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REPORT NUMBER. *..complete*

A Thirsty Land



Algiers Mission Band

ALGERIA
EDITION

Algiers Mission Band.

FOUNDED IN 1888 BY I. LILIAS TROTTER.

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General Treasurer :—Mr. H. W. BUCKENHAM, Oulad Sultane, Blida, Algeria.

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Editor of "A Thirsty Land" :—MISS M. H. ROCHE. *1908*

Location of Workers, 1935.

DAR NAAMA, EL BIAR.

1906. Miss S. E. PERKIN.
1919 & 1922.
Mons. & Mme. P. NICOD.
1922. Mr. & Mrs. THEOBALD.
1927. Miss J. JOHNSTON.

ALGIERS.

1930. Miss I. NASH.
1922. Mrs. THEOBALD.

MOSTAGANEM.

1906. Mlle. A. GAYRAL.

BLIDA.

DAR EL AINE.
1920. Mr. & Mrs. H. W.
BUCKENHAM.

✓ DAR ER RIH.
1907. Miss RIDLEY.
1932. Miss S. HANSEN.

MILIANA.

1907. Miss M. D. GRAUTOFF.
1929. Miss P. M. RUSSELL.

TOZEUR.

1920. Miss V. WOOD.
1935. Mons. and Mme. MILLON.

TOLGA.

1928. Senor S. LULL (part time).
1934. Mr. H. STALLEY (part time).

TLEMEN.

1916. Miss K. BUTLER.
1932. Miss E. CLARK (M.H.).
1934. Mr. H. STALLEY } Language
1935. Mr. J. THOMSON } study.

DELLYS.

1914. Miss A. M. FARMER.
1922. Miss I. SHEACH.

BOUSAADA.

1909. Miss A. McILROY.
1919. Mlle. BUTTICAZ.

RELIZANE.

Senor S. LULL (part time).

Evangelist Colporteur : Senor MUNIOZ (of the Nile Mission Press). Headquarters at Relizane.

MISS KEMP (in England).

M.H. = Mission Helper.

MISS MARY MAY (in U.S.A.).

A THIRSTY LAND

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O GIVE THANKS UNTO THE LORD FOR HE IS GOOD : FOR HIS MERCY ENDURETH FOR EVER.
HE LED THEM FORTH BY THE RIGHT WAY, THAT THEY MIGHT GO TO A CITY OF HABITATION.

Psalm 107. 1, 7.

Editorial.

We are making this issue of the magazine our report number, as it seems better to tell the story of the year at once, before another one begins—our year runs from October. The balance sheets will, however, be included in the winter number.

In this age of speed there hardly seems time for looking back, and yet we would, as a Band, remember with thankfulness all the way the Lord has led us.

Difficulties do not lessen, and the Adver-

sary's opposition seems to grow fiercer and more subtle. But, as we were reminded again and again at Keswick this year, our Lord is the Conquering Christ, and—

“He must triumph
He must triumph
He must triumph
He must reign.”

Yes, even in the hard Moslem strongholds of North Africa!

So let us praise, and let us pray expectantly, as we read the story of the year.

M. H. R. 6 c

The Story of 1934-1935.

The story of the year is, to quote Miss Trotter's words in 1927, "a story of ever-growing opportunity and of ever-deepening conviction both at our Home Base and among us out here, that our mission as a Band is to the outlying and unreached places, and that our stations should be considered as means to that end rather than ends in themselves.

In this aim the Nile Mission Press car has stood for much during the last year. Alongside sales and broadcast distribution of literature, with opportunities for evangelisation flung open thereby, we see its further scope in strengthening the stations, making possible special services among men and boys, and extending the circuit of villages within reach far beyond the old limit."

This season we in common with missions the world over, though hearing the call for advance, have often been in great difficulty through shortage of funds, but in one way or other, sometimes marvellously, our needs have been supplied up to the end of the financial year.

On the other hand, we have had the joy of welcoming four new workers, Mr. Stalley, Monsieur and Madame Millon, and Mr. Thomson, who were so sure of their call that they dared to venture forth without any guarantee of support on our side.

Dar Naama has tried to go on its way in its Headquarters' capacity, though bereft of the inspiration of Miss Freeman's sunny presence and of Miss May's wise counsel and sympathy.

In the autumn Miss Nash and Mrs. Theobald arranged a series of lantern meetings there, for their women's class, which were well worth while, and as the weather was warm the garden was an additional attraction. The culmination of the faithful term's work in Algiers town

was a fête in the garden for the women, and finally about the end of June, a carefully organised fête and prize-giving for the large class of girls. They enjoyed every moment.

A flying but helpful visit from Mr. Collinson coincided with the Easter Camp of the Young People's Missionary Commission. The house and out-buildings were crowded with eager, intelligent French youth, and missionaries from all over the land came to show them what is being done and what still needs to be done in Algeria. It is easy to imagine the joy of Miss Trotter and Miss Freeman at this realisation of one of their visions and prayers.

The weekly inter-mission prayer meeting has continued to be a rallying point for all the missions in Algeria and has been well attended throughout the year.

From Mr. Theobald we have the glad news that the Epistle to the Romans in colloquial Arabic is in the hands of the Bible Society and will soon be ready for circulation.

* * * *

From BLIDA Mr. Buckenham reports, "The easiest thing to write about is the Sunday afternoon meeting at Dar el Aine, of Christ's own, of various nationalities, Kabyle, Turkish, French, Danish, British. Primarily for prayer for the revival of God's work, praise, testimony and exhortation have also marked these helpful gatherings. Young people, keen for Christ's best for themselves, have brought freshness and zeal into these hours. Unsaved ones have also been brought along and made to feel the welcome in all hearts for them, and have heard direct messages from God's word. The French Pastor has attended as often as his busy life would allow and has helped in every way possible. Si Maoudj, a Kabyle Christian of long standing, now at

Blida for Government medical service, and who has marked influence in the circles in which he moves, has been keen to interest others in this weekly opportunity, and has been instrumental in bringing some of his own nationality and others."

From Mrs. Buckenham: "'Others have laboured and ye are entered into their labours' are the words which have been with us since our taking over the work at Blida. Both in the visiting and the classes interest and desire are keen. It is easy to speak, many having a clear knowledge of God's plan of salvation. The love and sympathy of the previous workers have done much, not only to open hearts and doors, but to break down opposition and superstition. There are many souls who seem near to the Kingdom, their eyes are opening to the Truth, but at present they only see from a Moslem point of view what it would mean to accept Jesus as their Saviour. They do need our sympathy and prayer."

Miss Ridley writes: "The women's meeting is held each Friday. There are breathless moments when one knows they are realising something of the reality of the power of the love of Jesus to mend broken lives and renew broken hearts. Once the big room was too full to hold them all. Fourteen others were found waiting outside and the meeting had to be repeated. Girls come in large numbers to their two weekly classes.

"Blida teems with human life, and who shall say that there is not more than human life there? May it not be possible that many have been born anew from above, though the new life is still too feeble to dare to show itself. The seed has been diligently sown and lovingly watered for many years, surely there will be living roses to adorn the garden of the Lord, gathered from among these loving, friendly, women and children."

* * * *

MILIANA says, "The year has passed all too quickly. The first four months

were devoted specially to classes for infants, boys, and young women—the latter classes being for industrial work. We have daily morning prayers that any woman may attend. Our door is besieged by the needy and the sick, many of whom we take to the French dispensary. There are young mothers who, to make both ends meet, take in lace and wool work; then there are those of the inner circle who come to hear the Word.

In February we closed Miliana and opened the M'zab out-station for eleven weeks. There we had a strenuous, happy time. As regards the women, we have to seek them, and often stand outside shut doors, for the Mozabite houses are still closed to us, but the tent-dwellers, the Jews, the Negroes, and a small group of Arabs, receive us gladly, though cautiously. The boys are more venturesome and we had a group or two most days, and a few little girls.

Our teaching and Christian literature are known there now. Gospels and Scripture portions were the most sought after, and although some were torn up, many must have gone into the houses of the seven or eight towns we visited, and, through the distribution on market days, away to distant encampments which we could not reach.

A new venture at Miliana was an invitation placed in our Bible window in June, offering a copy of "The Way of Salvation" to all who came to the door and asked. About sixteen different men came, usually two together and somewhat shy. One day a group of five young mechanics called, and stayed over an hour reading. Others have ventured two or three times. They are young men between 18 and 26 years of age, who have broken away from strict Islam, and who drink, smoke and gamble. They need a Christian brother to guide them in their search, for truth and for victory over sin.

* * * *

TLEMCEN asks us—"to give praise that God made it possible at the beginning of May for the church to be consecrated. Miss Perkin, Mademoiselle Gayral, Monsieur Nicoud and Monsieur Lull were with us for this, also Miss Hansen, and Mr. Stalley and Mr. Thomson who were at Tlemcen for language study. Specially were we thankful that at last it was possible for the Tlemcen men to come to hear the Gospel message. The services and meetings of that week were times when it seemed that God, who is wonderful in counsel and excellent in working, drew aside the veil and showed us some of the things He had been doing in this stronghold of Islam.

Since then Monsieur Caparros, a Spanish Christian mason, speaking Arabic, has had meetings on Sunday evenings for Arab working men, and Mr. Stalley and Mr. Thomson have had boys' classes twice weekly.

We have had regular meetings for women and though there have not been a great number, they have listened well. The children, though attending the French Government schools, have come regularly to their classes on Thursdays and Sundays."

* * * *

From TOZEUR: "The outstanding event of the year was the arrival of two new workers, Monsieur and Madame Millon, an event full of promise for the future, and of blessing even from the first days. The fact of their being French was commented on as being remarkable thus, 'They are French, and you are English, and you did not know each other before? Then it is Christ who has brought you together.'

For the rest, it was the worst year we have had for some years as regards numbers in classes and bookshop; and outbreaks of typhus in the villages, and political unrest, combined with difficulties of transport, and other causes, made distant visiting

difficult. On some sides there seems great indifference, on others bitterness and opposition. The women are always friendly, but boys increasingly love to call us bad names in the streets. One does not attach much importance to that, but more significant and unusual was the audible remark of a man, a Taleb, spoken in a tone of bitter hatred, 'That is Saida Bena—the she-dog. The curse of God be on her and her religion and all that belongs to her.' As a contrast we quote the remark of a small boy (to whom Monsieur Millon had done a kindness) to his mother, 'You have Mohammed and Ibrahim and Yusef (three other sons), you cannot need me. I will go with Monsieur Millon when he goes away.'

* * * *

From BOU SAADA we hear that there were several instances of real heart hunger for God. Turquia sat in the classroom weeping with joy as she gazed at the picture of Christ healing the paralytic. The following morning she returned to ask if it were really true that Christ could say to her, "Thy sins be forgiven thee"? Then Mohanni, after visiting the grave of a young girl friend, came, much affected by the thought of the reality of death and judgment, and asked the Way of Life. Later on she brought little groups of women that they too might hear, especially those passing through sorrow and trial.

A young woman from the far west, a very thirsty soul was anxious to understand how God can pardon a sinner. Finally R. who declared herself a Christian some years ago, gave a clear and open testimony to a missionary friend, of the Lord's saving and keeping power.

Monsieur and Madame Nicoud and Monsieur Lull occupied Bou Saada during June, to specialise in work among men and boys.

* * * *

DELLYS says: "We were this year enabled to spend some time in Philippeville, a town on the coast some hours' journey beyond Setif. There is a large Arab population and no missionary to take them the Gospel. We praise God for a very encouraging time there. We also had a very happy ten days at Setif.

The routine work of the station went on as usual, classes, visiting and villaging. In addition to the town classes we have started a class of girls in the mission house and are cheered by the way in which the children have responded to the Bible teaching.

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A PAUSE IN LANGUAGE STUDY!

MOSTAGANEM. Mademoiselle Gayral reports open doors and fresh entrances, and asks prayer for several women who are definitely seeking to understand the Way of

Life. She is rejoicing over the fearless testimony for Christ of the old Arab officer, for whom Miss Freeman and she have laboured and prayed for many years.

* * *

TOLGA. Monsieur Lull reports: "This year again we had a warm welcome from the men. One greeted us saying, 'We were longing for you, and now that you have come, blessing has come to us.' A man with whom we had left a New Testament said: 'I have read it all. I believe that Jesus is the Son of God, because He was created by the Spirit of God.' Another day this man came asking how to live the Christian life and at the end of our talk he declared before a group of Moslems that 'Jesus died and He is our Mediator.'

The boys were very fanatical and have been prevented from coming to the classes as regularly as in previous years, by a Koranic school that has been opened close to us. The most interesting work has been with the afternoon visitors—men and lads, who came to read the Word of God and to have personal talks on religious subjects. We note with joy a marked advance in most of the men and lads who have frequented the station during the last four or five years."

Early in the year a well worthwhile itineration from Tolga to the Oued Souf district was made possible through the co-operation of the N.M.P.

Thus ends the story of the year 1934—1935, and yet it is not an ending. We believe that God has worked by His Spirit in the Stations and through the itinerations, and "Whatsoever God doeth it shall be for ever."

S. PERKIN.

"Nothing can meet the challenge of the world to-day but an entire consecration to the Lord."

Literature Report.

1934—35.

Last year this report ended with the statement that projects were being held up through lack of funds. Unfortunately, this lean state of finance has persisted, with the result that no new publications have been possible during the current year. This does not, however, mean complete stagnation, for the second edition of the much-needed "Prodigal Son" Booklet (bi-lingual) has been achieved and also the new and smaller edition of the "Moses Book" is on order.

The statistics of literature distribution (including N.M.P. and B. & F.B.S. publications, etc.) by members of the A.M.B. are approximately as follow:

1. Books and Tracts (by sale and gift)	6,699
2. Gospels and Scripture Portions (by sale and gift)	2,051
Total ..	8,750

The total amount of literature distributed is considerably greater than it was last year.

Members of our Literature Committee have been able to co-operate with Miss Turner of Cherchell (N.A.M.) in the production of a supplementary hymn-book in colloquial Arabic. This little book is warmly welcomed by the missionaries, as the hymns selected are of a simple, evangelistic nature, many of which have already been used of God.

A request has been made for a "Harmony of the Resurrection Story" in colloquial Arabic, to be interspersed with verses of hymns and beginning with some of our Lord's own prophecies concerning His death. The work is in preparation, but cannot materialise until funds permit.

The demand for French publications is urgent and ever present, as an increasing number of native children attend the

French schools and their appetite for literature is awakened. It has been suggested that a book entitled, "Moses, the Deliverer," giving the story of Moses in French Bible words and a final explanation of its typology, might prove a helpful contribution to their library.

P. M. RUSSELL
(Sec., Lit. Com.).

Praise and Prayer Requests.

Praise.

For God's mercy and faithfulness towards us as a Band during this year of work.

That we have been shielded from illness and accident.

For the open doors in every direction.

For our loyal prayer partners in all parts of the world.

For the supply of all our needs last year.

For God's presence manifested at A.M.B. Meetings at home.

Prayer.

For God's blessing and renewing for all the workers, at the Rally, before the winter's work.

That God's Holy Spirit may guide the Committee in all plans.

That Miss Sadie Wright, our new recruit from Ireland, may be blessed in her "going out" and her "coming in."

That it may be made possible to work Nefta as an out-station of Tozeur; many links with this town have already been made.

How best to follow up all the openings in the large town of Setif.

That God's purpose in allowing a time of grave financial difficulty may be fulfilled, and that He will graciously provide for our needs.

For the men in the Sufi brotherhoods who are seeking God, and for the hidden disciples who await a leader.

The Glory of Autumn

See how this bit of oat-grass is emptying itself out. Look at the wide-openness with which the seed-sheaths loose all that they have to yield, and then the patient content with which they fold their hands, the content of finished work. "She hath done what she could." Oh, the depth of rest that falls on the soul when the voice of the Beloved speaks those words! Will they be said to us?

The seed-vessel hopes for nothing again: it seeks only the chance of shedding itself: its purpose is fulfilled when the wind shakes forth the last seed, and the flower-stalk is beaten low by the autumn storms. It not only spends, but is "spent out" (R.V.) at last. It is through Christ's poverty that we are rich, "as poor" in their turn "yet making many rich" is the mark of those who follow His steps.

Are we following His steps; *are we*? How the dark places of the earth are crying out for all the powers of giving and living and loving that are locked up in hearts at home! How the waste places are pleading dumbly for the treasure that lies there in abundance, stored as it were in the seed vessels of God's garden that have not been broken, not emptied for His world, not freed for His use.

Shall we not free it all gladly? It is not grudgingly or of necessity that the little caskets break up and scatter the seed, but with the cheerful giving that God loves. Have you ever noticed how often the emptied calyx grows into a diadem, and they stand crowned for their ministry as if they gloried in their power to give as the time draws near?

Even here in measure the faithfulness unto death and the crown of life go together: even here, if we suffer, we shall also reign with Him.

It is when the sun goes out from our horizon to light up the dayspring in far-away lands, that the *glory* of the day comes on: it is in the autumn when the harvest is gathered and the fruit is stored for the use of man, that the glow of red and gold touches and transfigures bush and tree with a beauty that the summer days never knew.

So with us, the clear pure dawn of cleansing through the Blood, the sunrise gladness of resurrection life; the midday light and warmth of growth and service, all are good in their own order; but he who stops short misses the crown of glory, before which the brightness of former days grows poor and cold. It is when the glow and radiance of a life delivered up to death begins to gather, a life poured forth to Jesus and for His sake to others, it is then that even the commonest things put on a new beauty, as in the sunset, for His life becomes "manifest in our mortal flesh," a bloom comes on the soul like the bloom on the fruit as its hour of sacrifice arrives.

Oh, that we may learn to die to all that is of self with this royal joyfulness that swallows up death in victory in God's world around! He can make every step of the path full of the triumph of gladness that glows in the golden leaves. Glory be to His Name!

I. LILIAS TROTTER

(from "Parables of the Cross").

Setif.

THIRSTY SOULS IN A THIRSTY LAND.

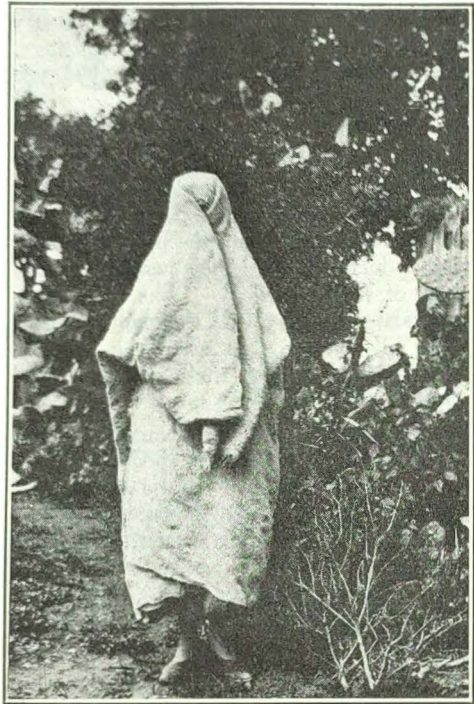
Once again in the abundant mercy and love of our Lord and through the material help of several of our prayer partners, we have been able to give Setif another opportunity of hearing the Gospel. As yet we have no workers ready for this needy place, and we still lack funds for the big venture of opening a station there, but we await God's choice of workers and the supply of our need for this.

We made about seventy visits and had several wayside talks. We revisited many of our old friends, who were ready to welcome us and anxious to hear more of the Way of Life, asking sometimes for the reading of familiar parables and miracles, and for their favourite hymns. Only in one instance did we meet with coldness and a little opposition from one to whom we had taught a good deal. We expect her husband had something to do with this.

The son of one woman met us in the market and asked when we were coming to his house. We fixed a time, and when we arrived there was coffee awaiting us, and all the family gathered, eager to hear. It was a long visit as each time we wished to go they would say, "Oh, give us just a little more." That was in the large new village where the people are very easily approached. The most difficult of the four villages is the one called the Negro Village, but even there we had encouragement.

On market day crowds of men come in from all the country round about. They were very anxious to have some of our booklets and tracts in Arabic and French. Our supply ran short all too soon. Among them were Gospels, and portions of the Life of Christ. We pray that God will use these for His glory.

I should like to tell of one village about six miles from Setif which we had often



AN ARAB VILLAGE WOMAN.

longed to visit. The bus took us right up to the village, which is situated on the roadside. Our first difficulty was a large Arab dog! Soon a woman saw us and came to find out who and what we were. We tried to explain that we had come to visit the women and asked if she would let us into her house. She pretended she did not understand, as did also a boy who came up. At that moment a man arrived on the scene, and after ascertaining what had brought us to his village, he invited us over to a group of men to whom Miss Farmer explained our mission and preached the Gospel.

From that time it was easy to find entrance into the houses, but at first we were accompanied by a marabout and his brother-in-law, who took us to their own houses and gave us coffee and lunch. In the court of each house there were two or three fierce dogs which had to be held in till we passed.

I wish I could make these visits live before you! In every house and in the three open-air meetings with the men, the Presence of God was manifested, and a real conviction of sin showed itself among the listeners. As I was speaking in one house of the blessedness of knowing our sins forgiven, and of the wonderful home awaiting us in Heaven, tears were running down one woman's cheeks, and it was the same in other houses. There was such eagerness in all of them that one just longed to bring them right to the Saviour. Do please join with us in prayer for these dear women who will probably hear no more for another year.

Miss Farmer's voice nearly gave out as she talked to group after group of men, all eager to hear and to learn as much as possible. As a rule they are up in arms when one says that Mohammed and the other prophets are dust, and only Jesus Christ is alive and that He alone gave His life for our salvation. One man asked Miss Farmer what she thought of Mohammed. When she answered that he was as dead as the ground on which we stood and that a dead prophet was of no use to anyone, they assented saying, "Thou hast the truth."

Twice we tried to leave the village to return to Setif and each time we were called back, first to answer the summons of a woman who wished to hear our Good News, and then by a large group of men who were sitting outside their Mosque. Miss Farmer shrank from facing so many men, but as she said, "The Love of Christ constrains me" and so we went forward.

Two or three were sitting on a form against the wall and they made room for us beside them, while the others sat on the ground in front. I have never seen a home audience drink in the words as they did. They seemed afraid they would lose one word, and God answered abundantly the heart-appeal for His Presence and help. When asked what they wanted, they replied, "Teach us more. We wish to know all." A very straight talk was given on sin and its punishment, telling them that they were all sinners but that Christ had died to save them. We urged them to ask for forgiveness now, and make sure of Eternal Life through Christ Jesus. One man said quietly, "Jesus did not die," but when we explained that He had died and risen again and was now at the right hand of God, living and able to save, the others assented. One man said, "There is no hope for me. God will not save me." He was told that there was hope if he repented of his sin and asked for forgiveness. They afterwards thanked us for coming so far to teach them.

I shall never forget the joy of that day's work! As we rattled home in the old car belonging to the marabout who first showed us the way into the houses (God bless him!) we thanked the Lord for His wonderful leading, and prayed that some of these earnest listeners might even then have accepted Him as Saviour. Pray for these thousands still in darkness without a teacher. "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10. 14.)

I. SHEACH.



"There is joy to tell the Story.
Joy exceeding, full of glory:
In the shadow of His wings
There is joy, glad joy."

Brothers of the Inward Way.

(Continued.)

II.

Are there many Brotherhoods in North Africa? There are so many that one cannot name them all. Some are more influential than others, but all have some place in the inner life of the people. Each Order has some distinguishing feature in its ritual, but all the Orders are based upon pure Mohammedanism. All stand united on the rock of witness, "There is no God but God and Mohammed in His apostle." So whatever we may see of good in these religious Orders we must never forget that they are fundamentally opposed to Christianity, and that they all give unswerving allegiance to Mohammed. There is no place in their ritual for the atoning sacrifice. To them, there is only one way of salvation, the mystic pathway of their Order. Each one claims to have found, through its founder, the easiest and best way to obtain happiness and soul satisfaction. Each Brotherhood has its own distinctive "Dhikr," each its particular road to blessing and to God. The "Dhikr" or "remembering" consists generally in the continued repetition of the name of God. The Moslem mystic finds his authority for the use of the Dhikr in the Koran where it says, "Recite that which has been revealed to thee of the book and perform prayer, for prayer restraineth from the filthy and the blameworthy, and the most important duty is the remembrance of God." This continuous repetition of the name of God is sometimes followed by a short invocation, a calling upon God for pardon, and sometimes a verse from the Koran is chanted. The Dhikr is an act of corporate worship, and is the one binding link between the members of the Brotherhood. All join in

the ceremony of "remembering the Name," and by it all are one, even strangers. Whatever the tribe or dialect, the Dhikr is the same for all.

The prayers at this ceremony are often very concise. These short phrases are purposely used so that all may take part in the means of blessing, even the most illiterate. They say that "the purer the faith, the simpler the prayer." The Dhikr in its purest form, as I once heard it at a weekly gathering of a certain Brotherhood, could be compared to the litanies of the early Christian Church. The chanting was quiet and reverent, the words simple and spiritual. There was no excitement, no hurry, no boisterous shouting. All followed the leader reverently and earnestly as he chanted the invocation, seeking pardon from the Merciful One. But all the Orders are not the same. In some there is an entire lack of reverence and the physical rather than the spiritual side predominates. Music, shouting, and dancing, accompany every ceremony. The writer was present at one of these extatic ceremonies. It was the occasion of the initiation of a new member, and gave one a remarkable insight into the emotional side of cold, orthodox Islam. The ceremony was held in a large upper room, such a contrast to the first place we visited. There the walls were bare, but here the room was bright with colour and the ceiling adorned with many coloured lanterns. At the end of the room a number of men were seated, with flutes and drums, and sitting all round the three sides of the room were men and lads of all ages. In a corner, seated by himself on a raised platform, was the sheikh of the Order. In the centre of the room was the "muquddam" or leader of the ceremonies. The young man who was to become a member of the Brotherhood came forward and was taken by the muquddam into the centre of the room and laid flat on the floor. The muquddam then

took him by the shoulders, bending the young man's body backwards and forwards. After this he took his head in his hands and twisted it violently, first to the left and then to the right, saying, "There is no God but God and Mohammed is His apostle," the left expressing the negation "there is no God," and the right affirmation, "save God." The young man was then jerked on to his feet and approached the sheikh to receive his blessing, the seal of his acceptance. He is now a member of the Order, a "faqir," one of the spiritually poor, ready to go anywhere in its interests. Later on three of the more experienced members began the ceremony which they believe brings them into union with God. They stood in the centre of the room, perfectly still. The music began, quietly and slowly at first, then increasing in volume and speed. The men swayed backwards and forwards to the rhythm of the music. Presently every part of their bodies seemed to be in violent motion and they appeared to be struggling against a hurricane of wind. The music became faster and faster, louder and louder. Suddenly a great tremor passed through them, there was a long piercing shriek, "Allah," and they fell to the ground insensible. The soul was absorbed in the Being of God.

After witnessing such a ceremony, and seeing the great influence it had over the illiterates, one could not but feel that there is still a place for emotion in the Moslem heart. To the ignorant and unlettered the entrance by the gate of the intelligence is often closed, and there remains but the gateway of the emotions. Such souls will respond to a Christian Greatheart when the most powerful intellect fails to touch them, for the language of the heart often transcends the language of logic. To many the language of the heart is the only one they can understand. Have we, in our eagerness to capture the intellect of our

Moslem brothers, forgotten or neglected this doorway to the citadel of their heart?

In these Brotherhood gatherings one realised something of the truth of what Moslems have sometimes said to us. "If we leave Islam, what is there for us in Christianity?" When you ask us to leave Islam, you ask us to abandon the Brotherhood, with its unity, its solidarity, its warmth and comradeship, to become lonely, isolated, persecuted members of a group of a few individuals. The Christian convert is inexpressibly lonely. The missionary, however devoted he may be, can never be to the convert what one of his own flesh and blood can be. They are in our midst as strangers in a strange land. We still await the day when the Holy Spirit shall bring into being the Christian counterpart of their mystic Moslem Brotherhoods, when a live native Church will open wide its arms to welcome the persecuted convert from Islam.



MOSLEMS AT PRAYER.

III.

The Arabs say when the evening wind is gently sighing, "Listen, listen, it is the Sahara weeping; it would like to become a meadow." There are, even in these

Brotherhoods, men who yearn for a deeper life, men who yearn for something beyond what the Order can give. They find Islam, even in their Brotherhood, an unsatisfying desert. They long for life, for reality. The Dhikr may meet the aspirations of many, but it is not sufficient for those mystic souls who are feeling after soul satisfaction. They desire something more individualistic, so they set out on a solitary pathway towards the Eternal God. They become the people of "the way," or Sufis, as they are sometimes called. The Dhikr is an act of corporate worship, "the way" is for the individual soul. These adventurous souls set out on "the way" and call themselves travellers. They advance by slow stages, step by step upon a hidden pathway, a pathway that becomes deeper, more difficult, more painful every day. They subject themselves to severe discipline of body and soul that they may reach the goal, satisfaction, union with God.

These "people of the way" are neither Christian nor Moslem. They walk a path alone, despised by their fellow Moslems and unknown to Christians. Often their sympathies are with the deeper side of Christian doctrine. There are here in Algiers many such twilight souls. The language of the Bible, especially that of St. John's Gospel and the Psalms is constantly on their lips. In one Sufi branch near to Algiers, the sermon on the mount is regularly chanted; another Order has incorporated passages from St. John's Gospel in its liturgy. Therefore it is not strange that the Arab colporteur of the British and Foreign Bible Society should sell over three hundred Scriptures a month to Arabs in Algiers city. He has never once visited the native quarter in vain. He has always found someone ready to buy a Gospel or Scripture portion. Often a deep conversation on the things of God follows the sale of a book. So there are to-day, even amidst the sin and darkness

of the native quarter of Algiers, souls who are yearning for better things. Many of these souls are Sufis, who have set out on a journey whose goal is God. Often there are seven stages on the way. The author of "Kitab el Luma," one of the oldest treatises on Moslem mysticism describes them thus, repentance, abstinence, renunciation, poverty, patience, trust in God, satisfaction. But this order is not always followed. The beginning of the way is the same for all—repentance, but after this the road often follows a different course. The order followed by a certain group in Algiers is slightly different from that outlined in "Kitab el Luma." From "repentance" the traveller journeys to the next stage, "sincerety of purpose," and from thence to "unselfish love to God," a pure love, a love not born of fear of hell, neither of desire for heaven, but a love to God Himself for what He is. This stage passed, the way becomes deeper and more painful. The traveller must withdraw himself from men as much as possible. He is detached from the world that he may become attached to God. He now arrives at the stage of "abstinence." The pilgrim's life is marked by plainness of food, poorness of dress and fewness of words. He may remain long at this stage, for the flesh is hard to subjugate. When he is freed from the flesh, he presses forward to the next stage, "resignation." Here the traveller begins to see something of God's purpose for him, the purpose of God from before the foundation of the world. When he can freely and cheerfully accept this purpose, he passes on to a higher stage. The road is ever upward and onward and he now comes to "abandonment," the abandonment of all means. At this part of the road, man is nothing, God is all. There is no human mediator, no earthly spiritual leader, no earthly bond now holds him from God. The end of the road is in view, one step more and his soul is satisfied,

the goal is reached and his soul is absorbed in the immensity of the being of the Eternal God.

Some follow a simpler way. Here there are but three stages, "Al Inan," "Al Islam," "Al Ihsan," faith, consecration, and spiritual blessing. This mystic way bears some resemblance to the three-fold way of the early Christian mystics. Miss Trotter recognised this and in her last journal, under the heading, "Material for possible articles," she wrote: "Tract for Sufis, telling them of the stages recognised by the Christian brothers of the road in all ages. Purgative, Illuminative, Unitive." That work was never commenced, for God called His servant to glory in 1928. These brothers of the way, these hidden seekers after truth, still await the guidance of kindred souls who will lead them to Him who said, "I am the Way, the Truth and the Life." Under the unsatisfying desert of cold, orthodox Islam there still flows the hidden stream of spiritual aspiration. Shall we pray that the day may soon come when these words shall be fulfilled, "In the wilderness shall waters *break out*, and streams in the desert"?

IV.

How can we reach these souls? The task of reaching these hidden seekers after Truth is a difficult one. We may meet them every day and never know of their heart yearnings for satisfaction. They so carefully veil their feelings even from their own fellow-men, that they are very rarely recognised by others. In their ordinary conversation they use certain special words. To a stranger, even to a missionary who knows their language, they convey no inner meaning, but to a mystic they reveal the presence of a fellow traveller upon the inner way. A few years ago the writer was accompanied by a native Christian on a colportage itineration. We came to a small village not far from Con-

stantine. There were but three readers in the place. The Christian convert entered into conversation with one of them. In his talk he used a certain word with a special meaning. At once the Arab looked up and said, "You are of the inner way, a Sufi." The man was at once interested and bought twenty-one books from us. I should never have known he was a Sufi from his appearance or from his language, it needed a fellow-traveller upon the "inner way" to awaken a response from his soul.

Up to the present our touch with these mystics of Islam has been principally through Christian literature. Only some great movement of the Spirit will ever reveal the number of secret believers there are in this land who have been led into the right Way by the printed page. I asked my native friend if there was any other way by which we could reach these seeking souls. He said, "They are so completely hidden, so timid, so reserved, that there is but one way, and that way is only open to brothers of the same race, the way of contagion. To reach them you must be in daily contact with them, live among them, seek to understand their thoughts and share their aspirations. You must walk with them in great patience and gradually by example and word seek to lead them into the only true Way, the Way of Jesus Christ our Lord." How true this is. Only a fellow mystic can ever understand the heart yearnings of these brothers of the way, only one of their own flesh and blood can ever really recognise these pilgrims of the inner pathway. There are many of these souls, alone in the desert of Islam, they are reading and pondering, awaiting a guiding hand. "Understandest thou what thou readest? How can I except some man should guide me." Let us take these seeking souls upon our hearts. Let us afresh make intercession that the Holy Spirit may say to some Philip, "Go near." Let us hold on in prayer and

supplication until many of these hidden ones shall openly declare. "I believe that Jesus Christ is the Son of God."

V.

Is there any response by these mystics to the Christian message? Sometimes kindred souls awake within the hearts of these seekers a response to the Divine message. In 1894 Miss Trotter was welcomed by the leader of one of the mystic Brotherhoods. He was deeply touched by the message of Jesus Christ as the only Way to God. He received a Bible from Miss Trotter and as far as she could tell, he became a secret disciple of our Lord. Some years later Miss Trotter re-visited the place. The old sheikh was dead, having died in a typhus epidemic. His son, now the leader of the Order, received her most warmly. In the conversation that followed Miss Trotter felt assured that he too was a secret believer. From an early age he had been a constant reader of the Bible, the one that Miss Trotter had given to his father, and which had now been bequeathed to him.

Will you remember these hidden seekers after truth? Will you remember these secret believers? Will you pray that God will raise up some native leader who shall lead them out of the darkness of fear into the light of unashamed witness? This land is still waiting the great word, "Let there be Light." Even now the Spirit is brooding over the deeps. In the days of creation the coming of the light was preceded by the long silent brooding of the Spirit. One is apt to think that in the hidden souls around us, as in the days of the creation, the coming of the light is the first act. Behind the great word "Let there be light," there was a long love history, the brooding of the Spirit. "And this," writes Miss Trotter, "fills one with hope for what may be going on even now in these dark slow-moving Moslem lands, unknown to us who live in them." The

Spirit is now brooding, any moment the light may break forth. "For the vision is yet for the appointed time, and it hasteth toward the end and shall not lie: though it tarry wait for it, because it will surely come, it will not delay."

A. E. THEOBALD.

—◆◆◆—

For the Young Folks.

WHO'S WHO IN ALGERIA?—

The animal world of Algeria is a very thrilling one. Let us begin with the monkeys! Troops of these wild creatures live in a gorge not far from Blida, and they are full of tricks. One day they poked their fingers into a basket belonging to some friends of ours and stole a slab of chocolate and a handkerchief! The biggest monkey broke off a little bit of chocolate and gave it to the baby monkey and its mother, but took the rest for himself. The handkerchief was torn to shreds!

Arab dogs are often very fierce, and it is no joke to go and visit a country house or desert encampment where they are on guard. The only hope is to throw stones and to shout loudly to the owners of house or tents, who—if they wish for a visit—come out and drive off or chain up the dogs. One old lady sat on her dog's head for fear he should jump out at me! A Scottish lady of our acquaintance used to feed these fierce dogs with sweet biscuits, but this is not usually done!

Talking of stones: I once saw a man busily filling a tin with date stones and pouring them down a camel's throat. The camel did not appear to mind but it seemed too bad to cheat him with such dull make-believe food. Camels are rather complaining beasts and growl and grumble, but they are tremendously useful in the desert. It is very exciting to see a caravan, *i.e.* a whole long procession of camels. Tiny Arab girls and boys and baby goats peep out of a

sort of cage, perched up on a camel's back, and you will perhaps see a baby camel running along on his long stilt like legs. I saw one once that was such a lovely golden brown colour. He had somehow lost sight of his mother, and was making a most terrible fuss about it, poor little fellow!

There was a missionary friend of mine who once had a pet chameleon, one of those strange lizard-like creatures that to some extent changes colour (he really does!) according to what he is lying or walking on. There are many of them in Algeria, and also queer little rats (jerboas) with legs and paws rather like a kangaroo's, and funny little striped mice.

A flight of locusts appears at times, darkening the sky, and, if they alight bring ruin to the growing crops. The desert Arabs enjoy eating them very much, salted and roasted. A weird insect is the praying mantis, with its long neck, quaint little head turning from side to side, and two tiny front paws which it holds up in an attitude of prayer. The Arabs call it the "Hadja," *i.e.* the lady pilgrim to Mecca! It is an intriguing creature to watch, as well as being a splendid fly-catcher.

Any day in the market you may see a huge wild pig which has been hunted in the forest, and one hears from time to time of panthers killed in the mountains. One Arab friend of mine always declared that in her far-away mountain village, lions were to be feared and were even to be seen at times, but while Algeria used to be the home of lions I don't think there are any to be found there now, though there may be some in Morocco.

Storks, those fairy-tale birds, build their huge nests in Algeria and flamingoes spread their glorious flame-coloured wings, while the lovely blue and orange "Chasseurs d'Afrique" (Bee-eaters) make vivid splashes of colour as they fly. Crested hoopoes utter their strange cry, eagles soar above

the mountain crags, and scorpions hide wickedly in holes and corners in the south lands. Tortoises great and small lurch through the grass, porcupines are found in the mountains, and jackals disturb summer nights with their weird howls when they come to eat the ripening grapes.

There is a giant insect that in very hot weather makes an almost ceaseless noise, rather like an alarm clock, and the procession caterpillars walk in long unbroken queues and weave their strange hanging nests in the tall trees.

In the market of Algiers the wonderful and beautiful colours of the fish amaze the newcomer, and on the sea beaches the shells, from the large and lovely nautilus, to the tiny perfect specimens of various kinds and colours, have been a joy to many a missionary on holiday.

The sad thing about the animals of Algeria is that the Moslem religion does not teach mercy and kindness towards them. Overdriven horses and donkeys have sore backs and festering wounds, kittens and puppies are thrown out to die a lingering death, chickens are carried head downwards by their feet and are ill-treated in other ways. Animals and even insects are teased and tormented by boys and girls for the fun of the thing, and all this and much more happens because the Lord Jesus is not known. He came to reveal the love of God, even for the humblest of His creatures, for He said of the sparrow—common in Algeria as in England and in Palestine—"one of them shall not fall on the ground without your Father."

M. H. ROCHE.



"Dear Father, Who hast all things made,
And carest for them all,
There's none too great for Thy great love,
Nor anything too small."

Home Notes.

Several members of the A.M.B. were at Keswick and had the pleasure of meeting workers from other Moslem lands at the prayer meetings arranged by the Fellowship of Faith for Moslems.

We should like to express our sympathy as a Band with the Egypt General Mission in the sudden Home call of their Secretary, Mr. Douglas Porter. His sympathy and interest were always so real, and we had looked forward to having him with us at our Annual Meeting.

The members of the Band who are on furlough have had many opportunities to tell of the work in Algeria. Among the places at which addresses have been given are the following—Edinburgh, Glasgow, Dundee, Prestonpans, and other places in Southern Scotland; Portadown, Moyallan, Dungavon, Larne, Moy, and elsewhere in Ireland. In England at Bournemouth, Eastbourne, Brighton, Tunbridge Wells, Tiverton, Woodford, Ipswich, Bury, Ixworth, Gt. Barton and at various other places in Suffolk.

Miss Armitage is, we are thankful to say, really better, but she is not able to take up work again yet. Anything addressed to the office will be forwarded to Miss Roche and dealt with by her for the present.



Annual Meeting.

As we were leaving the Annual Meeting held, by kind invitation of Lady Procter, at her house, on September 18th, someone said to us, what a lovely family gathering it had been! We did indeed feel the presence of the Lord Himself in our midst, and there was a warmth and joy in the meetign of those who had worked "together," whether at Home or on the Field,

and a gladness in sharing the story of what God had wrought.

Most delightful of hostesses, Lady Procter welcomed and entertained us royally, and it was a great pleasure to realize afresh the link with our beloved Miss Freeman.

After tea, a large number gathered for the meeting at 5.15. Mr. Collinson was in the Chair, and after silent prayer, and the singing of a hymn, he asked Mr. Swan of the E.G.M. to read a portion of Scripture and to lead us in Prayer.

The Chairman then called upon the General Secretary, Miss Perkin, to read the report of the year's work. This is given in full in this magazine.

Mr. Collinson recalled the long service given by Miss Currie as Treasurer of the Mission, and asked Mr. Buckenham, her successor, to speak on the financial situation. The Treasurer in giving his report reminded us that we have had four new workers since our last Annual Meeting, and that a fifth is just going out. He said that, while the present moment is a difficult one, we praise God for the past and we ask prayer for the future.

The Chairman voiced our most grateful thanks to Lady Procter for her hospitality and great kindness. He then spoke to us most helpfully from Romans viii. 15.

A brief testimony was given by Miss Sadie Wright, a new worker, and Pastor Stalley commended her to God.

Miss Sheach (Dellys) was with Miss Grautoff at the M'zab Outpost in the Spring, and told of some interesting experiences there.

The Chairman then called on Miss Butler, who spoke of the great northern city of Tlemcen, and told of the wonderful way in which God had led and guided, and of the work of the Holy Spirit in the hearts of some there who need our prayers, that they may be led on into full surrender to Christ and have their fear removed.

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.

ENGLAND.

Local Representatives :

BEXHILL.—Mrs. Brownrigg, Gorse Cottage, Terminus Avenue.
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.
CARLISLE (Fisher Street Mission).—Mr. T. Child, 11, Ferguson Road, Longsowerby.
DARLINGTON (Pierremont Mission).—Miss E. Armstrong, 37, Green Street.
EASTBOURNE.—Miss C. Firmin, "Dar Naama," Baldwin Avenue.
FELIXSTOWE.—Miss E. Threadkell, "Raebury," Constable Road.
HEATHFIELD (Welcome Mission).—Miss E. Phillips, 2, East View, Alexandra Road.
ILFORD.—Mr. Walter Sarlas, 121, Coventry Road.
IPSWICH.—Miss Challin, C.A.W.G., Bolton Lane.
Mr. W. C. Collinson, 62, Tuddenham Rd.
LEWES.—Miss Lee, "Cobury," 20 Prince Edward Road.
LEXDEN.—Mrs. Willmore, 26, Halstead Road, Lexden, Colchester.
TEDDINGTON.—Miss Ethel Little, 32, Field Lane.
THORNTON HEATH.—Mr. C. J. Ford, 13, Heath View Road.
WEST SUFFOLK.—Mrs. Ed. Johnston, Campfield, Gt. Barton, Bury St. Edmunds.
WOKING.—Miss F. K. Currie, Walden Cottage, Waldens Road, Horsell.
WOODBIDGE.—Miss M. Fisher, 24, Chapel Street.
WORTHING.—Miss Gotelee, White Lodge, Mill Road.

SCOTLAND.

DUNDEE.—Miss Stewart, 8, Woodlands Terrace.
FAITH MISSION TRAINING HOME.—Miss I. R. Govan, 18, Ravelston Park, Edinburgh.
GLASGOW.—Miss Guthrie, 90, Barrington Drive, C.4.
NEWPORT (N. Fife).—Mr. D. R. W. Gavin, Benruaig.

IRELAND.

BESSBROOK.—Miss R. Bailie, Deramore House.

NEW ZEALAND.

AUCKLAND.—Miss D. Markham, 23 Lake Rd., Takapuna, Auckland.
Miss R. Smeeton, Deep Creek, Torbay, Waitemata, Auckland.

Literature.

To be obtained from The Secretary, 8, Sydenham Road, Croydon.

Books and Booklets by I. Lilius Trotter.

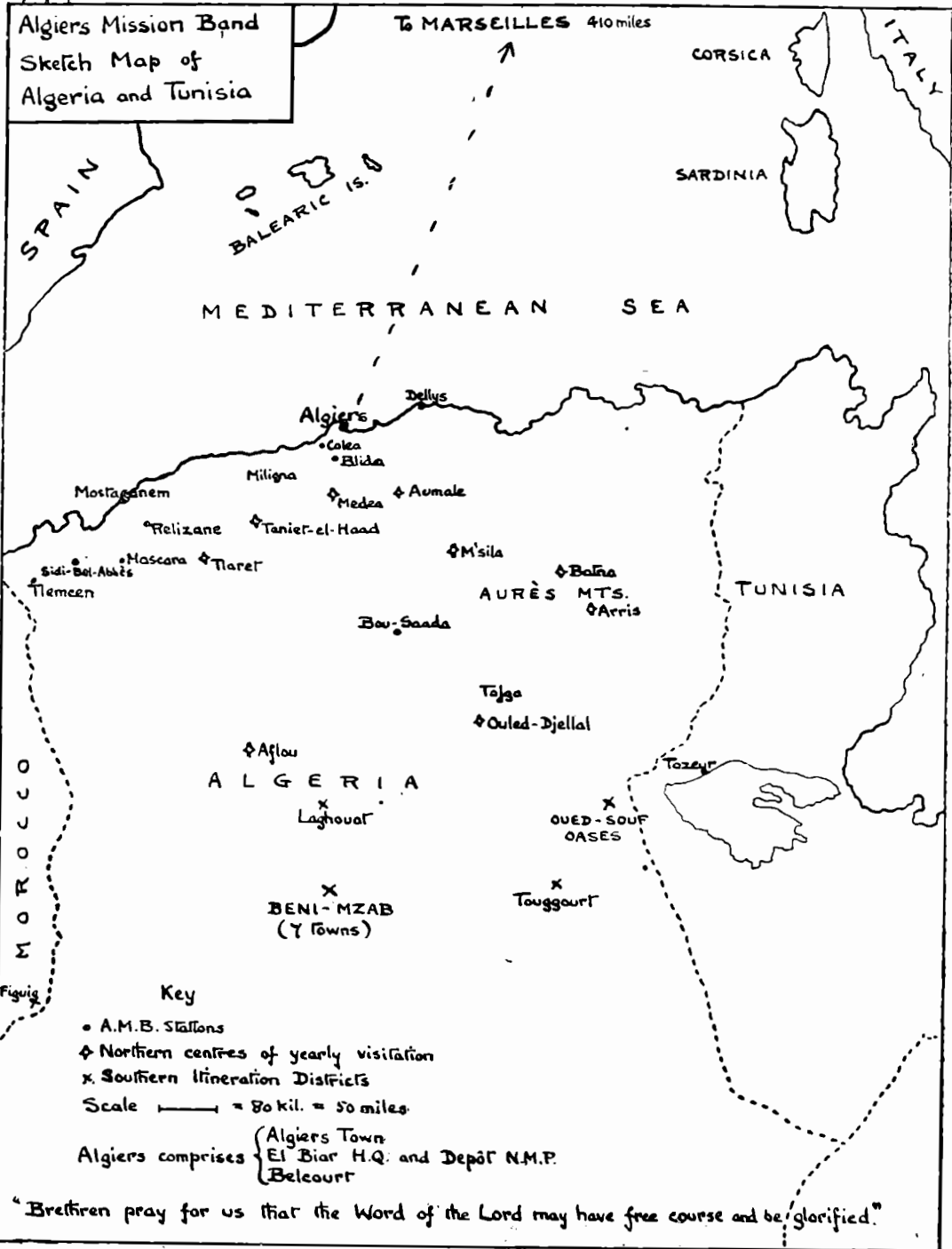
- "Between the Desert and the Sea." "The Way of the Sevenfold Secret."
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- "Parables of the Cross." Illustrated.
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FELLOWSHIP OF FAITH FOR THE MOSLEMS.

Two days of prayer will be held at
Mildmay on October 29th and 30th.
Sessions at 11, 3, and 5.30.

Algiers Mission Band
 Sketch Map of
 Algeria and Tunisia

TO MARSEILLES 410 miles



- 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 Depot N.M.P.
 Belecourt

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