

A Thirsty Land



Algiers Mission Band

Algiers Mission Band.

FOUNDED IN 1888 BY I. LILIAS TROTTER.

HEADQUARTERS :—DAR NAAMA, EL BIAR, ALGIERS.

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

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M. le PASTEUR ROLLAND, Tizi-Ouzou.

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

Location of Workers.

Winter, 1939—1940.

DAR NAAMA, EL BIAR (Algiers).

Headquarters.

1906. Miss S. E. PERKIN.

1907. Miss RIDLEY.

1919 & 1922.

M. and Mme. P. NICLOUD.

1937. Miss K. LAYTE

ALGIERS (City).

1930. Miss I. NASH.

1935. M. and Mme. MILLON.

BLIDA.

1920. Mr. and Mrs. H. W.
BUCKENHAM.

1938. Mme. POQUET.

M. POQUET (mobilised).

BOU SAADA.

1909. Miss A. McILROY.

1919. Mlle. BUTTICAZ.

MILIANA.

1907. Miss M. D. GRAUTOFF.

1929. Miss P. M. RUSSELL.

MOSTAGANEM.

1906. Mlle. A. GAYRAL.

SETIF.

1914. Miss A. M. FARMER.

1935. Mr. and Mrs. THOMSON.

1937. Miss K. LAYTE.

Miss SHEACH (in Scotland).

TLEMCCEN.

1934 & 1927. Mr. and Mrs. H.
STALLEY.

TOLGA.

1928 & 1937.

M. and Mme. S. LULL.

NEFTA.

1920. Miss V. WOOD.

OUT-POSTS.

RELIZANE. Miss RIDLEY (part time).

TOZEUR (from Nefta).

Miss V. WOOD (part time).

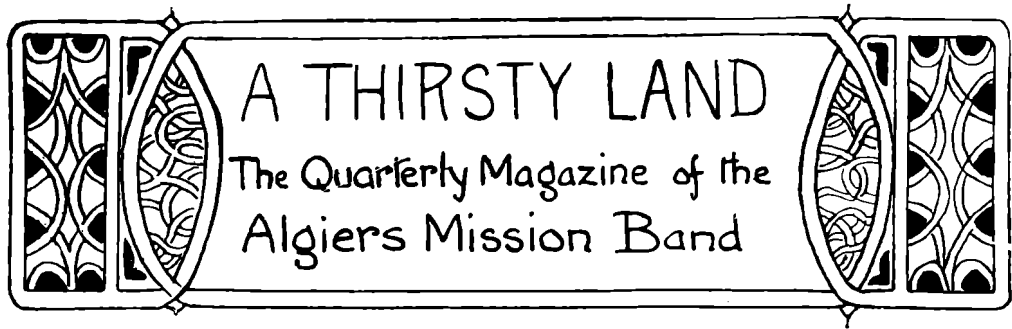
GHARDAIA (Beni M'zab).

1907. Miss M. D. GRAUTOFF

(part time).

1929. Miss. P. M. RUSSELL "

1919. Mlle. BUTTICAZ "



No. 51.

WINTER, 1939—1940.

1/6 PER ANNUM
POST FREE

**Be still,
and know that I am God.** *Psa. 46. 10.*

“ Stand Still . . . and See.”

In Exodus 14 we have brought before us the “ stand still ” of perplexity. Each way the Israelites turned the puzzle seemed more hopeless—the mountain range to one side, the watch-towers to the other, the sea in front, the enemy behind. And when it seemed as if every moment of delay made things worse, came this command, “ Stand still—*still*.”

God never asks us to move in perplexity. The desire to move is only self energy trying to force the doors. There is an infinite rest when we learn that all He asks of us, till His way is made plain, is to *stand still*.

He was working, not from their side, where they could see Him, but as is His wont, out of sight. It was a “ strong east wind ” that He raised for them and it must have seemed at first only an extra difficulty in a forward march ; but as they stood and watched, that wind was clearing a path from the opposite shore that opened suddenly, as God’s paths often do, from end to end, and the very waves that would have overwhelmed them became a wall unto them on their right hand and on their left. That was God’s stand still . . . and see.”

I. L. TROTTER.

Editorial.

" He led forth His own people . . . and
guided them . . .

He led them safely, so that they feared
not " —(Ps. 58. 52, 53., R.V.).

* * *

" *So—ho for the Pilot's orders,
Whatever course He makes !
For He sees beyond the sky line,
And He never makes mistakes.*"

—J. OXENHAM.

* * *

Throughout many years the above words shone like a beacon light on the white-washed wall of an Algerian Mission Station. They were a never-failing reminder, in an atmosphere dominated by the hard and hopeless Moslem creed of fatalism.

Concerning sin, sorrow, evil-scheming, deceit, and much else, the sons and daughters of Islam say, " It is decreed," " It was written upon my forehead."

The message of Christ's redeeming love shines out against this dark background.

There is joy to bear the Good News of a heavenly Pilot whom we can trust to the uttermost with our lives, for time and for Eternity.

* * *

This magazine is slimmer than usual and it is later in coming out, please forgive us ! But, thank God, it brings news of all A.M.B. workers (except two) back again at their posts. The last to arrive unable to find a way by land or sea, came undaunted by way of the air !

Difficulties there are—new ones added on to the usual ones. But, praise God, it is a time of fresh opportunities and of new openings specially among soldiers.

M. Poquet is mobilised so Mme. Poquet alone has returned to Blida with Mr. and Mrs. Buckenham. We send special greetings to Miss Sheach, who feels, for reasons

of health, that she should remain in Scotland, though her heart is in Algeria where she has been a valiant co-worker to Miss Farmer for many years. We are glad to know that Miss Layte has gone to Setif with Miss Farmer.

Miss M. Adams and Mr. G. Collinson, our two accepted candidates, are at present delayed in England through war conditions and need our prayers for guidance ; so also do the converts some of whom are facing great difficulties, and all who are mobilised.

M. H. R.



Patience.

(Taken from notes made by the late
Mr. A. E. Theobald).

Rom. 15. 5 ; Is. 64. 4 ; Luke 21. 19 ;
Rom. 5. 3 ; Rom. 8. 18-25 ; 2 Cor. 12. 8, 9 ;
Heb. 12. 1.

An affirmation of patience (Job 13. 15, R.V. *wait*) ; *The presence of patience* (Rev. 14. 12) ; *My need of patience* (Heb. 10. 36).

" I once heard a Lent preacher try to encourage the faithful with the reminder that it was at midnight, when things looked darkest, that Christ was born. But patience does not break at midnight, even though not so much as one star show in the sky. ' It was midnight, and Jesus not yet come unto them.' There would have been a dramatic fitness in the coming of Jesus to His disciples at the blackest hour of the night. But God is not dramatic, neither is life. Jesus came ' at the fourth watch ' at the most bleak, weary, unpropitious time, (the time) and hour of lassitude and disappointment and disillusionment ; and even then He would have passed by—the numb lips of chilled and fear-worn men had to hail Him. Patience, however heroic, fails if it is not patience with God as well as with

ourselves and others. The patience that cannot watch for Jesus until the 'fourth watch' and then turn to Him across the waters of disappointment, not querulously, but, as Tertullian has it, 'with pure brow, free from sadness and irritation, with peaceful eyes, with a mouth sealed with discretion' has not yet had her 'perfect work.'"

Mrs. HERMAN.

The patience of faith: a patience that expectantly waits (Ps. 40 1).

This is that quality of patience that persistently believes and although it cannot see the object for which it is waiting, is quietly confident that sooner or later it will come to pass. Simeon (Luke 2. 25). Jesus at Nazareth.

The patience of hope (Rev. 2. 2): the underlying idea is "patience to endure" (James 1. 12). The same word occurs in Luke 8. 15. Rev. 1. St. John in Patmos—enduring all things, loneliness, banishment, for Word of God—Jesus.

The patience of love (1 Cor. 13. 4): this is more than waiting, greater than enduring, for the greatest of all is love—love willing to suffer patiently. 1 Thess. 5. 14, same word.—Jesus—Simon—Peter.

The patience of the Husbandman (James 5. 7, 8): St. Paul's patience and love for converts (1 Tim. 1. 16).

Patience of Christ—with man (Rev. 3. 20): "Behold I knock—there is more—'behold I stand at the door and knock.' He will not easily give over a soul which He loves, a soul for which He died, a soul which He intends to make His for ever."

Patience (James 1. 12): *persistency*—not passiveness; the remaining under a load, and going on with our journey all the same. A spirit of "bearing up-undersness."

Is. 64. 4. "God who works for him who expectantly waits for Him" (Arabic.) In Isaiah, "Him that waiteth." "Him that loveth," in 1 Cor. 2. 9—the patient waiting of Love.

"Now, depend on it of all difficult things to do, waiting is most difficult. If we may only do something, if we may only exert ourselves, then we seem more content. But to have nothing to do but to wait, to believe 'The Lord shall fight for you and ye shall hold your peace,' that is of all things the most hard" (Neale).

Danger of Impatience (Ex. 2. 11-15; 1 Sam. 13. 13).

"It occurred to Moses to visit his brethren" (Acts 7. 23, Weymouth). He did not wait God's time—so Moses feared and fled. He mistook God's hour of deliverance.

The word "wait" means entrench—day after day to await the command to advance. The waiting of readiness, the ability to do nothing till the word is given.

Ps. 130. 5. *Waiting in the dark*—no ray of light—see Midian. In middle watch—broke pitchers, blew trumpets, then victory!

Waiting for the morning, waiting for something sure to come.

"The sunrise has never failed us yet."

Ps. 37. 7. *The waiting of suffering*—the mountains of myrrh and hill of frankincense—till the day breaks.

"Christ Jesus is watching for the dawn too, from the Father's right hand. 'Until the day break and the shadows flee away, I will get me to the mountain of myrrh and to the hill of frankincense.' Will you go with Him to that hill of frankincense and share His intercession for these Moslem souls to that mountain of myrrh, the bitter-sweet myrrh of the fellowship of His sufferings, His soul-travail over these souls that He died to win? Will you stay there with Him 'until the day breathe' (R.V.) that Spirit breathing on the spiritual world, so like the stir that comes with the dawn in nature; 'till the shadows flee away' as the Sun of Righteousness draws near. It is not for long—it cannot be long now." (I. L. T.).

A. E. THEOBALD.

The Open Door

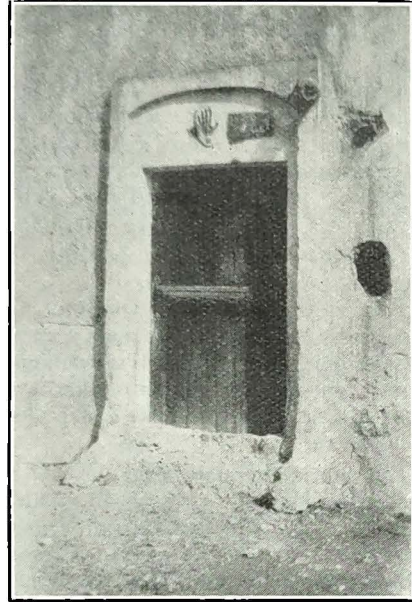
It was during our first year of Mission work in the M'zab district that we felt the need of learning the Mozabite language or dialect, spoken by the shut in women and girls. The men and boys speak, and can often read, both Arabic and French.

There seemed no hope of a teacher, for the men of M'zab towns will not condescend to teach an outsider—and especially a missionary—their language!

We prayed much during those first days, and then went out to wander round the narrow streets with their closed doors. We came to one door which stood open, and we could hear the grinding of a stone hand mill behind a curtain. A voice called out, "Enter," and we found ourselves for the first time in a Mozabite room, with a Mozabite woman, draped in a black and red woollen shawl falling like a train to her feet, standing to welcome us with all the courtesy of the East. Soon we were drinking mint tea which she carefully sipped to prove that there was no poison in the cups handed to us. Best of all M'alema volunteered to give me the coveted lessons in her dialect. She spoke Arabic well, so here was the key! We praised God for this prompt answer to prayers.

This woman is a person of some importance. She is a lender of jewellery and carpets for weddings, and her slave woman goes to play the tambourine for these M'zab ceremonies and brings back the earnings to her mistress. Our M'alema and her mother pray devoutly each day and she attends the farewell of the Mozabite party going on the long journey to Mecca.

Some weeks later when we had become friends our M'alema took from a dusty shelf a book and handed it to me saying, "My husband who died gave this to me; it is a Koran and he told me to put it under my pillow at night." I saw it was one of the first editions of St. John's



A MOZABITE DOOR.

Note. Key-hole on right, for huge wooden key. Also "hand" above, to avert evil spirits.

Gospel in colloquial Arabic, so I said, "Shall I read to you from this book? Who gave it to your husband?"

She told of a passing missionary many years before in some desert market, and how her husband had read and valued the book.

As I read to her from it she realised it was the same Gospel of which I had been speaking to her, and she wanted to give me the book.

But she still has it, and the next year she allowed me, for the first time to read the story to her of the crucifixion and of the resurrection.

To become a follower of Christ would at the least mean for our M'alema that she would be cast out by her people and would forfeit even the right of burial among her

forefathers in the M'zab cemetery. Yet, God must surely have a purpose of blessing towards this woman, whose door was the first among those many closed doors to open to us—His messengers, and in whose house we found a copy of His Word given long ago by another messenger.

M. D. GRAUTOFF.

M'alema = teacher (fem.)

From the Office Mail Bag.

(RECENT LETTERS.)

Dar Naama.

"Last week I had two Arab visitors who were rather different from the needy folk who come pretty often to ask for some help.

"The first visit was made by a marabout, Abdel-Aziz. This man, knowing that I had been able to get back from Switzerland, came to greet me, and to bring a present of dates for our little son, Jean. After the customary greetings we had a long talk about the ending of Ramathan and then on the reasons for the Fast. I explained to him that the Lord Jesus suffered for us, and that by God's grace the Atonement made on the cross had set us free, giving us salvation and peace of heart.

"He well remembered a talk given by Mr. Theobald on the Pharisee and the Publican, and tried to convince me that in Islam as in the Christian faith there are men who pray with sincerity. He said that some were wholly given to God. He said that the Moslem who prays believes also in Christ, as a prophet. After three years this man remembered well the teaching that Mr. Theobald had given on the parable! For an hour we talked together, but he could not understand and believe that Jesus could save him. We should be so grateful if the friends who are interested in the work in Algeria, would

pray for this man, that he may be truly converted.

"The second visitor who came was H., from Tozeur, who also came to pay a call of greeting, and whom I felt was interested. H. reminded me of the teaching he had received from Miss Trotter and from Miss Krebs—and he remembered so minutely, that if he had any ulterior motive for his visit I could not see it—he seemed to me a thirsty soul. Yet, he had not behaved well in those long-ago days and had been very difficult. He had been in prison for theft at one time, and had made an assault on his neighbours.

"Just as he was leaving he said to me, 'Will you pray with me?' How difficult it is to judge such a man. Has he a true spiritual thirst, or had he some lower motive in coming? There is, I believe, great hope concerning him. Pray also with us for this soul, that the words in Isaiah 1. 18, may be fulfilled: 'Though your sins be as scarlet, they shall be as white as snow.'" P. NICOU.

(Translated)

Glemcen.

"We have had an interesting week. The morning prayers group is gathering again. Lots of the carpet factories are now closed and that means that at least one of my special girls is free to come almost daily. I was so glad to find that she had learnt a whole hymn off by heart during the Summer—quite her own thought.

"Yesterday Kh came up in great distress because her husband had again, in a fit of rage, beaten her and turned her out of her home. She took refuge with a neighbour and the husband meanwhile sold up all her things as well as his own and took the money. Kh came here and wanted to stay, but we thought it better not, and prayed that God would very definitely open a door for her and give her His protection. We felt that it was a very real answer to

prayer when we heard from her brother that a relative offered her hospitality and a room to live in. We just pray that through this trial her heart may be drawn nearer to her Lord."

J. STALLEY.

Milliana.

"In Setif, Mr. Thomson is having good times among mobilised men, here I hope presently to help the Pastor in some similar effort which he is making. The *cartes de poche* for the soldiers are already being circulated, with their helpful words, from the Bible and from a well-known hymn and prayer. Twenty-two of our girls are knitting for the soldiers—pullovers, socks, mittens, scarves, etc. The wives and mothers come to us for letters to be written to their husbands and sons. At my window I see, among others, young soldiers stopping to read the French, Arabic, or Hebrew Bible page which is turned from day to day."

M. D. GRAUTOFF.

"The Word of God is not bound"

We had a little experience in a large mining village where there was a powerful *zaouia*. It was evening time and a holiday, Mohammed's birthday, as a matter of fact. In spite of this, things began quite calmly, and we had sold and talked for a little while. Then a certain Marabout became furious, seized a book, tore it up and burnt it, angrily commanding all the other buyers to bring their purchases and do the same. Only one or two followed suit, however, as the rest not wanting to lose what they had bought, quickly put them out of sight. We tackled the man on his own ground and asked him how he dared to commit such a sin as to burn Arabic writing, and especially the Name of God. According to their tradition, it is a sin even to tread under foot anything written in the "Tongue of the Angels." So the crowd listened

curiously and in silence, but the man only blustered, "Don't you dare come to this town again." Staying would have done no good to us or the purchasers, so packing up unhurriedly, we left. Our parting shot was "that God had seen his action and would judge accordingly." We felt glad we had come, and certain that the other books unburnt would be more eagerly read now that they had been so well advertised.

H. STALLEY.

Mountain Echoes.

"My wife wants me to teach her of "The Messiah, the Redeemer", I have tried to, but I can't remember it all. Will you go over it with me?"

The speaker, Ali, an underfed mountain man clothed like a scare-crow, who had drifted into Algiers seeking work, repeated the words of the hymn patiently over and over again till he knew them well enough to pass on to his wife and children.

"Now say the words about the Good Shepherd". He repeated a passage in John 10 perfectly.

"Abbas knows that quite well, too."

Then Ali said, "If I could get back to my country for a month I would get the boys together and teach them. My sister would be so glad to see me, I have not seen her for two years and she cries to see me."

When I lived at home I used to teach my sister all that I learned at the Mission House in the town. It was a long way off and I could not go as often as my sister wished.

We used to sit up together late at night saying over the words I had learnt about the Lord Who died for us and interceded for us, until she put them into her heart.

"My cousin visited my brother-in-law last Summer and told him I was a Christian. My brother-in-law told my sister who was pleased at the news."

S. E. PERKIN.

The Tent Baby

AN ECHO FROM BOU SAADA.

Poor baby, how ill he was !

He lay, a little swathed mummy, hung round with charms, in the arms of his frightened girl mother.

"He will surely die," said the Arab women clustered around, as the baby's breathing grew worse and worse, and his eyes seemed closed for ever !

Suddenly, there was a stir outside in the encampment of which the striped goat's hair tent, belonging to the sick baby's father, was part. One of the Arab men, an old soldier, appeared in the door of the tent with two "Roumeeat" (European women). He had met them, as they came bringing the words of God to the tent-dwellers but unable to pass the fierce dogs who raged like wolves round the encampment.

The missionaries were a very strange and unusual sight for the Arab women, who were not a little shy and afraid of them ! But suddenly the baby came into the affair in the nice way that babies have, making everyone friendly.

The Roumeeat caught sight of him as he lay, with his poor little eyes tightly closed and with hardly a sign of life, and again everybody said—"He will die."

"Bring me honey," said one of the strangers, the smaller one, as she held out her arms and took the baby from his mother. Fears were gone as the women clustered round and saw how lovingly and gently she held him and looked at him. As they gazed, the "baby-who-was-sure-to-die" sucked the honey on the missionary's finger and then opened his eyes and looked at her.

An incredulous gasp and then the women scattered to bring the things that the Roumeea was asking for ; herbs, which grew round the camp, matches also, and coffee cups. Such a running and calling and hunting round, there was ! and in the end,



VISITING TENTS OF ARAB NOMADS.

when the baby had been tended and was sleeping, and all directions had been given to his mother and his grandmother, there was something else. There was a hushed listening in the encampment as the baby's new friends told the men and women and boys and girls who gathered round, about the One who came from Heaven to earth and Who died and lives again, the loving healing Saviour.

Next day the tents had disappeared ; baby and all had vanished into the desert, whither, who could tell ?

But there was a sequel to the story !

One day, strange rough men appeared at the Mission House door, saying, "The baby lives, praise God, the boy whom you tended in our camp. Thanks be to you ! May good be multiplied unto you !"

Gratitude was won, ears and hearts were open to the Gospel message, and to accomplish this God used, just—a baby !

M. H. ROCHE.

"Look, the bud is on the bough ;
Look, 'tis green where thou did'st plough ;
Listen, tramp of little feet,
Call of little lambs that bleat,
Hark to it, oh verily
Nothing is too good to be."

DOHNAVUR.

The Way a Dispute was Settled in the Desert.

At a small town down south an Arab, whom we will call Si Ali, owner of a large oasis, possessed also a well which supplied him with much more water than he needed. His neighbour, whom we will name Mohammed Taher, was very poor, possessing only a few palm trees, on which he and his large family depended entirely for their living.

Si Ali had always allowed his poor neighbour, Mohammed Taher, to water his palm trees with the water from the well, but when Si Ali died his son objected to this arrangement, and flatly refused to allow Mohammed Taher to continue to use water from the well.

When Mohammed's palm trees began to suffer from the drought he again implored Si Ali's son to allow him to take water from the well as heretofore. Si Ali's son again refusing to give him this permission Mohammed decided to lay the matter before the administrator. Although deeply sympathising with Mohammed the administrator told him that he could do nothing as the well was the rightful property of Si Ali's son.

In desperation Mohammed then went to the great Marabout, reputed for his faith in God and for his authority over the Moslems down in that south land.

The Marabout called together his disciples, and after prayer they decided to visit the oasis and there to implore God's intervention. Their intention becoming known, a great crowd was gathered on the spot when the Marabout arrived. When he appeared a deep silence fell on the assembly. Stretching out his arms towards Heaven he cried, "If human justice has not been able to solve this problem the Almighty

can touch the man's heart." Then, turning towards the owner of the well he said, "Oh heartless man, it is true the well belongs to thee, but the water is Allah's; look with compassion on thy brother's poverty, save the palm trees of this father of many children and God will bless thy posterity."

Si Ali's son instantly fell down on his knees, his forehead touching the ground, then he got up, and throwing his arms round Mohammed, he said, "Oh brother, water thy palm trees."

Mohammed wept for joy, the Marabout remained prostrate on his knees while the crowd sang Koranic praises to Allah, after which each one silently withdrew after kissing the Marabout's shoulder (the Moslem salutation).

I. K. NASH.

(This true story is an unusual one, as desert quarrels do not, alas, generally end so happily! The marabout mentioned was surely one of the "Twilight Souls" for whom Miss Trotter wrote *The Sevenfold Secret*.—M. H. R.)

“Being Dead, Yet Speaketh.”

“We now have three booklets of Miss I. L. Trotter's *Sevenfold Secret* in Chinese: *The Bread of Life*; *The Light of Men*, and *The Door of Intimacy*.”

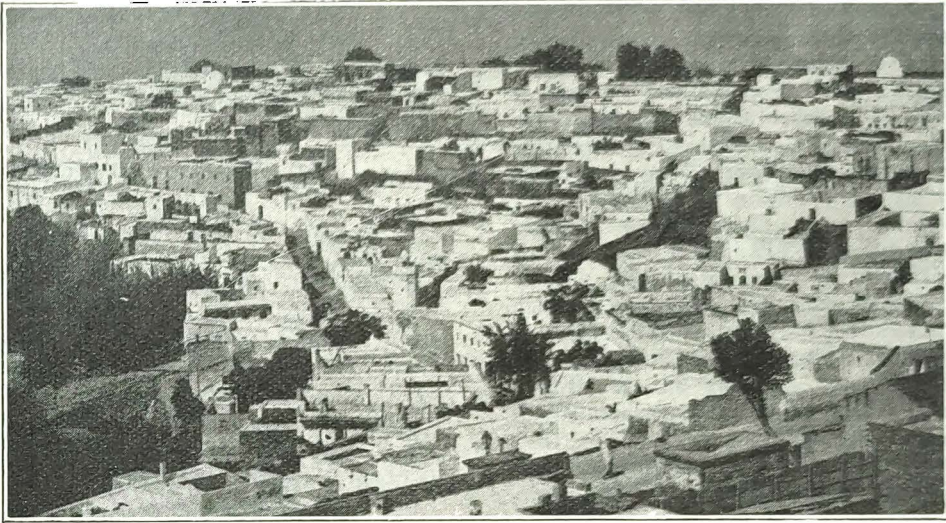
From *Friends of Moslems*, Oct. 1939.

* * *

“I have just returned from a trip among the Moslems south-west of here, Miss Trotter's literature—especially the *Sevenfold Secret*—is in great demand. I got six copies of the complete book into the hands of educated ahongs and officials who can really make use of them. The single chapters in separate booklets I use widely. God will give fruitage I am sure in His time.”

GEORGE HARRIS.

(From *China's Millions*.)



A VIEW OVER MOSTAGANEM.

Mostaganem.

"The work at Mostaganem, 1938-1939, was somewhat broken into. First of all I was a month late in returning through rather severe illness. However, thank God, my health was restored and I was able to go back in November and to continue the work throughout the winter months.

"In the month of May I was asked to go and stay with Mrs. Stalley at Tlemcen while Mr. Stalley was on a colportage journey in the south of Oran with M. Nicoud.

"Tlemcen! With all its memories of the struggle to establish the Station, when I was there at the beginning with Miss Butler. My heart was very full, sometimes, when I realised that I should never see her again there! The memory of her is still so living; it seemed that one must see her coming through a door, or turning into her garden with the flowers that she loved so much. But now she is in the glorious garden

of the One who has called her to Himself!

"Though she has gone, the work continues to grow. A delightful group of girls come to morning prayers and Mr. Stalley has a number of young men who come to him desiring to find the way of Life. Pray that the Lord will shine with His light into the hearts of all these young people—they are the hope of to-morrow!

"When I came back to Mostaganem I was able to begin visiting once more and I had the joy of seeing how the Saviour was working, and working deeply, in souls. I noticed this specially in a family, the mother of which I had known from the time she was a child. She is one who believes in Christ and though since her marriage she has had a responsible task, the Truth of the Gospel has worked in her, and through her to her family also. It is a joy to see how well her house is kept, and to find her husband respectable and hard working, and the children so clean and well behaved. During a visit to them the

question of salvation arose. 'How,' I said to her, 'can we be saved, since we can of ourselves do nothing?' She answered me, 'But the Lord Jesus has paid our debt, it is He Who has brought us pardon! He died for us.' She said this with such conviction and assurance, that my heart leapt for joy to see how the Spirit of God does a deep work in the hearts and lives of those daily yielded to His influence.

"There are many cases where there is not the same apparent result, but in which one sees that the Spirit of God is working in spite of hindrance. I could tell you much, but fear to be too lengthy—may what I have written help towards the advancement of God's kingdom!"

A. GAYRAL.

(From a letter : *Translated.*)

Home Notes.

Douera,
Glenwood Road,
West Moors,
Dorset.

Dear Friends,

In this number you will find a renewal slip. Please disregard it if you have already paid for your magazine. I am going to ask you to accept the continued sending of *A Thirsty Land* as a receipt for any sum under 2 6, i.e. I shall not be sending a receipt, though it will be entered, duly, in my books as paid. This will save postage, paper, and labour—thank you!

We hope to continue the Prayer letters, though they may possibly be less regular than usual. Letters from Algeria take a good deal longer to come now. The next Prayer letter will be sent (to all who have asked for it, and to any others who may wish to have it and will let me know), some time during February (D.V.).

Best wishes to you all, workers on the Field, local representatives, and prayer-helpers, for this New Year. May we be kept, "looking off unto Jesus"!

Yours very sincerely,

MILLICENT H. ROCHE.

Praise and Prayer Requests.

Praise.

For the "open door" set before us in Algeria and that our missionaries have returned in safety to their work.

For fresh opportunities of witnessing for Christ to soldiers.

For colportage in the desert and in villages elsewhere in spite of the fact that the Mission Car has been requisitioned.

That Tlemcen now has a Book-room where God's Word can be obtained, and where enquirers can be met.

For a most generous gift at Christmas time which supplied our financial need.

Prayer.

For the converts: that they may grow in grace and in knowledge of the Lord; for restoration for any who have stumbled.

For young men and women, specially some in Blida, Miliana, and Tlemcen, who have been in touch for some time; that each may have a definite experience of personal salvation and may have courage to witness to their relations.

For blessing on Scriptures and Tracts sold and distributed, specially on the cards for soldiers.

For all Christians whether natives or Europeans in Algeria, who are mobilised, that they may be "Kept by the power of God," and used to witness to Christ.

Prayer.

(This is the third article of a series on *The Five Pillars of Islam*, written by Miss Freeman, which we have reprinted.)

* * *

The second "pillar" of the Moslem religion, for which we use the English word "prayer" is something quite distinct from the Christian idea of it, which has been described as a creative process whereby the man who prays and his world are made anew. For the Moslem, prayer is a devotional exercise which he is required to render to God at least five times a day, namely, at the early morning, mid-day, afternoon, evening and night.

According to the traditions, it was during his ascent to heaven, that Mohammed received instructions to recite prayers five times a day. He tells us, "The divine injunctions for prayer were originally fifty times a day. And as I passed Moses (in heaven, during my ascent), Moses said to me, 'What have you been ordered?' I replied, 'Fifty times.' Then Moses said, 'Verily your people will never be able to bear it, for I tried the people of Israel with fifty times a day, but they could not manage it.' Then I returned to the Lord and asked for some remission, and ten prayers were taken off. Then I pleaded again and ten more were remitted, and so on until at last they were reduced to five times. Then I went to Moses and he said, 'And how many prayers have you been ordered?' And I replied, 'Five.' And Moses said, 'Verily I tried the children of Israel with even five but it did not succeed. Return to your Lord and ask for a further remission.' But I said, 'I have asked until I am quite ashamed and I cannot ask again.'"

These prayers are among the most prominent features of the Moslem religion, and many are the injunctions regarding them

which have been handed down through the centuries. The service must be performed in Arabic; great cleanliness in person and in place are insisted upon. "That prayer, preparatory to which the teeth have been cleaned with the miswak (a kind of wooden brush), is more excellent than prayer without miswak by seventy." During the stated service in the mosque the worshipper goes through no less than nineteen genuflections, the liturgy consisting largely of acts of adoration. "I extol the holiness of my Lord, the most High"; also the Fatihah which asks for guidance, and a prayer for "peace, mercy and blessing on the Prophet, upon us, and upon God's righteous servants." At the end of the service there is an opportunity for "supplication" which usually consists of prayers from the Traditions or from the Koran. Hughes in his *Dictionary of Islam* considers that "a devout Moslem in India, recites the same form of prayer at least seventy-five times in the day."

There are occasions of high festival when hundreds, sometimes thousands, of Arab men in spotless white garments meet in the desert, and, guided by a priest, go through a liturgic service. The sight is most impressive when, as one man, they bow to the ground, and the deep rhythmic murmur of their responses is not easily forgotten.

Though it is true that in Islam, religion and true piety stand somewhat apart, one cannot but recognise that deep down in the Arab heart there is a recognition of a mighty God, all-seeing, merciful and compassionate—but not a Father.

F. H. FREEMAN.



"Oh God to Whom the Moslem World bows in homage five times daily, look in mercy upon its peoples and reveal to them thy Christ. Amen."

ALGIERS MISSION BAND (Field)

Statement of Accounts for the Year ended June 30th, 1939

| RECEIPTS. | | Francs | Francs |
|--|-------|------------|------------------|
| By Balance in Bank, July 1st, 1938 | ... | 27199.99 | |
| .. Cash in hand | | 36.50 | |
| | | | 27236.49 |
| <i>General Fund:</i> | | | |
| .. Donations (of which from Home Office 1937-38, £20; 1938-39, £994 17s. 4d.) | | 309155.45* | |
| .. Royalties (£10 12s. 10d. from Home Office) | | 1879.30 | |
| .. Dar Naama Building Plots Fund | | 33063.35 | |
| .. Rent Blida Cottage | | 150.00 | |
| .. Bank Interest | | 439.15 | |
| | | | 344687.25 |
| <i>Appropriated Funds:</i> | | | |
| .. Donations (of which from Home Office £43 19s. 6d.) | | 23488.40 | |
| .. Sales of Literature | | 1377.05 | |
| .. Profits on French Edition <i>Life of Miss Trotter</i> | | 126.10 | |
| .. Sale (completed) of property at Tozeur | | 1500.00 | |
| .. Rent of buildings at Dar Naama | | 13200.00 | |
| .. Home Office "Upkeep of Dar Naama" Account 1937-38, £40; 1938-39, £162 6s. 0d. | | 35878.95 | |
| | | | 75570.50 |
| | | Francs | <u>447494.24</u> |

* Of this Gifts from America, Francs 45139.54.
Average exchange for sterling amounts received, 177 francs to the £.

Treasurer: H. W. BUCKENHAM,
Oulad Sultan, Blida, Algeria.

| PAYMENTS. | | Francs | Francs |
|---|-------|-----------|------------------|
| <i>General Fund:</i> | | | |
| To Missionaries' Allowances | | 307976.00 | |
| .. Rents, Taxes, and Repairs | | 41031.85 | |
| .. Travelling | | 4326.60 | |
| .. Postage and Stationery | | 1619.30 | |
| .. Various Mission Expenses | | 3759.46 | |
| | | | 358713.21 |
| <i>Appropriated Funds:</i> | | | |
| .. Production of Literature for Arabs | | 4746.00 | |
| .. Purchase of Scriptures for Free Distribution | | 1066.20 | |
| .. Car and Colportage | | 15349.70 | |
| .. Desert Itinerations | | 4031.65 | |
| .. Refugee Work | | 1945.65 | |
| .. Upkeep of Dar Naama | | 44717.30 | |
| .. Stations (Special Gifts) | | 4656.35 | |
| | | | 76512.75 |
| .. Balance in Bank, June 30th, 1939 | | 12002.68 | |
| .. Cash in hand | | 265.60 | |
| | | | 12268.28 |
| | | Francs | <u>447494.24</u> |
| | | Francs | 2955.68 |
| Balances of Appropriated Funds: | | | |
| .. Production of Literature | | 480.08 | |
| .. French Informatory Literature | | 511.60 | |
| .. Car and Colportage | | 2504.17 | |
| .. Desert Itinerations | | 468.45 | |
| .. Placing Bibles | | 931.40 | |
| .. Upkeep of Dar Naama | | 4416.90 | |
| | | | 9312.60 |
| | | Francs | <u>12268.28</u> |

Examined and found correct

Algiers. 15th September, 1939. HENRY R. TURNER

Continuance.

St. Paul concluded his defence before Agrippa with these words, "Having obtained the help that is from God, I continue unto this day, witnessing. . ."

Our financial statement for the year ending June 30th, 1939, bears a similar testimony. The times for St. Paul were troublous, but because of the "supreme importance" of "the commission received from the Lord Jesus to proclaim the gospel of the grace of God", he had said, "none of these things move me . . . in comparison of accomplishing my course." For us the year covered by the statement printed in this number of *A Thirsty Land* was one of outward uncertainties and sometimes in-

ward misgivings, but the statement shows that the many who "hold with us" intend continuance unto the fulfilment of our commission.

Continuance in spite of the abnormal difficulties of the times is to human standards a miracle, but above human reasonings God speaks: "If it be marvellous (hard, or, difficult) in the eyes of people in these days, should it also be marvellous in Mine eyes? saith the Lord of hosts." So long as the word, "Behold, I have set before thee a door opened, which none can shut", holds, just so long, we believe, all things needful to the prosecution of our task will be available,

"He who bade us onward go,
Will not fail the way to shew."

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 Evangelisation of the Arabic and French-speaking Moslems of Algeria and Tunisia 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 & HOVE.—Mrs. Sudds, St. Monica, Berricdale Avenue, Hove.
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U.S.A.

NEW YORK CITY.—Hephzibah House Book Room, 51, West 75th Street.

CANADA.

OTTAWA.—Miss Anderson, 92, Stanley Ave

Continuance—*from page 12.*

But these things needful are to be obtained, "Having *obtained* the help that is from God," points directly to the function of prayer. There have been repeated occasions during the year, as in former years, when our Treasury needs have compelled us to prayer, and our friends far and wide have similarly helped us in prayer to the obtaining of that which was requisite. A full answer has in every instance come, although our times of waiting on in prayer have sometimes been prolonged, and

missionaries allowances being delayed have meant further discipline unto obedience in God's laws. "Thou meetest those that remember Thee *in thy ways.*"

"In those is continuance," or, "In those Thou art ever." Remembering that ever we are "debtor" to those to whom we are sent with the unsearchable riches of Christ, we dedicate ourselves anew to that "working together with God," for which, does He not sometimes wait, even in financial ways?

H. W. BUCKENHAM.

Gen. Treasurer.

HOW YOU MAY HELP

By becoming a Prayer Partner. Intercession on behalf of the work and the workers is greatly needed and deeply valued.

The monthly Prayer Letter giving the special requests and news from the Field will gladly be sent on application to the Secretary at Home.

By forming or joining an A.M.B. Prayer Group in your district, or by bringing A.M.B. needs before Prayer Groups already formed.

By taking the magazine *A Thirsty Land*, so that by following the reports given of the work, its needs and opportunities, your prayers may be definite and intelligent.

By arranging meetings in drawing room, hall, or church, thus giving an opportunity of spreading a knowledge of the work.

By undertaking to be a Local Representative for your district.

By purchasing A.M.B. publications, which include Miss Trotter's unique and helpful writings.

By supporting the work in a material sense in any way that God may direct, such as by taking an A.M.B. missionary box. Sums left to the Band by will, would help the work of the future.

By facing God's call "Who will go for us?" in view of the need of the Moslems for Christ.

Literature.

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