

A Thirsty Land



Algiers Mission Band

Algiers Mission Band

FOUNDED IN 1888 BY I. LILIAS TROTTER.

HEADQUARTERS: DAR NAAMA, EL BIAR, ALGIERS.

President: MISS S. E. PERKIN.

General Secretary and Treasurer: MR. H. W. BUCKENHAM,
Dar el Ain, Route de Chrea, Blida, Algeria.

Corresponding Secretary and Hostess at Dar Naama: MISS V. WOOD.

Secretary in Great Britain: THE REV. HAROLD W. STALLEY.

Home Office: Campfield, Great Barton, Bury St. Edmunds, Suffolk.

REFEREES IN AMERICA.

REV. S. M. ZWEMER, D.D., LITT.D., New York.

MISS RUTH PAXSON, Tryon, N. Carolina.

DR. PHILLIP HOWARD, Philadelphia.

Editorial

The Home Secretary and Editor would like to wish every reader "A very happy New Year." Lift up your hearts, the LORD REIGNETH. There is little room for him to write anything this quarter. The news and messages from Missionary colleagues given in this issue need no supplement or comment.

He would like to point out to you, however, in particular, the announcement in the next column regarding the 60th Anniversary of the A.M.B. It was on March 11th, 1888, that Miss Liliat Trotter landed in Algiers, and our meetings on the 5th of March will be in commemoration and thanksgiving for all that God hath wrought. Further announcements will be made in due course.

A. M. B.

DIAMOND JUBILEE MEETINGS

FRIDAY, MARCH 5th, 1948

CAXTON HALL, LONDON

(TUDOR ROOM)

3.0 p.m. Thanksgiving.

6.30 p.m. 60 years in Retrospect—
illustrated by lantern slides.



1888—1948

Diamond Jubilee Year

“The Grace of Our Lord Jesus Christ and the Love of God and the Fellowship of the Holy Ghost be with you.”

“We take the words as a soothing ending of a quiet service—in their true light they are a battle cry!”

Lilias Trotter

First Post-War Field Rally

It was with grateful hearts that those privileged to attend, gathered to the first post-war Rally, held at Dar Naama, October 16th and 17th. The last previously held was in September, 1940. The deprivation sustained through these intervening years by those to whom the Annual Rally had meant uplift and inspiration had been keenly felt. In earlier days, in addition to the Autumn Rally, other gatherings were also arranged during the year. The writer recently came upon the “Time Table” of one such, in Miss Trotter’s own handwriting, denoting a strenuous day of four meetings comprising one New Year’s Rally.

The book containing signatures of “Attestation to the Basis” made at former Rallies, dating back to 1923, reveals that of thirty present at that particular Rally, only eight were at this.

Perhaps the most thrilling feature of this Rally was the percentage of those who were for the first time making their attestation, five of the six whom God has sent to us during the year being present.

There was a high note of expectation, as of thanksgiving, at the opening meeting. This was open to friends of other Missions and Societies, as were the two following. The Rev. H. W. Cummin, O.B.E.,

being present, led in prayer. The first message, based upon God's requirements of His people in keeping the feasts He had prescribed through Moses, laid emphasis upon the word "None shall appear before ME empty." A further message that morning was given by Pastor J. Bourguet-Soubeyran, who brought before us important lessons from the life of Elijah. In the afternoon the address was given by Mr. Lull, who drew lessons from Christ's feeding the multitudes through His disciples. On the second morning the first message came from Mr. Nicoud, and was a challenging call to faith as we reviewed the promises of Christ to His earliest-sent ones. The closing word centred around the text "HE was clad with ZEAL."

The main feature of the afternoon meeting of the second day, reserved to the A.M.B. alone, was the reading of the Basis and the signing of attestation thereto. After devotional exercises, Miss Perkin called for recognition of God's goodness in having so speedily begun to replenish our sadly-depleted ranks. We all shared in the ever-flowing pleasure she expressed at the presence of the five above-mentioned. It seemed fitting, therefore, to call upon these in turn to recount to us the steps of God's direction which had led to this moment. This was an extremely happy interlude, and called forth new thanksgivings from all our hearts. MM. Nicoud and Lull then expressed in prayer our committal of them to an utter fulfilling of God's will in their respective lives.

Two subsequent sessions came under the general heading "Retrospect and Prospect." They brought into focus matters relating to all the stations and phases of the work represented by those present, those of the past calling for praise or prayer, and others in prospect. Monsieur Lull gave a stirring account of conventions, conferences and meetings in

France and England during the months of their recent furlough, in most of which he had embraced opportunity to present the needs of our field—this occupied one evening.

The meetings for prayer during the course of the Rally and the days following were occasions for deep heart-searching, and there were acts of obedience to God's revealed will. Such times of prayer always merge into new volumes of praise.

"His song in them, in us, is one ;

We raise it high, we send it on,

The song that never endeth."

(T. H. Gill).

The account of the 1947 Rally would not be complete without mention of the "Convention Chrétienne" in Algiers, which immediately followed it, and in which several of us, in one form or another, took part. Most of its meetings were in the Brethren's "Salle Evangelique," and extended over five days. It was an inspiration to meet with so considerable a number of missionaries of many societies, and to observe "the unity of the Spirit" which permitted pastors of the French Reformed Church, and representatives of almost all the societies working evangelically in the land, to assist in the ministries of these days. The messages given were of an exalted and challenging nature.

Some of us were able to accept an invitation to "meals in common" provided in the hall which, for so many years, was affectionately called "Mr. Speare's Hall." (The loss sustained to the Spanish work and, indeed, to the whole Christian enterprise of the land, through the home-call in the summer of this valiant servant of Christ, could be humanly called irreparable. Our prayers unite with many for the sustaining and carrying forward of what has been for so many years an exemplary mission).

This convention—re-started after a lapse of eight years—closed, in its

traditional way, at Dar Naama, by tea provided in the Orange Court, and a meeting in the Central Court. This was presided over by Mr. Young, and addressed by Mr. Steiner, visiting from Switzerland, whose message from 1. Cor. xv: 10 will not soon be forgotten.

Recalling the vaster gatherings of former days, remembered by some who assisted in this, the questions of Haggai 11: 3 might reasonably have arisen. God's "Yet" of the following verse, however, with His gracious affirmation, "My Spirit remaineth among you: fear ye not," comes with the rebuke also of Eccles. vii.: 10—"Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." Rather with sufficient strength awaiting our appropriation, shall we not take to ourselves the accompanying word, "Work: for I am with you, saith the LORD of hosts."

H. W. BUCKENHAM.

Personalia

Mr. Frank Baggott landed safely at Algiers about the 28th November last. It was a joy to have his presence with us at the Annual Meetings in London. We are unable to include his message in this issue, but trust it will be available for the next. He is for the time being stationed at Headquarters and beginning his studies in the city.

Mlle. Robert who was at Tlemcen last year has now been posted to Tolga where she will be continuing her language studies while giving practical help at that busy station.

Mr. Edmund Buckenham who was received into the Band in October begins his active service in the Mission at Blida alongside his father and mother.

Miss Jean Munro continues to give efficient help on the Blida station. She too is in the throes of language study.

Mlle. Chollet has settled in very happily at Bou Saada where she is in harness with Mlle. Butticaz.

Miss Edith Clark who rejoined the field last Easter has had the unhappy experience of the non-arrival of her luggage right up to the latest letter from her at the beginning of December. We trust it has arrived by now. It is known to have reached the port of Algiers. We would like your prayers for her that the right Arabic teacher may be forthcoming for her studies.

Miss Chantler returned to Miliana with Miss Grautoff and Miss Russell after the Rally.

Miss Violet Wood still holds the fort at Dar Naama with Miss Perkin. We still pray and trust for helpers for the heavy domestic and secretarial duties at headquarters.

It was good to hear recently from an old friend and fellow-worker, Mr. A. Upson (Abdul Fady) and to be assured of his continued fellowship in prayer. He has just published a timely message in booklet form entitled "I will shake all nations" Haggai speaks to this generation. This little work can be obtained from him at his home, 8, Queen's Road, Rayleigh, price 3/- per doz.

(Continued from foot of page 8).

For many years the work in North Africa has been unfruitful and discouraging; but this year many of us came away from the meetings with hearts deeply stirred, and a feeling that big events in the making of Christian history were not far distant. Surely such encouragements constitute a new call to prayer and service.

E. B. RUSSELL.

Annual Re-Union, 1947

The beginning of this season's work in the Algiers Mission Band was marked by two outstanding meetings. The first was held in London on September 23rd—our Annual, and the other in Algiers on October 17th—the Field Rally. They will both stand out as land-marks in our history.

The former was made distinctive by the number of new friends who gathered. It was a Re-union of many who had met the first time in North Africa during service days. The presence of fellow-missionaries from the Field full of faith and new vision, and the number of young recruits and prospective missionaries added to the unique interest of the occasion. Further, it was the farewell of another worker. Over all was the air of expectancy that comes when the Holy Spirit is in control, and where seasoned warriors still filled with the vision of youth mingle in happy fellowship with the young who are hearing and answering the Call.

The 3 p.m. session was conducted by the Rev. **W. G. Stalley**, once a missionary in India and for many years pastor of a missionary Church in Bournemouth. His message was around that word "already" in John 4. "Look not to the distant future for the ingathering." In the Master's eyes the Fields are white "already" to harvest. Sowers and reapers, pioneers and ingatherers, are equal in His Sight. Our faith must rest in His part being fulfilled. "God giveth the increase."

Mr. Lull of Tolga, on his first visit to England told of the wide open door of opportunity that confronted us in the desert lands. The outline of his stirring message appears elsewhere in this number.

Miss Grautoff gave a call to prayer for native converts and others upon our stations.

The evening gathering maintained

the atmosphere of enthusiasm with a more youthful note. Led by the Rev. **R. P. Johnston**, Chaplain to the Forces in the Near-East during the war, a series of short inspiring testimonies followed the reading of the Scripture (Luke 14, 25—33) concerning the "counting of the cost" by **Mr. W. Cecil Collinson**.

Mr. Ronald Waive, a missionary candidate, told how God took him, while in the Army, from a useful sphere of witness in the homeland to North Africa—"a stupid place to go to!" What impressed him most, at first, were the smells. That was in November, 1942. The Lord forcefully brought the need of the land before him during the months that followed, but he was, at first, unwilling to respond. It was only as demobilisation drew near that "denying himself" and accepting God's manifest Will for his life, his future way became clear. He now wants to go back—despite the smells.

Another missionary student—**Miss Kathleen Repton**—gave us a beautiful message in song, after which Mr. Lull added a very short and heartfelt appeal (through his interpreter) to the young Christians present to give themselves for the Master's service.

We were then moved afresh as another young ex-service brother—**Mr. Will Barker**—told how God had laid hold of him for North Africa. Landing at Oran, after having been torpedoed, in the midst of strange scenes and people, his first impression was made. It lives with him to-day as a burden—a stream of abuse from a young Arab—in perfect English! Later at Maison-Carrée the appalling physical need was brought home to him as he looked at a boy in the street whose back was one great sore. That their need could only be met by God through the power of the Holy Spirit working in Spirit-filled Christians became more and more impressed upon him as his stay in the land lengthened.

God has not opened his way to return as He has for Ronald Waine, but He has shown him that he must work at home with, and for, those who do go, and so he has become A.M.B. local representative in East London.

Miss Phyllis Russell testified to God's wonderful provision of many needful things in difficult times through the presence of the British Army, and of the opportunities it gave of talks with native employees who would not have been reached otherwise....Missionaries came to be known among them as "Preachers of Repentance."

Miss Russell then took us on a lightning tour of our stations. We had a glimpse of **Miss Nash**, a lone missionary at Touggourt in the Sahara. Ordinarily, her work consists in taking the Gospel into the homes to the women and children of that section of the great town in which she lives, and gathering them in classes in the little hall she has built. For many months she had had the joy and responsibility of ministering to French and Negro soldiers, to whom the visit of a Protestant chaplain is a rare event. So she has taken a pastor's place amongst them, and her little hall has been their place of worship—a light-house in the life of many a soul.

It was good to have news from **Mlle. Buttica** who had left her beloved Bou Saada for a few of the Summer weeks to give some time to the Setif region which is without a permanent worker. Her budget is given in a separate article in this issue.

Our thoughts were also directed to Blida, where **Mr. and Mrs. Buckenham** have been helped by **Miss Jean Munro** during the past year, and to Tlemcen which had been re-opened last Spring with the incoming of **Miss Farmer** and **Miss Clark**.

Miliana, **Miss Russell's** own station, came into the survey, and we rejoiced with her over her report of the co-

operation of the French Protestant and his wife who had been helping with children's classes. One point calls for special note: the response made to the appeal given by the faithful minister for "decision for Christ" at the close of a message given in the French language. The message of the Cross had gripped them. Reaction was quick, however, and at later meetings and classes fanatical opposition was shown in the most unexpected quarters. For our sister this was no cause for despondency but rather for encouragement, for it meant that the ministry of the Word was taking effect.

From her, too, came the message that now is the time for advance as never before. The power of the Enemy of Souls is nowhere more manifest than in Moslem Lands, and to-day there is much that appears to threaten the future of the work of God. All the more reason, then, for the speedy and sacrificial response of "faith that works by love."

Counting the Cost

The closing message of our Annual Re-union was given by the Rev. R. P. Johnston, and centred around the words of Jesus in Luke xiv, 28 and 31. "Which of you intending to build . . . sitteth not down first and counteth the cost . . . ? and "What king going to make war . . . sitteth not down first and consulteth whether he be able . . . ?"

A wise king or general will face all the facts of cost, hazards and odds against him first, and then measure them against his own resources. It is for us to fully appreciate the mighty power of Islam which faces us; tremendous, both geographically and numerically. One vast bloc, and within it many smaller and influential movements like the "brotherhoods." The whole — Satan's masterpiece, a counterfeit of Christianity in that it

centres around a "person" and a "book," for whom it claims absolute superiority over all others. It denies the Deity, Death and Resurrection of our Lord Jesus, and robs man of atonement and redemption which He alone offers.

"What king . . . consulteth whether he be able . . ." Facing this appears the forces of a consecrated few, but back of them stands a greater Power. Let us look at the mighty Power of God, Elohim—"The Putter-forth of power." Israel could look back to many a time when He put forth His Power; for example, Egypt and the Red Sea. The New Testament Church looks back to Calvary and the Resurrection in order to measure the greatness of the Power that stands behind us,—the exceeding greatness of His Power towards us who believe, according to the working of His mighty Power, which He wrought in Christ when He raised Him from the dead."

How does this power become operative? "The weapons of our warfare are not carnal, but they are mighty through God to the pulling down of strongholds." Ephesians vi. describes the armoury provided for us, and the weapons of offence are two—"The Sword of the Spirit which is the Word of God" and "all prayer."

Let us send the "Word" back to North Africa, "Land of the forgotten Book." Let us pray in the victory, the pulling down of those "strongholds."

One calls to mind a missionary who knew of only four converts after 25 years of service, but he had a radiant faith for a harvest one day. "This is the victory which overcomes the world, even your faith."

God waits to put forth His Power, but He also waits for our willingness to co-operate in His way.

"We can do nothing worthy except in Him; He can do nothing effective except through us." (*Oman*).

An Impression of September 23rd, 1947

It is the hand of God that brings good out of evil. This was the thought uppermost in my mind as I came away from the Autumn Meetings of the Algiers Mission Band—incidentally the best-attended since before the war. And the reason? The encouraging number of young men present who had seen the work and the need in North Africa during their war service, and now wanted to identify themselves with the Band and its supporters over here.

My thoughts travelled back to the time of the Allied landing in Algeria, and the news of frequent hospitality given at many a mission station to our men as they passed through. Very often was the prayer offered that some would have their eyes opened to see the great need of men missionaries in that land, and would resolve to dedicate their lives to the service of God there if they were spared to return. Here, indeed, was the answer, and who can measure its effect on Islam in the days to come? It is a recognised fact that, while only a woman can gain an entrance into the homes of Moslem women, it is essential for a man to tackle the men of that faith; and the work of Evangelism has been sorely hindered by the shortage of men missionaries in Algeria. Welcome, indeed, will be reinforcements to those who have so nobly kept the Banner of Christ unfurled there.

Amongst many other encouragements shown by the work at this time is the increasing literacy of girls and young women, and the plans that are going forward to supply them with the message of Salvation in their own tongue. Funds are in hand, and experienced missionaries are giving much thought to the preparation of tracts and other literature suitable to their needs.

(Continued at foot of page 5).

The Gospel in the Sahara

Resumé of Mr. Lull's Message.

I would like, first of all, to thank the Home Council of the A.M.B. for their kind invitation to speak at this meeting. Above all, I wish to express my joy and thankfulness to God who has permitted me to be amongst you dear friends of the A.M.B. this afternoon, and to make your acquaintance. Without knowing each other personally, we have often met before the Throne of Grace in intercession one for the other.

Let me thank you also for your faithful fellowship in prayer, which is the most efficient help you can bring to the work of evangelising the Moslems of North Africa. Certainly, the money that you give is necessary for the life of the Mission, but that which contributes most to spiritual victory is prayer.

I regret that I cannot express myself in your language, but I am happy to have for interpreter Mr. Harold Stalley with whom I shared, for six months, the joys and difficulties of the work at Tolga.

My duty this afternoon is to tell you of our work on that station, where we have been labouring for seventeen years.

It is to the A.M.B. that the honour is due for having introduced the Gospel to the Sahara Desert. It was in 1893 that Miss Trotter, accompanied by Miss Hayworth, visited the region of Biskra and Tolga, where she left a fragrant memory. The inn-keeper of Tolga has often said to us "she was a holy woman." A man who attended her classes has often spoken of her great patience.

Now, some remarks about the population of the region. Three races live side by side. These are the Arabised Berbers who live in the villages. The Negroes, descendants of slaves, freed by the French Government, and who

work in the Palmeries. The Nomads, who came from the East and live in tents, roaming the desert in all directions. All this population is very religious and fanatical. Koranic schools are very numerous in all the villages. Rassouta alone has ten for a population of eleven hundred. Tolga possesses a Zaouia—theological college—with about two hundred students yearly. The percentage of literates is very great. Many of them come regularly to our classes and meetings, and can read the Gospels and hymns in their own language.

The first years of work amongst the men were difficult. It took several years to gain their confidence, and to be able to hold regular meetings with them. To-day the work is by no means easy, but we can have regular classes for children and meetings for adults on the station. The sick come in great numbers twice a week, which permits us to have Gospel meetings with them before giving medical attention. The most interesting part of the work with the men is that of quiet talks with individuals. These men then reveal themselves, and disclose their real thoughts about Christianity. We have often ascertained in this way what a great spiritual hunger Islam has produced in them.

At E . . . , a village about eleven kilometres from Tolga, where we had a hired room for two years, the meetings have continued this year in the street and on the market square, with from ten to fifty men attending each week.

Each year we have made a long colportage tour amongst the groups of southern oases, reaching both Arabs and Jews.

The results are not very numerous, but compared with what we saw at the beginning of the work, they are encouraging. Colportage, children's classes, meetings for adults, are possible. The Holy Spirit has done His work in many hearts. Some have confessed

their faith in Jesus. Many love to come to the station for singing and reading the Gospel, and for prayer. It was the men of E . . . themselves who asked us to open the room in their village. They now ask us to begin a school for their children. The chief of a neighbouring village last year lent me a large room for a lantern meeting. At R . . . the population has also asked us to open a school for girls.

Among our projects for the future are :

(1) Construction of a complete new station with living quarters, dispensary, hall and other necessary accommodation.

(2) A Missionary Farm where welfare work and assistance by employment may be given. A year ago we were able to acquire land for the beginning of this work. 1947 has been a year of answers to prayer.

The great pre-occupation of the natives at the present time is politics and money. They are becoming more difficult to approach with the Gospel. Despite the situation created by the war, riots, politics and the black market, however, the doors remain open, and missionary work is still possible, and a great number of Moslems are accessible. Thanks to the liberty that has been granted us by the military authorities, we were able to carry on the work during the whole period of the war on the station, and also amongst the oases of the south, and over the High Plateaux.

Certainly there have been difficulties, but, also, there have been great possibilities and encouragements everywhere. Before leaving the desert I was able to make a long tour in the company of a French missionary from Madagascar, Mr. E. Vernier. Apart from some opposition, we found everywhere souls ready to listen to the Gospel, and to purchase our books.

The needs are great. There are immense regions and great towns where the Gospel has hardly penetra-

ted yet, and which offer excellent fields for new stations. At the present hour there is a revival in Islam. Any stopping of the work would be a danger for the missionary future in the country. Missions must be reorganised, particularly our own. We must continue and intensify our effort. We need for that new labourers, young people prepared and sent of God.

Pray that God will send forth labourers. Pray for those who are on the job. We work in an atmosphere of a continual spiritual war. The adversary is powerful, but we feel also the Presence of God and His Power at work. For the Christian the conflict is the prelude to victory. Without the battle there can be no victory. Victory belongs to God, for "The Lord reigneth."

S. LULL.

God's Spirit is Working

All this summer I wanted to send you some news of our work here, but time went so fast. We thought we would not be so busy for a week or so, then the children turned up—about forty of them, and it was difficult to leave aside sick ones, etc.

Here at **Setif** we have a most interesting work. During Ramadhan we had a lantern lecture for women and girls, also for boys, but give me my "Bou Saadis" who know they cannot be riotous or obstreperous! The first night Mr. Parmentier, the pastor, came to help us, there were about ninety. Not too bad! But the second night about one hundred and fifty came, whistling and stone-throwing, naughty as rogues can be. We had a young man to help, but he was really afraid, so in the middle of it we had to put half of them out. The others were very good. Now, every Thursday night, they knock, asking for "Cinema."

Prayer for M'Sila is being answered. We sold sixty Gospels in less than half-an-hour, and the Koranic school teacher came and bought, with the Jewish teacher, all the rest that I had kept, wanting to sell in **Bordj** or **Setif**. A young Greek girl and her mother asked for a New Testament, and they received it last week. They are real Christians, and asked us not to forget them in our prayers. God's Spirit is working there, and also in **Bordj**, where our little Kheira from M'Sila is married. We need many prayers for this work and town here. It would really need two stations, as natives are many and distances far.

We are very encouraged by "A." Please pray for her and her two sisters; they would need to be looked after. The younger one, Khoedra, gave her eldest sister great pleasure, when, one day she heard her telling a young child "repeat 'Jesus saves, Jesus saves.' Don't forget it again; I shall ask you when I come from my holidays." Many problems are before "A." She would like to be in fellowship with other Christians and baptised, but we must not hurry.

We went to **Ain-Arnat** for a few days, where we had a very warm reception from the Arab population, and a very happy time. One night we had a lantern lecture, and between forty and fifty men in the pastor's garden. (As a matter of fact, another report of this unusual meeting said that for nearly an hour Mlle. Butticaz held these men spellbound, telling them in their own tongue the story of Moses and the Exodus, and following with the "Life of Jesus." Two little French boys were present, and delightedly told their mother afterwards "Mademoiselle wouldn't allow anyone to move—you should have seen how still they sat while she was speaking.").

We were invited to several farms, and were warmly welcomed with coffee and all sorts of gifts. At once I was known—a boy of about fifteen shout-

ing in the street "Saida of Bou-Saada has come, and let us listen to what she will tell us." So we had seven or eight meetings around the village. Men and boys were very keen to read and receive gospels and tracts. Women from the tents from **Barika** or **M'Sila** welcomed us and led us to their homes so that the dogs would not touch us. In fact, days were very full and blessed, and we feel that here the Lord has blest us too. Men, boys, women and girls are all so friendly. On Friday we went to meet the women in the cemetery, and had talks with several families. Two took French gospels. Another could read Arabic, and we had a long talk on the road with her. Miss Farmer's girl, Aida, and her sister have been really touched by the Lord Jesus, and they need our intercession. As much as possible we visited them each Sunday, to help them remember the Lord's Day.

The work is opening wonderfully, but it is a tremendous task. The town is very big, and we often had to walk for thirty-five minutes to reach all the people we knew. Besides, there are many villages and it is not possible to reach them without a motor-car, as they are far from any railway station and from the main **Algiers—Constantine Road**.

Mlle. Chollet and I hope to go back to **Bou Saada**, just after the Rally, and we feel we shall need much prayer for the work which has grown beyond human strength. Only, we do remember that it is "Not by Might, nor by Power, but by My Spirit," saith the Lord.

A. BUTTICAZ.

Will any friends who can dispose of used copies of the "Life of Lilius Trotter" by **Blanche Pigott**, kindly communicate with the **Secretary**.

For Prayer and Praise

Algiers

In November of 1946, in the French Protestant Church of Algiers, a future missionary to Algeria was ordained. He was a young pastor then ministering in one of the parishes of the French Reformed Church in Algeria. The following day, after a stirring discussion in which missionaries, native Christians (Kabyles) and colonists took part, the following resolution was passed by the Church Synod:

"The Synod of Algiers in close communion with the missionaries present, after having heard the pressing appeal of a fellow missionary Mr. Vernier, in the name of the "Société des Missions de Paris" makes the following call to the Churches of Algeria:

To humiliation for their lack of faith and consecration, evidenced by the little interest taken in missionary work and by insufficient giving;

To acknowledge with gratitude the missionary effort sustained for many years by societies, French as well as foreign, whose results prove the work of God in our midst;

To rejoice in the growing number of those in the Reformed Church of France in Algeria who have heard the call to the Mission Field;

To invite its members to study the problems peculiar to Algeria which can have no satisfactory solution apart from the Gospel (for example: the question of the civil status of converts);

The Synod wishes that the "Société des Missions de Paris" might take its part in the common task for the advancement of the Kingdom of God in Algeria."

May it be so to the Glory of God!

Extract from the journal—"L'Algerie Protestante" of March, 1947.

Extract

from a Moslem review

"El Morchid" published in Mostaganem and quoted in "Monde non Chretien," September, 1947. These lines are part of a letter written by a Moslem leader to a Roman Catholic priest.

"Know, O honoured one, that we recognise, and no-one will deny the noble qualities of Christ and His immediate disciples and the ideas of compassion which animated them. But are all these generous thoughts to be found in those who are charged with the propagation of the Christian Faith, and particularly in protestant missionaries? Certainly not! That which we have learned of the majority of them makes us think that they act in opposition to the teaching of Christ (after a summary presentation of the tolerance of Islam). Now, what is the course followed by the protestants with regard to the Arabian prophet and the Moslems? It is that of ingratitude, abuse and defamation; and that is their recompense to the "Apostle of Allah" for his manner of treating the Christians, as we have explained in a "humble way."

"... This is why I can say without exaggeration that *these missionaries have bruised Islam in its most intimate fibres*, and grievously wounded the tender feelings of the followers of Islam; these should ask themselves what value to them is such an all-out offensive, and what is the crime committed by Mohammed against Christ which can motivate such hatred or affront."

(Translated).

(The italics are ours—Editor).

"ALLELUIA: FOR THE LORD GOD OMNIPOTENT REIGNETH." Rev. XIX. 6.