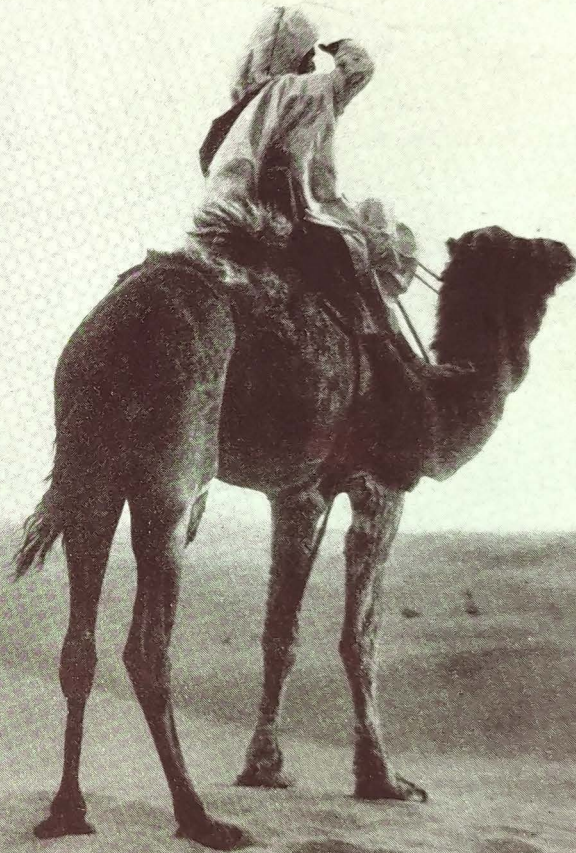


REPORT NUMBER.

A Thirsty Land



Algiers Mission Band

Algiers Mission Band.

FOUNDED IN 1888 BY I. LILIAS TROTTER.

HEADQUARTERS :—DAR NAAMA, EL BIAR, ALGIERS.

General Secretary : Miss F. HELEN FREEMAN.

General Treasurer :—Miss F. K. CURRIE, Oulad Sultane, Blida, Algeria.

Advisory Council in England :—

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JOHN L. OLIVER.

JOHN GORDON LOGAN.

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MRS. W. CECIL COLLINSON.

Dr. NORTHCOTE DECK.

H. W. VERNER.

Hon. Sec. for England :—

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CHARLES G. TRUMBULL, 104, Rex Avenue, Chestnut Hill, Philadelphia.

Algerian Mission Band, America.

Mrs. J. A. WALKER, Sec., 2300, Dexter Street, Denver, Col.

Mrs. F. GOODRICH, Treas., 302, College Ct., Albion, Mic.

Referees, France.

Pastor J. P. COOK, Menerville; Algeria.

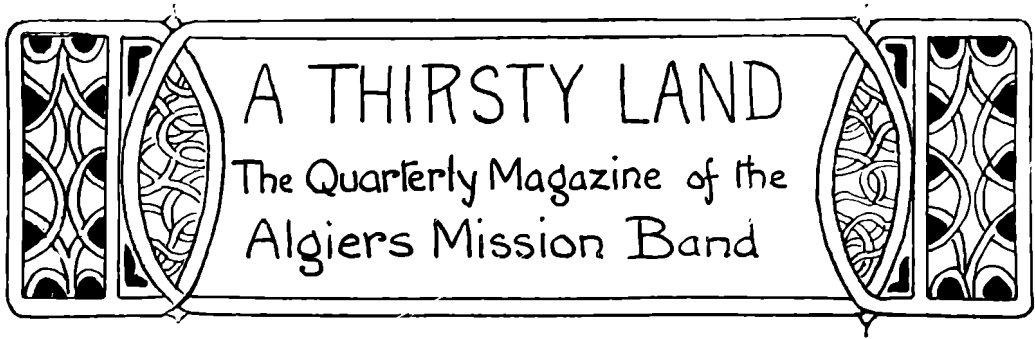
Pastor R. SAILLENS, Nogent sur Marne, Seine.

INCEPTION & GROWTH.—In 1888 work was begun in Algiers by Miss Trotter and Miss Haworth, who were soon joined by Miss Freeman. In 1907, after nineteen years of gradual growth, the name of Algiers Mission Band was taken. From one station the number has increased to fifteen stations and out-posts, with others on the horizon. The number of workers has grown to thirty-five.

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.



VOL. IV. No. 11.

WINTER, 1929-30.

1/6 PER ANNUM
POST FREE.

This is Algeria.

There lie enshrined in our Lord's teaching two exceeding great and precious promises, like twin stars in our night-watches for Islam's deliverance. Let us read them side by side as we go out on a new year, and let us walk in the light of them.

"If ye had faith as a grain of mustard seed ye might say unto this sycamine tree, Be thou plucked up by the root and be thou planted in the sea; and it should obey you."

"Verily I say unto you, that whosoever shall say unto this mountain, be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

Deep-rooted as the sycamine tree when we watch Islam's influence on the individual convert, immovable as the mountain when we take it "*en masse*," such is the Moslem problem wherewith we have to deal.

Let us take first this promise for up-rooting, for it is the first in order in the Gospel story.

Disentanglement is the need that faces us as soon as we have a living soul to deal with. The fibres of the old false faith are interwoven with his earliest child memories, with the whole of his make-up, with his social life in all its intricacies, with every domestic relationship. His whole being is knit with the *esprit de corps* that is one of Islam's mightiest forces. No rough human pulling will avail: a few of the rootlets may yield a little, but they do not snap. They are elastic and tenacious beyond words. Even when a few seem to have broken, they have the power of re-asserting their vitality, as some of us know to our cost. As long as a strand remains it may under favouring circumstances grow into a root again. Nothing will save these souls with a full salvation but the miracle touch that will loosen every shred of the old faith and wither it into death.

Now let us look at this mountain which can be "removed and be cast into the sea."

Islam is—as we who live where it reigns know full well—ponderous, impregnable, with a slow moving vitality that never shows a sign of wearing itself out, a veritable

"mountain," covering down the Cross of Christ where it had been exalted years ago in the land, and this more closely than in heathendom. For in Islam there is no trace of the idea of sin needing a sacrifice, not a shadowing of the fact that it is the blood that maketh atonement for the soul, such as may dimly be seen in many a heathen rite. Silently and systematically all hint of the Cross is put out of sight.

If these souls once get a sight of that Cross and of Him Who hung thereon, it draws them as it "draws all men" beside. But we need the mountain-removing faith that will heave out of the way all the falsehoods that cover it, a faith that will show the power of the Name of Jesus to souls free to exert their God-given faculty of looking and living. They cannot do this for themselves. We must do it for them. It is for us to come to the help of the Lord against the mighty.

Thank God, the faith for victory against Islam is beginning to rise in many souls who are living in touch with God and who can therefore catch His thought and purpose in advance. But it is a "long pull and a strong pull, and a pull all together" that is needed before the defeat of centuries will be retrieved, and there comes a breaking down of the enmity to the cross that will enable the souls who are groping after the light to find it in the face of Jesus Christ. Already in the outward structure of this "mountain" the first vibrations in its age-long immobility are being felt. Already an inward movement, more wonderful still, is stirring. The touch of God's power and the sight of Christ crucified shall yet set free these millions, but in the working out there is a part which He entrusts to us, and in this let us see that we be found faithful.

I. L. TROTTER.

(from an unpublished MS.)

Editorial.

The year that has passed since our last Report Number has brought, as always, its mingled tale of encouragement and disappointment, but we are learning to realise that beyond and around all happenings of joy or sorrow, is what Faber calls the "close tingling pressure" of the Father's Presence, and we would very specially add, of His Love and His Wisdom. Indeed, the year has brought us many encouragements in the softening of hearts, in the welcome given by Arabs in distant places to the members of our Band on their itinerations, and in the sudden and remarkable readiness on the part of "readers" to receive Christian literature.

He who has begun the good work will surely carry it to His own perfect conclusion, if we fail not in faith and steadfastness. The Reports from the different stations will give details of the work in each one. The arrival of a car specially built for tackling the sand dunes gives a glad hope of further advance in the South.

Miss Watling being at present in England, we have no special report from her, but throughout the year the work at Belcourt has been going on, specially centering in the young life, for whom a loving welcome was always ready at the Mission house.

We welcome the co-operation of Senor Salvador Lull, who has been working at Setif. His salary and that of S. Munioz at Relizane, is provided by the Nile Mission Press.

Miss Richardson, being called to other work, left us last November, taking with her our warmest wishes for guidance and blessing in the future.

From both Mostaganem and Mascara the news during the year has been encouraging of souls seeking and finding the Saviour they felt they needed. At Mascara the work is extending among the dwellers in what is known as "the forest," messages

frequently arriving from them to ask for books; and sometimes the journey to Mascara is undertaken in order to hear more.

For the Rally in October we would offer special thanks to God, who greatly used the messages of Dr. Richardson—of the Church Army. Each worker went back with renewed expectation of what such a God as ours can do by the indwelling Christ.

Before his return to England, Dr. Richardson kindly expressed for us in the following paper our thanks to home helpers in prayer, and our abiding sense of need.



To our Helpers Together in Prayer.

"Many people write asking me to pray for their meetings, but *very few* ever write to tell me of God's answers to prayer." So wrote a prayer-warrior to me recently.

We would like, therefore, to pen a very brief, but heartfelt note of thankfulness to those who have been remembering our Rally of missionaries and friends in Algeria. From first to last God's loving Presence and Power were felt, and we bless and praise His Holy Name.

But gratitude is said to be a "lively sense of favours yet to come." So we would urge our readers to be more earnest in prayer than ever before. This is a Mission Field which needs prayer at this juncture for a great ingathering.

One is struck by the anxious and perplexed look on the faces of the Arabs—men and boys—whom one meets. Every eye that is turned toward us seems to be asking: "Do *you* know the meaning of life? Do *you* know the secret of peace? If so, for the sake of Allah tell us—*tell us*."

So we plead for prayer as never before.

A. E. RICHARDSON.

A.M.B. Literature Report.

During the last year of her life on earth Miss Trotter made many beautiful plans for literature production on the Field. She talked these out with various members of the Literature Committee, and herself drew rough outlines, made plans for drawings, and in some cases even wrote the wording.

It has been a sacred task, and a great joy for the Literature Committee to carry out these thoughts as far as possible.

Four of the picture books planned have been brought out during 1928-1929 (with drawings by Miss E. A. Wood)—"The Prodigal Son" (bi-lingual), "The Pass-over Night" (French), "Infancy of Moses" (French), and "Children of the Sandhills," a delightful painting book for English children. In addition to these a wall-sheet, with three pictures of the Infancy of Moses, has been prepared for women, and this has been brought out in both French and Arabic.

Two other booklets have been published, one a French translation of the Arabic portionette on the Deity of Christ, and the other a leaflet on the "Wordless Book," in colloquial Arabic.

This résumé gives the output of literature on the Field up to date, and there are many further thoughts. Prayer had been made that money might come in, as the Literature Fund was practically at an end. Praise God a gift just received will, we believe, make it possible to carry out a good many of the projects formed.

Sec. Lit.-Committee.



"Not as solitary soldiers
Fighting for an absent King,
But as one united army
Pledged to venture anything."





A Desert Track.

Reports for 1928-29.

Melizane.

"Ye thought evil against me, but God meant it unto good." (Gen. 51. 50).

During the past year the powers of evil did indeed come against us, and seemed often to conquer, but over and over again we have proved "God meant it unto good."

Shortly before our return in October, 1928, news came that our house was burgled, and from the wording of the telegram it seemed there was much loss. Dear A.M.B. members lovingly made a collection, which they refused to retake when we found there was little or no loss of goods, though the house was reduced to utter confusion by this mysterious burglar. The sum given exactly supplied the daily needs of several weeks, for which no other provision came in. Surely "God meant it unto good" to us, and incidentally to those who broke in, for our daily prayer is that none shall enter or leave this house without having met with God.

As Christmas drew near we saw God's Spirit working in the hearts of a small group of women. A real searching after Christ, and keenness to learn, culminated

in a questioning among themselves, "Can we leave Mohammedan customs to follow Christ?" They agreed sadly, "we cannot, for we could not marry our daughters. We should be turned out of our homes. Our husbands would divorce us, etc." Can it be called defeat when the cry wrung from their own hearts and lips was, "Oh, pray for us, and we will pray for ourselves, that all fear may be taken from us, and we may be with you in Christ next Christmas?"

Then as the Fast Month approached, a spirit of evil tormented the house children, which they seemed unable to withstand, and like feathers in a whirlwind one after another was caught in the vortex, and three of them were swept back to their Moslem homes.

But "God meant it for good." The eldest girl witnessed for Christ in her home before fanatical neighbours and broke Ramadan. The other two, who chose the gaieties of this so-called Fast, finally returned strengthened in their desire to be Christians, saying, "We have found the truth is in Christ, and Islam is a lie."

E. K. M. RIDLEY.

Dellys.

Another year has gone since our last Report. It has been one of encouragement and forward movement in the general work of the Station—visiting, classes and village work. Many more houses have been discovered by us, outside the town wall, hidden behind their prickly pear hedges and closely guarded by fierce Arab dogs that form an effectual barrier to our entrance unless we are guided by one of the household. We praise God for these opened doors, and look forward in hope, that this side of the work may develop still more.

We have also had encouragement in giving literature in the town, one merchant especially showing marked interest.

In our last Report we mentioned our visits to Rebeval, a market town eleven miles from Dellys. This year we have been much encouraged in this direction.

It was laid on our hearts, at the beginning of last session, to visit towns and villages farther afield. In April we went to Menerville, which is half-way from here to Algiers. There we found many Arabs in two villages to the south. They gave us a very warm welcome, listening eagerly, and we received an invitation to return.

We spent a few days in a French and Arab town, called Bouira, situated about twenty miles from Menerville. There was a very interesting population there of desert Arabs intermarried with Kabyles, and quite a number of negroes. We visited several compounds and spoke to large audiences of eager women. In some of the gatherings were several men. Being a mixture of Arab and Kabyle the women were freer and seemed not to require such close veiling as is the case with the pure Arabs.

We also had a good time in a village two or three kilometres from Bouira. The

shopkeepers bought and accepted a good deal of French and Arabic literature.

In the beginning of June we went to another town not far from Bouira, called Palestro. We took a room in the little hotel for two nights. Owing to the sirocco, however, we only managed to do some scout-work, and give some Arabic and French literature to men, who were eager to receive it.

We are planning, God willing, to revisit all these places very soon.

M. FARMER.

T. F. SHEACH.

Tolga.

Thump, thump, rattle, rattle!—the palm wood door at Rassouta (Tolga) has no rest early and late.

7.15 a.m. Thump, thump, rattle, rattle!—Two boys from the ragged tent in the oasis. "Open, open, we want to play!"

"It is too early: come again."

7.35. Thump, thump! "Open! the heat of day is rising."

"It is still too early."

7.50. Thump, thump! "Open quickly! the mueddhin is just going to call the midday prayer."

8.0. Thump, thump! Two little girls in long draperies, babies slung on their backs, two wee solemn toddlers hand-in-hand. . . . So they come—all confident of a welcome and of finding toys to play with instead of the favourite Sahara plaything—a small bird fluttering on a string tied to its leg.

Groups of boys come to read and ask questions—some earnestly wanting to understand the Way, others to quibble.

Now two old women. "Give me medicine for my eyes, my chest."

Thump, thump! "Mother says come at once!"

"Mother says, 'Give me a match.' 'Have you got a tomato?'"

This is not begging, it is neighbourly borrowing and "Mother" in her turn gives beans, buttermilk, bread.

Sometimes at dusk little Cinderella from next door, who never can be spared to come and play or sing hymns, brings a little pipkin of goats milk, precious this year as the cold has killed many goats.

One visitor always stays long. She trailed a four or five days' journey to Tolga after a son who is indifferent to her, and she cannot raise money to go back.

She delights to go over the hymns she has learnt at the Tozeur mission station and sits drinking in the Gospel story.

News of attractive new literature brings groups of white-clad students from the Zaouia a mile away. They linger long over books and tracts in Arabic and French and do not go away empty-handed.

S. PERKIN.

Miliana.

In October, 1928, we returned to Miliana and settled to three months of steady classes and industrial work.

The world seemed so changed without our dear leader. Even though it was years since Miss Trotter had been able to visit our station, the loving sympathy of many Arab friends revealed anew how a consecrated life writes its message on hearts.

After Christmas Miss W. came from Palestine to join me on an itineration into the Souffi country in the south. It was well worth while; many doors were open to us, and I believe at least one soul found the light. Much literature was distributed and we came across little groups of Arab men sitting in the side streets reading our leaflets.

During these weeks Miss Richardson joined Miss Russell at Tolga, so Miliana was closed for about two months, after which I gave a few weeks to my people before I was obliged to leave for the

Brumana Conference in Syria. Miss Richardson, with the help of friends, carried on the children's classes. On my return, two months still remained for work. We did not re-open the industrial side, but there was a good attendance at morning prayers three times a week and at our Sunday service. We continued through July with a holiday camp by the sea; measles among the children interrupted the carrying out of our full programme, but four women and eight children stayed with us—a joyous time for the little people.

Meanwhile silent work had been going on, and when Mr. Theobald was invited to take a baptismal service in an N.A.M. Station during the latter part of the summer, our girl at Miliana was ready to join and testify to her faith in Jesus Christ. She said afterwards, "All my life I have never tasted such joy as to-day," and this joy abides with her. We need your intercession for these young Christians, that they may go forward as true pilgrims in the path that leads to the Heavenly City.

A new school-room has been built at the mission station this summer, and was opened in October. For the work there among the little ones we would ask your prayers.

M. D. GRAUTOFF.

Tozeur—Uses of a Book Shop.

Repeated records of classes and visits, visitors and readers would be dull: it is enough to say they went on as usual, with perhaps a special emphasis on the Arabic "family prayers," attended by the house-boys, and by two or three young converts. The main new feature in the winter's work was the re-opening of the bookshop. This was in charge, under supervision, of a young convert, who gave cause for thankfulness by his faithful work there. With the walls covered with Scripture texts and pictures, and a good supply of Christian

literature in Arabic and French, it proved an attractive spot to a number of passers-by. These were very various. There were readers there, who would sit for an hour or two with a book and return the next day to finish it : others who would read aloud to any other occupants of the shop, after which there might be opportunity for explanatory talk. Then there were readers who came chiefly to hear their own voices in argument, it appeared : but even they, with patience, might sometimes be got to listen for a little to a few words.

Besides the literate class, there were many illiterate visitors, men and boys, and as a rule these are less argumentative, and therefore ready to give a quiet hearing to a talk or Bible reading. The old-fashioned Moslem prejudice against pictures seems to be dying out ; and men as well as boys enjoyed looking at them and listening to the story and its explanation.

The visitors who came to *buy* were fewer : sometimes boys, who had a few sous to spend, sometimes students from another town, who would take two or three tracts away with them ; and a few Jews, chiefly interested in the books of the Old Testament in Hebrew. The net result outwardly was not very great, but one felt there was something being done in the way of removing prejudices and helping to a better understanding of what Christianity means ; and the literature taken away would probably be read or heard by many who never entered the shop.

Argument was sometimes hot, but never passed the bounds of endurance ; on one occasion, indeed, a Moslem teacher left the shop much offended because the convert in charge had accused him of believing that Adam was a sinner ! But as a rule we parted on good terms, though alas ! many go away only to return with the same arguments all over again.

V. WOOD.

Bilda.

Last springtime one of us visited, with an Arab girl, houses hidden in the hills above the mission station. The flowers on every hand were a joy to behold, masses of them, of all varieties and colours, and as we climbed, the song of the reapers chanting the praises of Allah and Mohammed came to us on the breeze. Those left at home loved the few flowers we had brought, heard of the reaper's song, listened as we told of the loving welcome we had received in spite of the fierce dogs, and pictured as best they might the beauty and the discords of the afternoon. We bring you a handful of flowers gathered from the year's work of 1928-1929, and re-echo a few minor notes, praying that they may give some true realisation of the whole, of which they were typical fragments.

Children's Work.

The first flower is a child, one of the scores who came through rain and shine to Classes. We were singing to a group of women, in a dark room of the house where this flower bloomed, and her mother said, " I know those words you have sung, my daughter sleeps with them, eats with them, lives with them." Day after day, thank God, the words " Jesus loves " went ringing through that crowded Moslem house.

Literature.

Two red-capped boys sat on the floor, thrilled with the " Prodigal Son " picture book. The boy from the Koranic school read the Arabic verses, the Government schoolboy read them in French, and their interest and that of the admiring relations around them was good to see ! A girl friend of ours joyfully carried books to the far away village in which she was married, and a shopkeeper begged for the loan of yet another to read.

Visitors.

Knocks at the door meant that the message of Life and Love could be given

to many. Children came with their joys, among them a little blind cripple girl who loved to play, and to learn to sing about the Good Shepherd Who loves and takes care of His lambs. Former Sunday scholars and others came, bringing their sorrows and perplexities, their letters to be written and their babies to be doctored. Mountain women came to call and friends home again from far away places brought greetings.

Visiting.

It was during the Fast of Ramadan that the noise of women quarrelling inside a house was so great that they could not hear our knocking! But at other doors we never knocked in vain. At one house there were the lively, shut-in girls who said, "Come early and stay long, and read with us;" at another the dying woman, who feebly repeated after us the words, "He died for me," and in a third the young woman, a stranger to us, who joined in the hymn we sang, and which we found she had learnt in Algiers years ago.

Villaging.

We were sitting on the mud floor of a gourbi in a big village, one of several that we had the joy of visiting this spring. There was a group of women around us, ignorant and rough, but glad to listen as we spoke of a Saviour from sin. As we ended, one of the group looked at us very earnestly and said, "I am *sure* that you will go to Heaven. Oh, how I wish that you would make a way for us, and that we might follow you in!" It was an echo of that cry of old, "How can we know the way?" Islam cannot show it to these who grope in the darkness!

Pray for those here who last year (some with joy, and response, others with fear and indifference) heard, even if only once, of Him Who said, "I am the way."

M. H. ROCHE.

Glemcen.

"Blessed be the Lord: for He hath shewed . . . His marvellous kindness in a strong city" (Ps. 31, 21).

We would indeed bless the Lord for again throughout this year proving to us the wonders of His working. Although perhaps few above-ground results have been seen, we feel the 'trenches' round this city have nevertheless been deepened. As was to be expected, this has meant added opposition—one of the reasons for which, perhaps the chief reason, being the fact that our two Christian girls wished to take an open stand for Christ in baptism. This roused such a spirit of antagonism that not only were the two girls taken away for a time, but nearly all the others were forbidden to return. We were obliged to stop the carpet work (which God had led us to start last November), for there was no one to work.

Before this, in other ways, one after another of the children had been 'attacked,' with the one aim in view—to get them away. A "sorceress" had managed to come in, among the other women, to our Christmas fête unknown to us, and the girls believe she tried to cast a spell over the house. Who can say what happened? We only know that in these lands, where the prince of darkness seems to reign, such things do occur, and that there was no relief from the onslaughts of the 'enemy' till the Presence and Power of the Precious Blood of Christ was claimed everywhere in house and garden.

The preparation of the little Church has gone on very slowly—whether by God's express allowing or whether by the direct hindering of the 'enemy' we do not know. Apparently nearly everything that could go wrong has gone wrong, and all that could be delayed, delayed months! However, it is all more than worth while, and we rejoice in anticipation of the glory

that we believe God means to reveal when He fills the place with His Presence.

We ask very earnest and continual prayer for the native leader whom God would have stand there in Christ's name, and openly preach the Gospel to his own people.

K. BUTLER.

Colea.

God's work in Colea! "Who can measure the work of God?" "The wind bloweth where it listeth . . . so is everyone that is born of the Spirit!" How thankful for these words are all who are with Him seeking souls whom He would save, to realise that always the new life comes by "birth from above."

Throughout another year it has been given to us to have had hopes and disappointments. We have seen pass from us those in whom we thought the new life was beginning—some have entered, we trust, into the heavenly garner, their life to blossom on the other side; taken, in God's mercy, from much evil that would have awaited them here.

We have been kept in an expectation for "others" whom the Good Shepherd will bring, and in some we think we have perceived those risings of faith that will make whole; and from the "far off" Moslem distance some will surely be "made nigh."

In the Book Depôt, during this first year of its existence, many hearts have seemed gripped, and there has been eager listening by Arab men seated round the table wanting to know more of these things. One such young man, nurtured in all the tenets of Islam, and understanding that the Gospel teaches we are "made nigh by the blood of Christ" would read for himself the full account of the Crucifixion as given in one of its records. What joy this was to us, reminding us of Christ's words, "I, if I be

lifted up from the earth, will draw all men unto Me."

The thought "He *dwelt* among us and we beheld His glory" has strengthened us as we have gone on in class work, literature distribution and the round of mission work. Just so God wills to declare Himself and to roll back from darkened minds false ideas of Himself, showing that "grace and truth" have come by Jesus Christ, Who went about doing good, loved in deed and in truth, and gave Himself up for us all.

Will those who pray for us, and who are as truly "workers together with God" for Colea as we who reside here, continue to ask that the truth as it is in Jesus, through its manifestation in us, may "commend itself to many a conscience;" and that these dear souls who otherwise seek to worship God may come to acknowledge that "The God and Father of our Lord Jesus Christ, blessed for evermore" is the only true God; that life eternal comes only through Him whom He hath sent, even Jesus Christ—then believing may they receive the new life here and now "through His Name."

H. W. BUCKENHAM.

Bou Saada.

For "His Crowning Day That's Coming."

The ambition of a number of Bou Saada boys, too old to attend the ordinary class, is to learn English. We helped them in this during part of their long afternoons during the month of fasting. After the lesson they sat reading the Scriptures in Arabic and French and asked questions. In the quiet atmosphere we realized the power of the Holy Spirit at work. And we were gladdened by the return of a boy who had confessed that Christ was the Saviour, and then had kept away through fear.

Little desert girls have been learning the Gospel story by "eye-gate" and "ear-gate" in the Industrial class. Six left to be married. The last to go was a specially merry child always singing choruses and sometimes composing musical items on her own!

God blessed among those who came for simple medical help. More than one baby was saved from blindness and septic sores, and helped to regain healthy childhood. Suffering was relieved also among the shut-in wives. Some of the young and more intelligent women have been keenly enquiring about the Way of Life, and though making no profession are already helping to dispel the darkness of Islam. A dear blind woman who, when we first visited her, was very fanatical, became quiet and thoughtful and eager to hear. She surprised the inmates of her house by her calm trust in God when suddenly struck with paralysis, and during the few hours before her passing.

When returning here in September we visited some towns on the way, and later M'sila, where a student is eagerly reading the Bible. The Colportage Car gave ten days good help for reaching the far-off desert villages and solitary tents.



Visiting Bedouin Tents.

In May God's goodness and enabling was with us when itinerating in the Aurès mountains.

Not until the "Crowning Day" has come will it be known how vitally the prayer-helpers at home have had their share in these efforts at—

" . . . gathering in the lost ones,
For whom our Lord did die,
For the crowning day that's coming by-
and-by."

M. A. McILROY.
A. BUTTICAZ.

"Only Touching."

In one of her early journals Miss Trotter writes, "A bee comforted me this morning concerning the desultoriness that troubles me in the work . . . We seem only to touch souls and leave them. And that was what the bee was doing, just touching flowers here and there in a tentative way, yet all unconsciously life, life, life was left behind at every contact, as the miracle-working grains were transferred to the place where they could set the unseen springs working. It is God and His eternity that will do the work; yet He needs His wandering desultory bee." Only to touch souls and leave them aptly describes much of our past season's activities. In reviewing, on the men's side, the work of the year, one is forcibly reminded of the diffuseness of our efforts.

In the first year of Arabic study it has not been possible for the men to have prolonged contact with Moslem souls. But days of study have been followed by days spent with the people to whom they have been called. In town and village, far and near, café and market, Mr. Wigg and Mr. Barrow have gone forth bearing precious seed. They have only *touched* souls, and yet is it a small thing, when behind them has been left the life-bringing Word?

The comforting lesson of the bee was given to Miss Trotter on the mountain side just outside Blida. The bee was only touching the flowers. This autumn we have begun a work at Blida mission station which can truly be called "only touching." Mons. Pierre and Mr. Barrow go over from here once every few weeks to what we hope will be a very definite work among the boys. They come in great numbers eager and ready to listen and to learn. Once in every three or four weeks is not much is it? It is only touching. We would commend this new beginning to our readers, that the occasional contacts made with these young Moslem hearts may mean for the lads a new life.

Recently we have hived off eastward and westward. In Eastern Algeria, at Setif, M. Salvador Lull, with Nile Mission Press literature, is daily going forth into the neighbouring markets. Here again, his ministry is itinerant. He goes from place to place carrying the Gospel message and seeking by the distribution of the Scriptures and by personal contact, to touch souls with the life-giving Word.

In Western Algeria, at Relizane, Mr. Wigg has made the N.M.P. flat his headquarters. Each week he gathers together the lads to teach them the "Word of Life." Here, as on all our stations, with the great number of the boys, and the inadequate number of the missionaries, one must confess that in work amongst the lads it is still "only touching."

The car which has done such excellent service elsewhere is now regularly working in this needy district. Mr. Wigg, accompanied by Salvador Munioz, another N.M.P. colporteur, visits weekly the surrounding markets. Several of these have never before been touched. Will you bear him up in this new venture? Will you remember him in his weekly contacts with the boys, and the many sin-burdened souls in

the far-off villages, that every touch that is made may bring life unto the dead?

In the Gospels we read "Jesus had compassion on him and put forth his hand and touched him . . . immediately he was cleansed." "He touched her hand . . . the fever left her." "As many as touched Him were made perfectly whole." "Only touching" may not seem much, but is it not everything, when we are surcharged with the potentialities of His abundant life?

Readers, pray for us that in every contact of ours with a human soul we may leave behind life in Christ Jesus.

"It is God and His eternity that will do the work, yet He needs His wandering desultory bees."

A. E. THEOBALD.

—◆◆◆—
 "And only the Master shall praise us,
 And only the Master shall blame,
 And no one shall work for money,
 And no one shall work for fame.
 But each for the joy of working
 And each in his separate star
 Shall draw the thing as he sees it,
 For the God of things as they are."

KIPLING.

The Hadj.

The fifth pillar of the Mohammedan religion is the Hadj—or pilgrimage to Mecca. This journey, with all the observances it entails, is obligatory on every adult Moslem who is healthy, sane and has sufficient means for the support of his family during his absence and for his own needs in travel. The central object of the Hadj is the Black Stone, which receives an amount of veneration curiously at variance with the iconoclastic character of the Moslem faith.

Mahommed said that this stone, when it came down from Heaven, was whiter than

milk, but the sins of men have changed its colour. In the Day of Resurrection it will have two eyes and a tongue by which it will recognise and speak in favour of those who touched and kissed it.

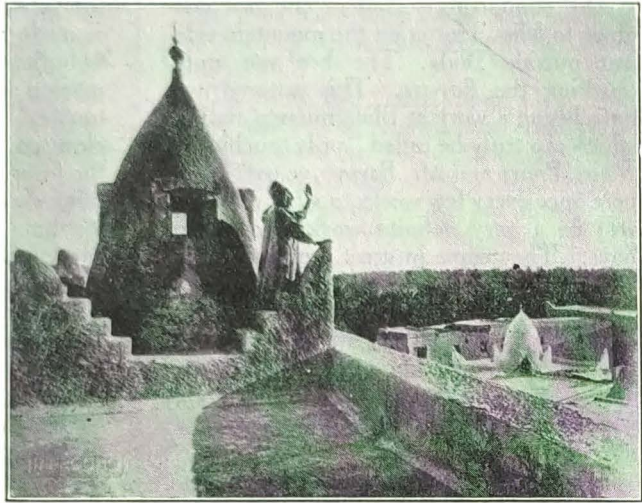
The few Europeans who—some at the risk of their lives—have penetrated to Mecca, describe the stone as being probably an aerolite whose fall from the sky gave it a character of sanctity. It appears to have been broken and mended; it is surrounded by a broad band of silver. Certainly it can lay claim to great antiquity, for a writer of the second century refers to it.

The approach to this relic entails much ceremony—the pilgrim must bathe, pray and lay aside his every-day clothes, donning the pilgrim robe. On the road he sings :

“ I stand up for Thy service, O God, I stand up !
I stand up ! There is no partner with Thee—I stand up !
Verily Thine is the Praise and the Blessing and the Kingdom !
There is no partner with Thee.”

Arrived at Mecca the pilgrim kisses the Black Stone and runs three times round the Temple that contains it, then four times more slowly. Eight days pass in prayer and different observances, one of which consists in running seven times between two mountains from whose top he recites the appointed prayer.

On the ninth day he goes to the three pillars of which the first is called “ the great Devil ; ” against each of these he throws from a measured distance seven stones, saying, “ In the name of Almighty



The Moslem Call to Prayer.

God I do this, and in hate of the devil and his shame.” The Moslem believes that this ceremony has taken place ever since the days of Abraham. Then follows the sacrifice—camel or cow or goat or sheep according to the wealth of the offerer. This is the last act of the pilgrim, and a proud and happy man turns his face homewards—to bear all through his life the high title of a “ Hadji.” According to Mahommed, great are the merits of such an one, “ Free from poverty and sin as the fires of a forge remove dross . . . when you see a pilgrim, salute and embrace him, and request him to ask pardon of God for you, for his own sins have been forgiven, and his supplications will be accepted.”

Alas ! this does not seem to be the experience of the stay-at-homes, whose proverb, “ If your neighbour has gone on the pilgrimage sell your house ” expresses a fear that on his return the holy pilgrim will be more proud and quarrelsome than when he set out !

F. H. FREEMAN.

Home Notes.

As we go to press when the winter's work has barely begun, there is very little deputation work on which it is possible to report. Encouraging meetings have been held in Anstruther by Mr. and Mrs. Collinson, and Mr. Collinson has also had good gatherings in Darlington and Dundee. We have before us now the outline of a tournée to towns in the South of England which we hope will be carried out.

* * *

The A.M.B. was represented at the special missionary rally of the Young Life Campaign at Central Hall, Westminster.

* * *

The Council at Home wish to express to Dr. Northcote Deck their hopes for a prosperous journey, and pray for blessing on his work in Australia and the Solomon Islands. His help at their meetings will be greatly missed.

* * *

Those who knew and loved Miss Trotter personally, and those who have come to know her through her writings, will be interested to hear that her "Life" has been prepared for publication. Marshall, Morgan & Scott expect to bring out this book in the early Spring.

—◆◆◆—

Found in a Diary.

The miracle of Cana has been shining out these days. "Fill the waterpots with water" has been their watchword, undiluted weakness transmuted into undiluted strength.

It seems to me as if the first thing we expect of God is that He will tinge our water with the wine of His power. Then when we learn a little better we look for His wine, but feel it must still have an

admixture from us of water. It is but slowly that we come to see that the mingling is not His way with us; it is all weakness up to the brim exchanged for His "all power."

* * *

. . . So many questions lie ahead concerning the work, and a great comforting came this morning in the chapter in Job (Job 28) about "the way" of wisdom and "the place thereof" (verse 23). It tells in the next verses how God finds the way for the wind and the water and the lightning, and it came with a blessed power what those ways are. The way for the wind is the region of the greatest emptiness—the way for the water is to the place of the lowest depth—the way for the lightning, as science proves, is along the line of the greatest weakness. "If any man lack." There is God's condition for His inflow of the spiritual understanding. Praise be to His Name! I. L. T.

—◆◆◆—

Chosen.

There is no joy like the joy Christ giveth,
There is no freedom like His service sweet,
The freedom of a soul from self that ceaseth,
Henceforth in Him to find her life complete.

The seal of God's own peace upon thy forehead,
His love, His joy, His praise, thy life shall show;

Thus shalt thou bear His Name engraven on thee,
And through thee shall His life-streams ever flow.

An "earthen vessel" filled with Heavenly Treasure,

Be this thy portion then, from day to day;
"Not I, but Christ," the earthen vessel hidden,

And His the fragrance shed upon thy way.

MRS. F. HANBURY ALLEN.

Requests for Praise and Prayer.

Praise.

For all that the Rally days meant to the A.M.B. workers.

For many answered prayers, and the supplying of our needs moment by moment.

For the welcome given to all workers in returning to their stations, and for the good classes.

For the enlargement of colportage work

through Mr. Wigg's co-operation in Relizane.

For fresh interest aroused in America, and a glad increase in the number of subscribers to "A Thirsty Land."

For the completion and delivery of the new N.M.P. car specially built for the desert, which is expected to take its first journey southward in January.

Prayer.

For guidance and safety in itinerations which we hope will be made in the spring.

For the converts, recent and of the past, that they may "hold fast" and endure as good soldiers.

For all Christian literature so widely distributed in the land, specially remem-

bering the large quantities disposed of regularly in the markets and villages round Setif and Relizane. Pray that through it God may quicken many hearts to seek and find the Truth.

That the Lord Jesus may have cause to rejoice as He sits over against our treasury.

—◆◆◆—

"Prayers are heard in heaven very much in proportion to our faith. Little faith will get very great mercies, but great faith still greater."

Spurgeon.

Recent Books and Booklets.

Bearing on the Work in North Africa.

"Between the Desert and the Sea." By I. Lilius Trotter. 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. French Edition 3s. Post Free.

"Islam and Its Need." A concise book for study circles. By Dr. W. Norman Leak, M.A., 6d., postage 1d.

ALGIERS MISSION BAND.**Statement of Accounts for the Year ending June 30th, 1929.**

RECEIPTS.		PAYMENTS.		
	Francs	Francs	Francs.	Francs.
By Balance in Bank	91849.46		To Women's Allowances ...	88063.96
„ Cash in Hand	360.80		„ Men's Allowances ...	86828.00
		92210.26	„ Rents, Taxes, Repairs ...	15091.00
<i>General Fund :</i>			„ Travelling ...	6742.25
„ Donations ...	162484.26		„ Printing and Postage ...	625.00
„ Bank Interest	1674.40		„ Various Mission Expenses	661.19
				198011.39
<i>Appropriated Gifts :</i>			<i>Appropriated Gifts :</i>	
„ Donations ...	10840.85		„ Refugee Work ...	1708.00
„ Sale of Lit. ...	170.00	175119.51	„ Product. of Lit. for Arabs	7928.40
			„ Itineration ...	1589.85
			„ Car and Colportage ...	8170.60
			„ Stations ...	1678.55
				20975.30
			„ Balance in Bank ...	48102.28
			„ Cash in Hand ...	240.80
				48343.08
				267329.77
		267329.77	<i>Appropriated Balances :</i>	
<i>Balance of General Fund</i>	9805.84		Refugee Work ...	23233.66
<i>Balance of Appro. Fund</i>	38537.24		Prod. of Literature ...	5199.78
			Itineration ...	2214.05
			Car and Colportage ...	7889.75
				38537.24

Algiers, 25th September 1929.

Examined and found correct. HENRY R. TURNER.

ALGIERS MISSION BAND.**Statement of Accounts for the Year ending June 30th, 1929.**

RECEIPTS.		PAYMENTS.		
	£ s. d.	£ s. d.	£ s. d.	
By Balance in Bank	740 14 5½		To Women's Allowances ...	710 3 8
„ Cash in Hand	2 18 2½	743 12 8	„ Men's Allowances ...	700 4 6
			„ Rents, Taxes, Repairs ...	121 14 1
			„ Travelling ...	54 7 5½
			„ Printing and Postage ...	6 0 10
			„ Various Mission Expenses ...	5 6 7½
				1596 17 2½
<i>General Fund :</i>			<i>Appropriated Gifts :</i>	
„ Donations ...	1309 19 0½		„ Refugee Work ...	13 15 6½
„ Bank Interest ...	13 10 0½		„ Product. of Lit. for Arabs ...	63 18 9½
			„ Itineration ...	12 16 4
<i>Appropriated Gifts :</i>			„ Car & Colportage ...	66 17 10
† „ Donations ...	87 8 6		„ Stations ...	12 14 7½
„ Sale of Lit. ...	1 7 5	1412 5 0		169 3 1½
			„ Balance in Bank	387 18 5
			„ Cash in Hand	1 18 10
				389 17 4
		£2155 17 8		£2155 17 8
<i>Balance of General Fund</i>	79 1 7		<i>Appropriated Balances :</i>	
<i>Balance of Appro. Fund</i>	310 15 9		Refugee Work ...	187 7 4½
			Product. of Literature ...	41 18 8½
			Itineration ...	17 17 1
			Car & Colportage ...	63 12 7
				£310 15 9

*Of which £421/10/- from Home Base.

† Of which £9/5/2 from Home Base.

This was approximately the value during the year calculated at 124frs. to the £. The French balance sheet is the exact official one.

Hon. Treasurer : Miss F. K. CURRIE, Oulad es Sultan, Blida, Algeria.

Algiers, 25th September, 1929.

Examined and found correct, HENRY R. TURNER.

Location of Workers, 1929.

At DAR NAAMA, EL BIAR.	BLIDA.	COLEA.
1891. Miss F. H. FREEMAN.	1909. Miss F. K. CURRIE.	1920. Mr. & Mrs. H. W. BUCKENHAM
1906. Miss S. PERKIN.	1909. Miss M. H. ROCHE.	TOLGA.
1919 & 1922. Mons. & Mme. PIERRE NICODU.	1929. Miss P. RUSSELL.	1906. Miss S. PERKIN (part time).
1922. Mr. & Mrs. A. E. THEOBALD.	RELIZANE.	1926. Miss G. RUSSELL (part time).
1920. Miss A. KEMP.	1907. Miss RIDLEY.	TLEMCEN.
1927. Miss C. CROSS, M.H.	1927. Miss JOHNSTON.	1916. Miss K. BUTLER.
1927. Miss E. ARMITAGE (secretary)	MILIANA.	1927. Miss D. GRAHAM.
1928. EDWIN WIGG.	1907. Miss M. D. GRAUTOFF.	DELLYS.
1928. H. T. BARROW	MASCARA.	1914. Miss. A. M. FARMER.
1928. Miss G. BLACKHAM, M.H.	1912. Miss F. HAMMON, M.H.	1922. Miss I. SHEACH.
Miss MARY MAY.	TOZEUR.	BOU-SAADA.
	1920. Miss V. WOOD.	1909. Miss A. McILROY.
	1929. Miss R. SMEETON.	1919. Mlle. A. BUTTICAZ.
BELCOURT, ALGIERS.	MOSTAGANEM.	SIDI BEL ABBES.
1909. Miss M. WATLING.	1906. Mlle. A. GAYRAL.	1912. SENOR & SENORA SOLER (evangelist).

Evangelist Colporteur: Senor S. LULL (salaried by Nile Mission Press).

S.S. = Short Service. M.H. = Mission Helper.

ENGLAND.

Local Representatives:

ALL NATIONS MISSIONARY COLLEGE.—Mr. Francis Ewing, A.N.B.C., Beulah Hill, Upper Norwood
 BARKING TYE.—Mr. P. J. Butler, Barking Hill, Needham Market.
 BEXHILL.—Mrs. Brownrigg, Gorse Cottage, Terminus Road.
 BOURNEMOUTH (Winton).—Pastor W. G. Stalley, "Kurichee," Norton Road.
 BIRKENHEAD (Emmanuel).—Mrs. J. D. Drysdale, Emmanuel Training Home, 1, Palm Grove.
 BRIGHTON.—Miss E. Bullen, 14, Clifton Terrace.
 BROCKLEY, S.E.4 (Girls of the Realm Club).—Miss L. E. Brittle, 31, Wickham Road.
 BURY ST. EDMUND'S.—Mr. P. F. Quant, 49, Abbeygate Street.
 CARLISLE (Willow Holme).—Mr. T. Child, 11, Ferguson Road, Longowerby, Carlisle.
 CRAWLEY.—Miss M. J. Cheal, The Nurseries.
 DARLINGTON (Pierremont Mission).—Miss E. Armstrong, 37, Green Street.
 EASTBOURNE.—Miss C. Firmin, "Dale View," Willingdon, Eastbourne.
 HEATHFIELD (Welcome Mission).—Mr. F. G. Collins, "Beau Site," Heathfield, Sussex.
 ILFORD.—Mr. Walter Sarfas, 121, Coventry Road.
 IPSWICH (C.A.W.G.).—Miss Challin, C.A.W.G., Bolton Lane.
 ISLINGTON MEDICAL MISSION.—Miss Day, Britannia Row, Essex Road, N.1.
 LEEDS.—Miss J. Falconer, Calverley House, near Leeds.
 LEWES.—Miss Lee, "Cobury," 20 Prince Edward Road.
 LEXDEN.—Miss G. WAYRE, 12, Straight Road, Lexden, Colchester.
 MANCHESTER (New Bank Street Mission).—Miss E. McDiarmid, 84, Birch Street, West Gorton.
 NEW CROSS.—Miss D. M. Appleby, 3, Arbutnot Road, New Cross, S.E.
 NINE ELMS (St. James' Mission).—Mr. C. H. How, 204, Stewart's Road, Clapham, S.W.8.
 NORWICH.—Miss E. M. Hinde, 6, Town Close Road.
 OLD HILL (Staffs.).—Miss R. Lamb, 34, Church Street.
 PURLEY (Baptist Ch. C. E.).—Mr. J. C. Dinnage, "Ventnor," Whytecliffe Road.
 SAFFRON WALDEN.—Miss E. Midgley, "Larchmount."
 SCARBOROUGH (C.A.W.G.).—Miss Yelland.
 SIDCUP.—Miss P. Russell, "Rosslyn."
 SOUTHPORT (Y.W.C.A.).—Miss Pennington, Lord Street.
 ST. IVES (Hunts).—Mr. W. Harris, Thorpe House, Station Road.
 STRATFORD (Conference Hall).—Mrs. L. H. Nott, The Cottage, Water Lane, Stratford, E.
 THORNTON HEATH.—Mr. C. J. Ford, 13, Heath View Road.
 WELLINGBOROUGH.—Miss W. Purser, 23, Hill Street.
 WEST SUFFOLK.—Mrs. Ed. Johnston, Campfield, Gt. Barton, Bury St. Edmunds.
 WOODBRIDGE.—Miss M. Fisher, 24, Chapel Street.
 WORTHING.—Miss Gotelee, White Lodge, Mill Road.

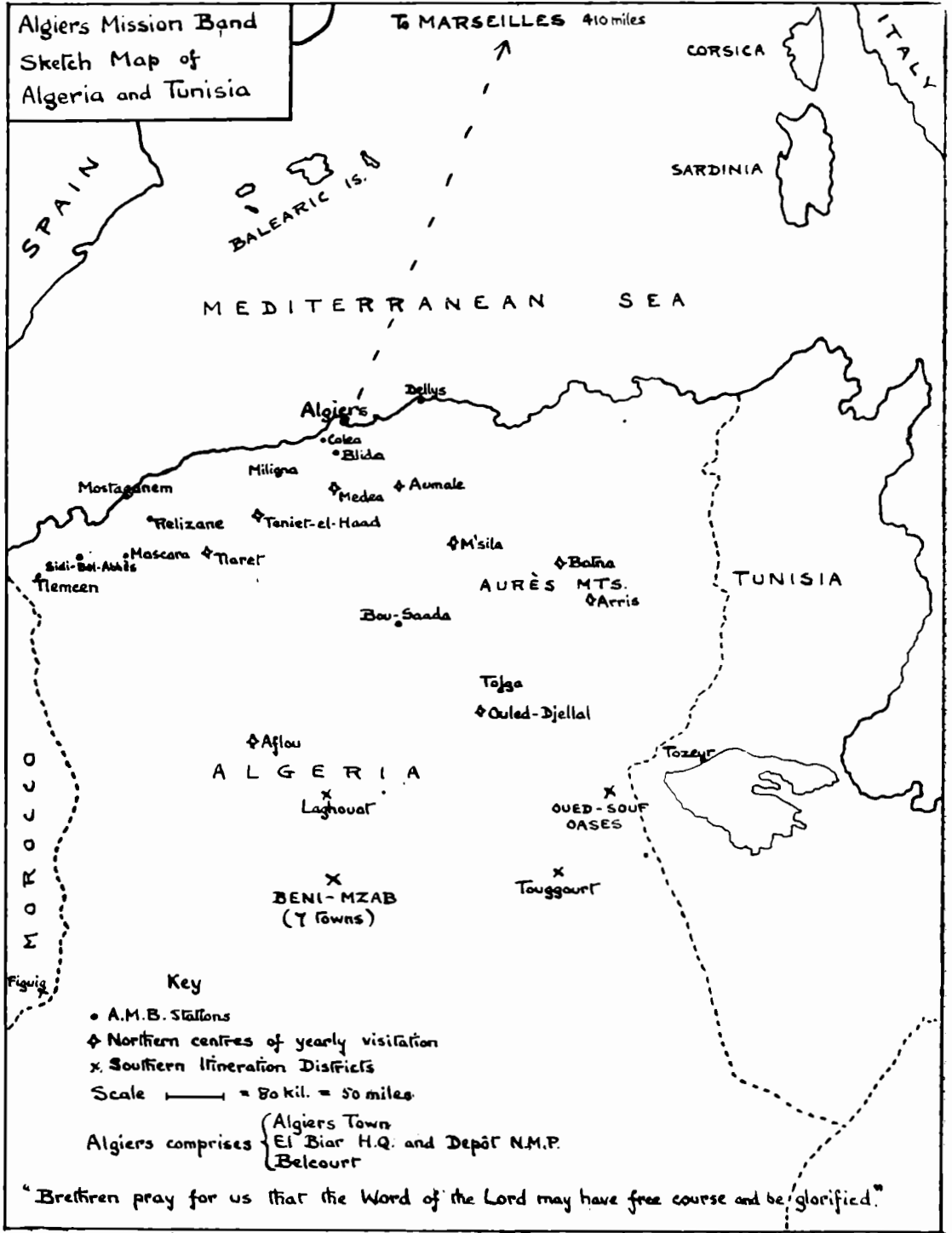
SCOTLAND.

DUNFERMLINE.—Miss J. M. Swanson, 97, High Street.
 DYSART.—Mrs. Muir, "Ansford," Dysart, Fifehire.
 EDINBURGH.—Miss E. Moody Stuart, 20, Mayfield Terrace.
 FAITH MISSION TRAINING HOME.—Miss I. R. Govan, 18, Ravelston Park, Edinburgh.
 GLASGOW.—Mrs. D. J. Findlay, The Tabernacle, 54, Maryhill Road.

IRELAND.

BALLYMENA.—Miss Harper, c/o Mr. W. Millar, "Hebron," Ballymoney Road.
 BESSBROOK.—Miss R. Bailie, Woodside Cottage.
 CO. MONAGHAN.—Mr. P. McMinn, The Diamond, Monaghan,

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."