it to teach her new lessons of faith and trust and will bring her through as "gold tried in the fire."

Relizane gives praise and thanksgiving to the God who alone worketh marvels and we ask your co-operation in prayer that this year may see still greater things.

E. K. M. RIDLEY.

Glemcen.

"The Lord led" (Gen. 24. 27).

The remembrance of God's leadings calls forth more praise almost than anything else, and looking back over this past season's work we would "abundantly utter the memory of (His) great goodness." That He led with regard to the carpet work for the girls and children has been proved by very real blessing among them. We thank Him continually for this means of reaching them, for nothing else here would

give the same daily opportunity of teaching them His truths. His touch which transforms has been on one after another, and in spite of all the enemy has done to hinder, we believe several have definitely opened their hearts to the Lord. We praise too for the spirit of prayer He has given them. One specially pours out her little soul to Him morning by morning quite oblivious of all else. The two Christian girls who had been with us several years were both taken away last autumn to be married, one going to live a long distance away, the other remaining in her own village just outside the town. The first mentioned, although shut up in a very cramped inside room, appears to be happy with her husband. Though suffering much unkindness at the hands of his relations, thank God she could say when visiting her mother here in the summer that she felt she would never have so got to know the Lord, if she had not been through that trouble. The other girl has had a desperate time ever since her married life began, for her husband drinks and cruelly ill-treats her. As far as we know we believe she has kept true to the Lord, but we have had very few opportunities of quiet talk with her alone. The little Church that we wrote of as being in preparation last year is still unfinished; owing to the difficulty of getting competent workpeople there have been months and months of delay. Notwithstanding its unfinished state however, we have been able to meet there Sunday by Sunday specially to pray for God's preparation of the people who will be coming when it is opened, and of the one He would have as His messenger.

Much prayer has been focussed on a learned Arab, and while praising God for His definite working in him, we ask earnest prayer that he may be brought into the fulness and clearness of His marvellous light. May God keep us "strong in faith" for him.

K. BUTLER.

Dellys.

We like, when possible, to begin the work of the new season with an itineration, and last November we visited Bouira and Setif. We had been to the former place several times before, but Setif was quite new ground, and we found the native quarter very large. We had prayed much for God's leading, and when an Arab lad offered to take us to the Arab town we felt that our prayers had been answered.

He introduced us to one of the better-class houses. From there we visited five others and we found on returning to the same district early in the afternoon that we required no introduction and were able to speak and sing in several houses. The last we entered was rather a poor one and we were surprised at the great welcome we received, as if they had been expecting us; but it was explained by the fact that one of them had had a dream the previous night. In it she had seen two women like ourselves, who came to tell her about God. While preparing coffee for us she kept saying "I am sure God sent you."

At the end of the season we itinerated in Djidjelli, to us also new ground. We were able to visit a number of houses in the Arab quarter.

The work in the town of Dellys and the surrounding districts has been very encouraging this year. We gained access to a number of new houses and in the old ones the women are listening with more intelligence, and the hearts of a few, we feel sure, are opening to the Gospel message. We cannot doubt this as we watch their earnest faces as we read.

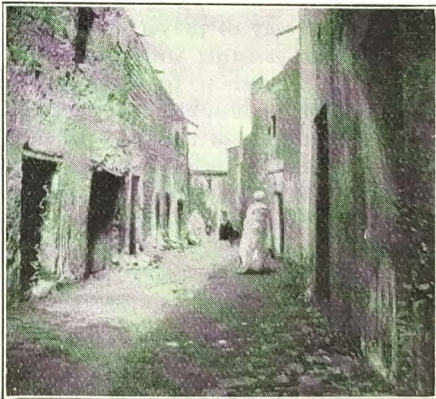
We have been much encouraged also by the eager listening of our caretaker's wife and daughter, with whom we have daily meetings. We are praying that their interest may be changed to real experience of Christ's saving power.

There are always with us the sick, and during the winter we had many cases of burns, some of which we were able to relieve and cure.

Boys' and girls' classes were carried on as usual, with a marked improvement in the behaviour of both. Our class-room, though very large and situated in an ideal spot for men's meetings, and secluded enough for women's work, was very rough and unsatisfactory inside. It was laid on our hearts that we must get into closer touch with the women and we prayed definitely that God would enable us to have the class-room arranged for this purpose. It would cost a good deal to do this, and we had not the money. We were convinced, however, that as God had sent the desire He would supply the means.

A friend, who is very interested in the children's work sent us £5, and feeling sure God intended us to go forward, we put the work into the hands of the mason. On the day the work was finished we heard that there was sufficient money in the bank to pay the mason. We pray for God's blessing on the work.

A. M. FARMER.
ISA SHEACH.



A street in a desert town.

Bou Saada.

Bou Saada's fourth year of occupation has been marked by some opposition. When the town boys continued to make organised disturbances we closed their class. Then groups of tent-dwellers came and listened to the story of God's love, almost in awe, as they gazed at the Gospel pictures. That of the prodigal son's home-coming, with the Father's arms outstretched in welcome, made a great impression, and day by day fresh relatives were brought to see and hear. Best of all, a class of quiet nomad boys was formed as a result of these gatherings.

Among the town girls in the girgaf class (native needlework) the spirit of hindering was also evident. It was sad to see a little girl, looking so pretty in her long dress, whispering to a newcomer: "You must not listen to their words—they are infidelmakers." But indeed, no section of the community stands in greater need of God's love and protection than just these little girls! A number of them have been married and taken very far away. The devil's power is strong in the desert towns. Please uphold these little ones in prayer, especially those who have trusted Christ, for their faith is feeble.

One girl convert passed through a very serious soul-crisis. For a whole hour we listened as she poured forth her doubts on the divinity of our Lord Jesus Christ. Were there not other prophets? . . . and so on. When we returned from a fortnight's itineration in the Aurès mountains we found the Lord, by His Spirit, had brought her through again to child-like faith in Himself. Oh, what this episode revealed to us of the subtle workings in the minds of those who had sought to break down her faith in the "King of kings and Lord of lords."

One especially laid on our hearts for prayer has been a man ill with chest

trouble, who had lived in France. How he listened to the Message, though he never discussed it. And when his relatives came from near and far to visit him, he did not demur as we preached Christ to them also. His wife was one with him in this.

Another regular visit has been paid to a very intelligent girl and her mother, who have gone far to committing themselves to Christ.

Our "waif-girl" really trusted Christ about a year ago, and continues to "follow on to know the Lord" at Headquarters, where she is a very useful household helper.

Medical work at the Station brought us into touch with many groups of women, and when, afterwards, we visited their homes, the men were favourably impressed and a good atmosphere was created for the Gospel. One result, through the almost miraculous healing of a little boy, was that two students from the Moslem College called several times to read and talk, before they were "hindered."

The presence of our Arab gardener is very helpful, in our Moslem surroundings, at times when men visit us, as on one occasion when three or four men came, bearing a companion who seemed sick almost unto death. How tense are such opportunities of speaking of hope in a crucified and risen Saviour!

The visit, during the winter, of the Nile Mission Press car resulted in the sale of a good number of books.

There is one "rap-rap" on our door which we have learnt to recognise. It is that of a woman we term "enquirer" who comes, accompanied by some friends at the time of the noon-tide rest. For an hour or two they enjoy the garden, hymns on the organ, talks over their difficulties, and go away comforted. Then there is the well-to-do couple and their little girl with whom we became acquainted in the bus from Algiers. It is a great joy to them when we invite them for an after-

noon. The wife had heard much about missionaries in Morocco but had never seen them.

The famous French artist whose paintings have helped to make Bou Saada popular, died on Christmas Eve. This gave rise to some Moslem fanaticism, as a number of years ago he embraced Mohammedanism. Opposition there is bound to be, but in spite of it all, the teaching of Christ is quietly changing hearts.

M. ALICE McILROY.

AUGUSTA BUTTICAZ.

Tozeur.

In writing a report of this season one would like to find some outstanding features in the work beyond the routine of classes, visiting and receiving visitors, and rather note new developments than record again the repetition of old methods, though these are still being employed.

Much of the time, thought and prayer expended at Tozeur last winter was taken up by concern for the well-being—moral, spiritual and physical—of two young converts. One of these, at the time of writing, has allowed the temptations and allurements of the world to draw him back to the old religion and life of a Moslem, and is, for the present, beyond our reach, except by the way of prayer. The other, who had been assisting with boys' classes and in the bookshop for two winters, proved himself faithful and helpful enough to be left in charge of the latter when the missionaries left for furlough in the spring. This is a cause for thankfulness as it is the first time it has been possible to arrange for the bookshop to be open all the summer.

Another fresh step taken during the winter was the opening of the bookshop daily with Bible reading and prayer in the room behind, and inviting any who wished to join us. Though the numbers were never more than about half a dozen and often only one or two, we felt thankful

for the attentive behaviour of those who came, and hopeful that this quiet half-hour might be indeed a God-used opportunity whereby some might learn the real truth about Christianity and Christian prayer. Our longing was and is that there should be about these meetings such an atmosphere of true worship and humble seeking to learn more of the riches of God's Word as would draw the thoughtful, and quiet the argumentative, giving stillness whereby God's voice might be heard. V. WOOD.



*Are not these equipments of the Mountaineer
equally necessary for the Missionary?*

HIMALAYAN CLIMBING.

Sir Francis Younghusband in a letter to "The Times" writes:—

"Mr. Smythe, in summarizing the results of the Kachenjunga expedition, has done well to emphasize the importance of control of mind. The spirit is the main thing needed. It is the added something which comes in decisively when a man has thrown in all he has of physical endurance and mountain skill and experience.

A climber of the supreme Himalayan peaks must be deeply assured of the tremendous worth-whileness of his efforts, and that men the world over are desiring his success and expecting his best of him. And so ingrained must be the conviction that, at the climax of his effort, when he is well-nigh at his last gasp, and his outer mind is careless as to whether he goes on or not, it will automatically and unconsciously come into action and give just that extra fillip which will carry him on to success.

But this conviction of worth-whileness cannot be thus ingrained unless for years high endeavour in some field or other has been the constant practice of the climber. So the fundamental need in man's efforts to reach the summits of the Himalayan is a zeal for the highest, trained and cultivated for years beforehand, and compelling men

to fit their bodies and acquire the technique for the special task before them. Only with this spirit can the highest summits be attained.

And, incidentally, only as men struggle with those mighty peaks can the full grandeur of their beauty ever be known. This recent expedition has revealed even more beauty in Kanchenjunga. And for this alone it was well worth while."

(Extract from "The Times Weekly" Edition 28th August, 1930. By kind permission of the publishers.)

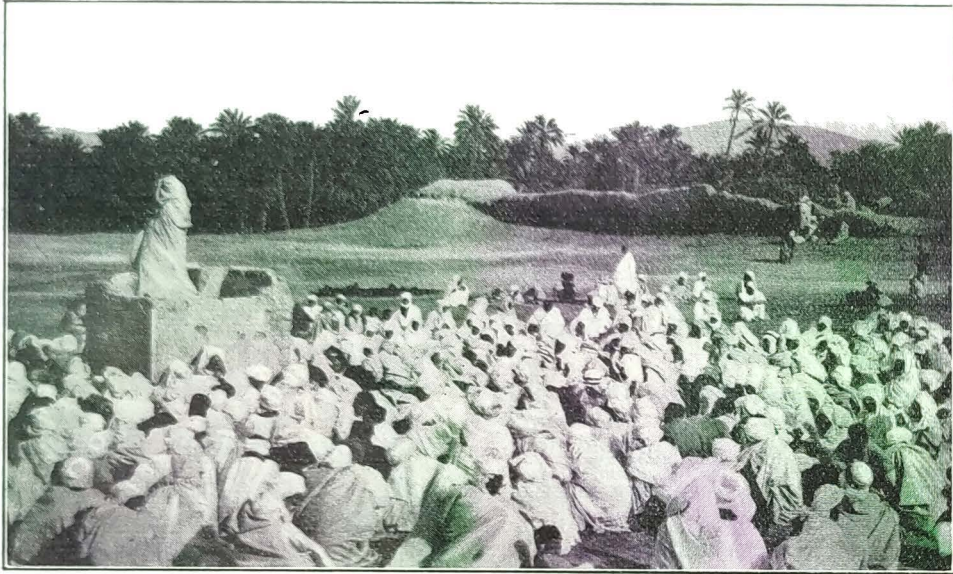


The Holy Books.

We come now to the third article of the Moslem faith, the Books of God: that is the Koran and the Hadith (or Traditions). The Koran is believed by the Moslems to be the inspired word of God sent down to the lowest of the seven heavens and revealed from time to time to Mohammed, sometimes by the Angel Gabriel, sometimes directly by God, and twice by two angels having each six hundred wings.

The Hadith relate to revelations from God in the language of the prophet; in other words they are the "uninspired record of inspired sayings." Great care was taken by the early Moslem scholars in sifting the true from the doubtful traditions, which was evidently needful, as we read in Hughes' Dictionary of Islam the genealogy of one received Hadith:—

"Abu Kuraib said to us that Ibrahim ibn Yusuf ibn Abi Ishaq said to us, from his father, from Abu Ishaq, from Tulata ibn Musarif, that he said, I have heard, from Abdu Rahman ibn, Ausajah, that he said, I have heard from Bara ibn Azib that he said I have heard that the Prophet said, Whosoever shall give in charity a milch cow, or silver, or a leathern bottle of water, it shall be equal to the freeing of a slave."



Marabout reading Koran at Sacred Annual Meeting in the Desert.

We would rather turn to the Koran, where the intermediaries are fewer. This whole book is seldom named without the addition of some adjective—"the Glorious," "the Noble," "the Distinguished," "the Word of God." It is said to contain 77,934 words, and is divided into 114 chapters called surahs. Each surah is named after some leading word in the text, as "the Cow," "the Table," "Jonah," "Thunder," and so on. Certain sections are marked in the margin with the eighteenth letter of the Arabic alphabet, and in the reading of these sections the true Moslem must bow his head.

The arrangement of the surahs is somewhat confused, not being in any way historical, and it is said that some verses have been transposed from one chapter to another. Sir William Muir has, however, grouped them into six periods, beginning with the time before Mohammed had thought of a divine mission, then when he became a public "Warner" with vivid

descriptions of the terrors of the last day, judgment, heaven, and the denunciation of unbelievers and other sinners, through a maze of rabbinical and Arab legends always interspersed with threats against those who follow not his way. "From the earnest disputant with the opponent of the new faith the admonisher and persuader becomes the legislator and warrior, dictating obedience and using other weapons than the pen of the poet and the scribe, until we are startled by finding obedience to God and the Apostle, God's gift and the Apostle's, God's pleasure and the Apostle's, spoken of in the same breath. Epithets and attributes elsewhere applied to Allah are now openly applied to himself:—"Whoso obeyeth the Apostle obeyeth Allah."

And this is the book which the Moslem accepts as the absolute unchangeable guide in every detail of his life.

F. H. FREEMAN.

Home Notes.

The autumn's deputation work has been specially marked by the number of interested people we have been brought into fellowship with and upon whom the Lord has laid the burden of prayer for North Africa. Many of these have told us that they have never heard of the work before, and others whose hearts have been stirred by the sorrowful story of Mohomedan womanhood have entered into a new prayer covenant as the need in this direction has been stressed. There is cause for much encouragement and our prayer now is that the fruit borne may remain. The Deputation Secretary has been privileged to speak at the Cambridge Missionary Breakfast where he was able to meet a number of University men whose lives are dedicated for Foreign service. Fruitful meetings have been held at Ipswich, Acton, Reigate, Southampton, Bournemouth, Brighton, Fittleworth, and Worthing, and as we go to press several other centres are being visited. The Deputation Secretary has been greatly helped by his wife who has frequently spoken of the work amongst the women of Algeria, and new prayer groups have been formed as a result. We would echo the note of praise from the Field, "Praise the Lord, O my soul, and all that is within me praise His Holy Name."



Recent Books and Booklets.

- Bearing on the Work in North Africa.*
- "Between the Desert and the Sea." By I. Lilius Trotter. With sixteen pages of illustrations in colour. 6s., postage 6d.
- "Children of the Sandhills," a descriptive painting book. 1s., postage 2d.
- "The Land of the Vanished Church." A survey of North Africa. By J. J. Cooksey. 2s., postage 3d.

- "Thamilla." A story of the mountains of Algeria. By M. Ferdinand Duchêne. 7s. Postage 6d.
- "Islam and Its Need." A concise book for study circles. By Dr. W. Norman Leak, M.A., 6d., postage 1d.
- The "Outlook" series. Written by Members of the Band. 1d., postage ½d. 8s. per 100, post free.
- "Now, are they Black?"
- "A Province of Barbary."
- "The Problem of Moslem Boys."
- "Zenib the Unwanted."—What it is to be an Arab Girl.
- "A Thirsty Land and God's Channels." By I. Lilius Trotter. Reprinted from the Magazine. 2d., postage ½d. 2s. per doz., post free.

English Translations of Books Written for Moslems.

- "The Way of the Sevenfold Secret." (A book for Twilight souls). By I. Lilius Trotter. 1s., postage 2d.
- "The Lily of the Desert." By A. E. Theobald. 3d., postage 1d.

Other Books and Booklets by I. Lilius Trotter.

- "Parables of the Cross." Illustrated. 3s. 6d., postage 6d.
- "Parables of the Christ Life." Illustrated. 3s. 6d., postage 6d. Bound in one volume, 5s., postage 6d.
- "Focussed." 3d., postage ½d.
- "A Life on Fire," 1d., postage ½d. 8s. per 100.
- "A Ripened Life." Reprinted from the Magazine. 1d., postage ½d. 8s. per 100.

(The last two Booklets have been reprinted in response to many enquiries).

All the above can be obtained from The Secretary, 38, Outram Road, Croydon.

Requests for Praise and Prayer.

Praise.

Thanksgiving to God for all who, in many different lands, are holding us up in prayer.

For the very real blessing that the Autumn Rally brought to the members of the A.M.B.

That Miss Nash, in her work of visiting in the Algiers native town, is being led to many of whom we had lost sight and who now seem to be desiring to hear.

For encouraging meetings for men in the Book Depot at Colea.

For God's definite working at Relizane among both the men and the women. To some who have heard for years a new light has come. Pray that those who have made a definite decision to follow Christ may be kept true.

For a good itineration from Dellys. At one village it seemed as if the people would hardly let the missionaries leave them.

For Mr. Theobald's itineration in the province of Oran.

Prayer.

That God will lead on in each station, and fulfil our expectation that He will do a "new thing" for us.

For such a spirit of prayer and intercession among those on the Field and those at home as shall bring the desired awakening through the land.

That we may soon have some room in the native quarter of Algiers where we could gather together the children for classes and the women for meetings. Many, both women and children, are longing for this.

For an Arab and his wife in Algiers who call themselves Christians; that God may deliver them from their self-satisfaction and break down all the fetters that the enemy has wound round their souls.

For the work among the boys, especially those of Algiers and Miliana.

For a widow at Miliana who has lost her eldest son, that her great sorrow may draw her near to God.

For a Christian girl at Tlemcen whose husband sorely ill-treats her. That she may be given patience and grace to hold fast.

That God will definitely bless all the children of the carpet school at Tlemcen and give His guidance to the workers in all things.

For the Christian lad who has lately been obliged to leave Tlemcen; that he may be kept faithful wherever he finds work.

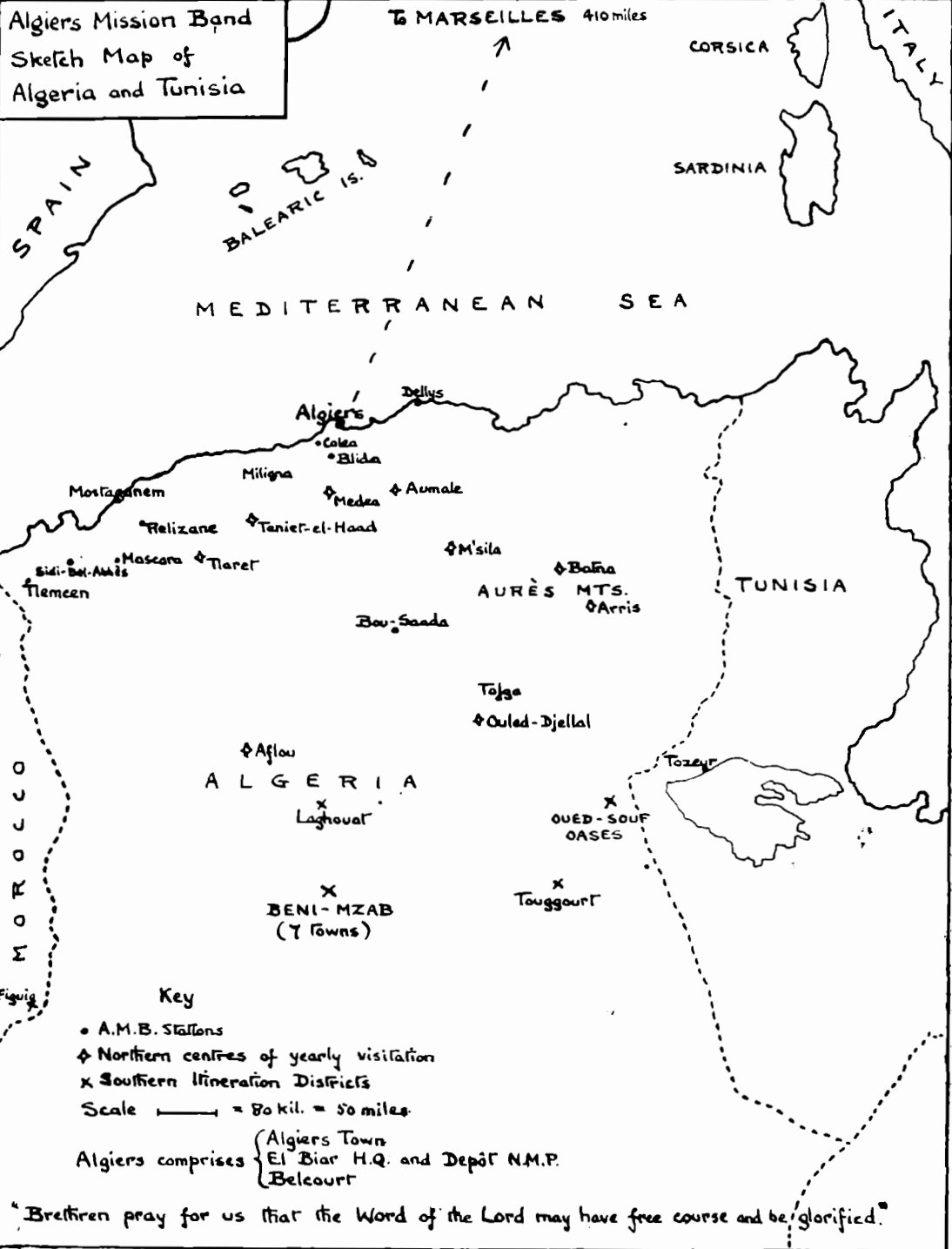
For a real heart-work in the classes at Bou Saada, and that the girls may come more freely.



Prayer is that postern gate which is left open even when the city is straitly besieged by the enemy.

Spurgeon.

Algiers Mission Band
 Sketch Map of
 Algeria and Tunisia



- Key
- A.M.B. Stations
 - ◊ Northern centres of yearly visitation
 - x Southern Itineration Districts
- Scale ——— = 80 kil. = 50 miles.

Algiers comprises { Algiers Town
 El Biar H.Q. and Dépôt N.M.P.
 Belcourt

"Brethren pray for us that the Word of the Lord may have free course and be glorified."