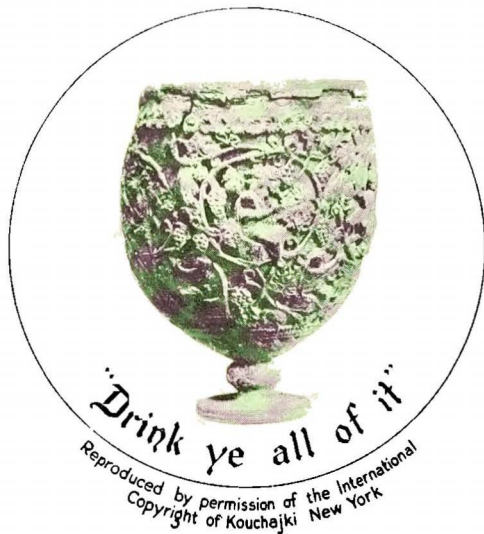


# Algiers Mission Band



## Story of 1923.24

# ALGIERS MISSION BAND.

## LIST OF REFEREES.

### England.

Mrs. Bannister, Lowther Lodge, Gerrard's Cross  
Mr. J. G. Govan, 18, Ravelston Park, Edinburgh  
Rev. E. L. Hamilton, Holmtrek, Western Road, Bath  
Rev. S. and Mrs. Howe, c/o. Barclay's Bank, Finchley  
Rev. C. Inwood, D.D., 14, Hove Park Villas, Hove  
Sir H. and Lady Proctor, Ware Hill, Great Amwell  
Mrs. Stuart Trotter, Manor House, Burstow, Horley

### America.

Mr. W. C. Pearce, W.S.S.A., Metropolitan Tower, New York  
Dr. S. D. Price, W.S.S.A., Metropolitan Tower, New York  
Mr. Chas. C. Trumbull, 1031, Walnut Street, Philadelphia  
Mrs. J. A. Walker, 2,300, Dexter Street, Denver, Col.

*Sec. for Algerian Mission Band, America.*

### France.

Pastor J. P. Cook, Dakar, Senegal  
Pastor Saillens, Nogeant sur Marne, Seine

*Sec. for Prayer helpers:—*Mr. J. H. Smeeton, 2, Rue du Croissant, Algiers

## “DRINK YE ALL OF IT.”

AWAY near Antioch some years ago, down a well that was being excavated, the cup of the frontispiece was discovered : this summer, after long study, the details are published.\* In themselves they are remarkable, for the chalice dates from the first or second century, and under its chasing lies another cup embedded, old, worn, unadorned ; for whose preservation nothing could account but some precious memory. There is said to be an Eastern tradition that the cup of the last Supper was buried in some well of Asia Minor. We put the two facts together side by side. More we shall never know.

“ Drink ye all of it.” . . . The words ring down the ages. Whether or no that little battered vessel ever felt the touch of the Lord’s Hands, His true cup with all its infinity of meaning, is ours to have and hold. The cup of sacrifice to the uttermost, the cup of inspiration to new and evernew possibilities, the cup of Christ’s sweetness and Christ’s fire ; all this is given for our partaking in His “ drink ye.” Where are our lives alongside His ideal for us !

It is a coming down from the mountain-top of vision to the lowly trend of the valley, as we bring you the year’s story. As you read it, pray for us that just in these earthly details we may drink into His Spirit.

\*NOTE.—Photographs and all details can be obtained from Mr. Healey, 36, Wetherby Mansions, Earl’s Court Square, London, S.W. 3.

It has been marked by vivid lights and shadows : the shadows came first. The early autumn of 1923 brought deep sorrow : the " 4 hours," or " the Touil " (the ex-priest from the South is known to you by both nicknames), proved to have lapsed in a way which for his own sake and that of the baby Church, could only be dealt with by banishment from our midst. He is still within our reach with his wife's people ; he is still within God's reach, for a strangely persistent spirit of prayer for him holds on, even among those who have never seen him, and he has been kept from reverting to Islam. Are there others who will give themselves to intercession—sacrificial intercession—for this soul, that he may be broken down, and his great possibilities for God set free ?

The Tozeur brothers were not involved, but they were not in a biddable mood, and it seemed best, instead of pressing the matter of further training, to let them go and make their own way for a time in the neighbouring town of Chercelle, whence their wives came. We still believe that God's call to His service will come to them afresh.

Then the shadowed path wound up again to the sunlight. We gathered our remnants of camp furniture and many fresh gifts of plishings, and went off to settle into our new dear station of Tolga, on the desert edge. The words are short to write : behind them lie the longings of years, and within them joy untold.

Down and away, among the sand-dunes of Oued Souf, scores of miles further south, flashed up the hope at the year's end of yet another centre for the

future. There also, though the district had been left unvisited for 15 years, the welcome was touching throughout our fortnight's stay. Will this be the next of the chain of desert Stations for which we asked you to pray ?

Eastward, on the Tunisian coast around Monastir, colportage in the villages revealed the same spirit of listening among the men : listening with a touch of wistfulness at times that is far from the natural make-up of the Arab.

Out west, down the Morocco frontier, the Relizane pair found all open again : the second year is a test in new places, for the question, " What do they mean ? " has had time to fly round, and to alight in rigid brains.

Down in the plains, Miliana found access through one of its girl readers, to an important township, hard as nails hitherto : such access, and such invitations to return, as make them long for a sub-station there in days to come. And the Algiers workers, whose hearts are up among the hills to the west, tell the same story of doors not only open, but, as Dr. Zwemer puts it, " nailed back."

The question lies now all the time between the call of these inland places and that of the stations. We do not see how it is to be solved otherwise than by the sharing of fresh souls at home in that cup of the Lord which means fellowship with Him over the shepherdless.

In turning to the station work, word comes from all our 3 stations in **Algiers** telling of the same thawing of spirit. The streets around 2 Rue du

Croissant and Beit Naama were hard and cold in former days, from a visiting point of view : now there is a marked softening that draws the workers' hearts to the houses instead of finding the sunshine in the children's classes alone. The Belcourt work has moved into freer surroundings, where its tribe of small boys and girls made itself instantly and completely at home, and fresh blind readers have joined Mr. Smeeton's class in their vaulted room on the ground floor of 2 Rue du Croissant.

**Blida** has had for its new growing-point a village away in the valley that runs up behind it among the spurs of the Atlas. It was set open by the women themselves. "Why don't you take that empty room?" they asked: "the children would *all* come." So they took it, and sure enough the children came! Boys clamour for classes at the old Mission house, where they used to attend as toddlers. A boys' centre in the town below is the hoped-for dream of the future.

**Colea** has enlarged its borders also by hiring two more rooms in its semi-detached premises. This gives the sorely needed expansion from the cellar-like basement that has been the only available place for classes. It has been a hard pull and it will not be over till more help is forthcoming; that is the same cry.

In **Miliana** the special onward step has been the opening of a book depôt shared with the Spanish Mission. "It is the first time," their Report says, "that Bibles and Christian literature have been daily advertised in our little town, French, Spanish, Hebrew and Arabic. It needs much of your

prayer-sheltering." The permanent footing in Teniet el Had is in view for September, thus promoting it to the sub-station rank. It is another of the strategic points for the interior, important to hold till it can be fully used.

The outstanding advance in **Relizane** has lain in putting to the test the result of training child-helpers from among the children, in the hope of raising a band of fearless workers in days to come. This testing came when the Relizane pair went off on their spring expedition south and west, leaving the two from Colea in charge for a couple of months. With a great and sustained sense of responsibility the bigger girls (headed by one who is believed to be an earnest little Christian) taught the hymns to the younger ones, and gave them their reading lessons and conducted the drills, even inventing new ones in their zeal. . . . Tlemcen had again its visit: visits are all that is possible till accommodation can be obtained: will someone take this need to heart in prayer?

**Mostaganem** is still crippled in the same way: native work cannot be carried far without elbow-room: the women and children must feel they have a right to come at every hour of need unchallenged by fellow lodgers. A long fight has gone on over Mostaganem's convert woman baptised in Relizane years ago, cramped ever since by her father's determination to marry and re-marry her, in spite of divorce and desertion, to a drunken, dissolute Arab N.C.O. Sometimes it seems as if her spiritual life were fading out under the strain. Who will hold her by intercession?

**Mascara** should have its share of prayer-help specially brought to bear on a convert lad won there for Christ some years ago. He is a Spaniard, a saffron-seller by trade. He has been under training of late with a view to qualifying as colporteur in the Bible Society, and is keen to give his life to God's service.

Away to the east **Monastir's** outpost station has moved from the picturesque and inconvenient flat in the town, to a little house outside the gates, where, unwatched and unhindered, men and lads can come. The chief difficulty lies in the shoal of boys that seek admittance. No single-handed man, be he ever such a boy-lover, could cope with the number. So Monastir also awaits God's resources. The needs of the quaint, tough town lie within those resources when His time comes.

Lastly **Tozeur**—poor Tozeur—its fresh features are for the worse: its tone has woefully changed through the growing influx of tourists, bringing with it hotels and cafés. So marked has been the deterioration that the heads of the native colleges have withdrawn most of the lads who formerly frequented us, to the neighbouring town of Nefta, still immune. Pray for the dimly-lit souls that remain within touch, and need more than ever the breath of the Spirit of God upon their embers. And pray for the unreached desert lands beyond, where hidden disciples await the same breath of life to stir them into flame.

Hitherto these condensed reports have finished our year's story: this time there is more that should be told, in that it also needs the help of those who



know how to "pray through" that the heavenly planning that we trace in it may come to fruition.

These developments began in February, when eight of us were summoned to Dr. Mott's Conference in Constantine. This meant being at the heart of many a fresh outlook, also the consciousness of being brought in a new way into line with the forces of the Church militant that are concentrated on Christ's cause in the Moslem lands.

Out of this grew further happenings, bringing a share, first with the Jerusalem Conference that followed (in itself an event of a lifetime), and then with old-time friends in Cairo, England and Scotland. There in the Glasgow Sunday School Convention several of us met again as delegates. We have a sense that this all means a widening foundation for the work in the inland stretches whence the call to us as a Band seems to ring the loudest.

Changes have come in our staff. Monsieur Cook, after 4½ years of brotherly helpfulness with us, had an urgent call from the Central French Missionary Society to take charge of the church in Dakar, Senegal. He left us just as the present story begins, and his wife soon follows. And Miss McNery, at the end of her 3 years "short service," has had an appeal from Egypt, where her willing hands and head will still serve the same cause, in a wider way.

Then just before last autumn's Rally, *i.e.*, October, 1923, we welcomed back our dear Mrs. Walker, of Denver, U.S.A. She came to us for the winter and

spring, laden with little gifts from the American children to their Arab brothers and sisters, and full to overflow, as ever, with plans of loving helpfulness.

That Rally time added Miss Jolliffe on short service, with the special aim of relieving the pressure in the blind work. She has shared many other burdens, specially that of the tragedy of the shelterless girl-lives on all sides—divorced (sometimes again and again) in their teens, unwanted at home, and in grave moral danger. Their need has come before us this year with a marked insistence, but how they are to be helped except in individual cases, we do not yet see.

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In closing, we ask ourselves, and we ask you, shall we dare take from the Lord's Hands the cup of fellowship over these lands that He loves? It may mean a transforming of our lives: for the passion of caring, the passion of prayer, the passion for giving that are in Him, cannot come into our hearts without somewhere burning their way through: well may He ask, "Are ye able?"

The enabling will come, not with waiting to be able, but with the drinking. Shall we give ourselves to Him to learn all that we shall wish that we had known of it down here, when we drink it new with Him in His Father's Kingdom?

I. L. TROTTER,

Dar Naama, El Biar, Algiers.

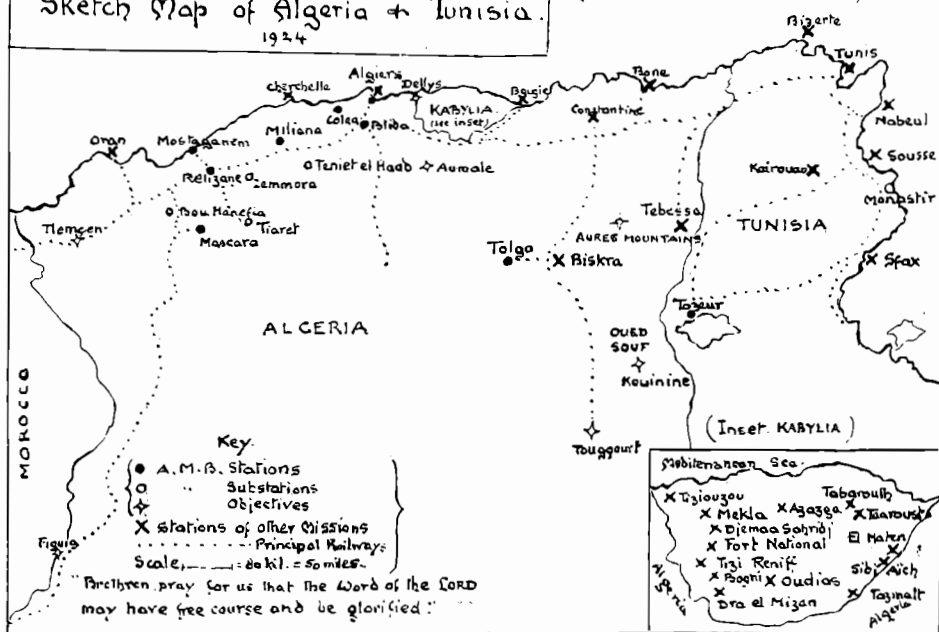
## LOCATION OF WORKERS. Winter, 1923-24.

Dates of arrival.	<i>Stations and dates of opening.</i>
	<b>Dar Naama, El Biar, Algiers, 1908</b>
1888	I. Lilius Trotter
1906	Sascha E. Perkin
1919 } 1922 }	Mons. and Mme. Pierre Nicoud
1921	Madge L. McNery (Short Service)
1922	Alice Kemp
	<b>2 Rue du Croissant, Algiers, 1893</b>
1909	Alice McIlroy
1912	Mr. Smeeton
1919	Augusta Buttcaz
1922	Isabella Sheach (Short Service)
1923	Sarah Jolliffe (Short Service)
	<b>Beit Naama, Algiers, 1909</b>
1914	Augusta M. Farmer
1922	Jessie Gray
	<b>Belcourt, Algiers, 1921</b>
1909	M. Mary Watling
	<b>Blida, 1908</b>
1909	Fanny K. Currie
1909	Millicent Roche

Dates of arrival.	<i>Stations and dates of opening.</i>
	<b>Colea, 1923</b>
1920	Mr. and Mrs. Buckenham
	<b>Miliana, 1909</b>
1907	Mabel D. Grautoff
1911	Ida Nash
	<b>Relizane, 1909</b>
	<i>Sub-stations—Zemmora &amp; Tiaret,</i>
1907	E. R. May Ridley <span style="float: right;">1921</span>
1916	Kathleen Butler
	<b>Mascara, 1912</b>
	<i>Sub-station—Bou Hanifia</i>
1890	F. Helen Freeman
1912	Senor and Sen. Soler
1912	Fanny Hammon (Mission Helper)
	<b>Mostaganem, 1917</b>
1906	Alexandrine Gayral
	<b>Tozeur, 1913—Monastir, 1917</b>
1921	Mr. and Mrs. Theobald
	<b>Tolga, 1923</b>
1909	Alma Krebs
1920	Violet Wood

Algiers Mission Band.  
 Sketch Map of Algeria + Tunisia.  
 1924

(Mediterranean Sea)



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