

A Thirsty Land



Algiers Mission Band

Algiers Mission Band

FOUNDED IN 1888 BY I. LILIAS TROTTER.

President : **MISS S. E. PERKIN.**

Field Headquarters : DAR NAAMA, EL BIAR, ALGIERS.

General Secretary : MR. H. W. BUCKENHAM.

Corresponding Secretary and Hostess : MISS V. WOOD.

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LOCATION OF WORKERS. AUTUMN, 1949.

	DAR NAAMA, El Biar.		TAMANRASSET.
	Headquarters.		
1920.	MR. & MRS. H. W. BUCKENHAM.	1946.	MR. F. BAGGOTT.
	MISS V. WOOD.		TLEMCEN.
1919-22.	M. & MME. P. NICLOUD.	1914.	MISS A. M. FARMER (F.)
1948.	MLLE. Y. FELIX (M.H.).	1947.	MISS E. CLARK (F.).
1947.	MR. E. BUCKENHAM.	1946-48.	MR. & MRS. A. PORTEOUS.
	BLIDA.	1949.	MISS I. FLETCHER.
1949.	MR. & MRS. R. WAINE.		
	BOU SAADA.		TOLGA.
1919.	MLLE A. BUTTICAZ.	1928 &	
1946.	MLLE. CHOLLET.	1937.	M. & MME. S. LULL.
	MILIANA.	1948.	MLLE. J. GUIBE.
1907.	MISS M. D. GRAUTOFF.		TOUGGOURT.
1929.	MISS P. M. RUSSELL.		
1947.	MISS E. CHANTLER (M.H.).	1930.	MISS I. K. NASH.

"Brethren pray for us."

(M.H.—Mission Helper). (F.)—Furlough.)



“What Then?”

“ He is counting on you ”—

He has need of your life
In the thick of the strife,
For that weak one may fall
If you fail, at His call.
He is counting on you,
If you fail Him
What then?—

“ He is counting on you ”—

On a love that will share
In His burden of prayer
For the souls He has bought
With His life-blood, and sought
Through His sorrows and pain
To win “ Home ” yet again,
He is counting on you,
If you fail Him
What then?—

“ He is counting on you ”—

On life, money and prayer,
And “ the day shall declare ”
If you let Him have all
In response to His call
Or if He in that day
To your sorrow must say
“ I had counted on you ”
But you failed Him
What then?—

“ He is counting on you ”—

Oh the wonder and grace
To look Christ in the face
And not be ashamed
For you gave what He claimed
And you laid down your ALL,
For His Sake—at His call,
He had counted on you
And you failed NOT,
What then?—

(SOURCE UNKNOWN.)

**“Who then is willing . . .
to consecrate his service this
day unto the Lord?”**

1 Chron. 29. 5.

These words of David were used by two of our friends on the occasion of our first joint North Africa Rally in London on March 25th. Mr. Collinson, presiding at the opening session in the afternoon, brought them before a full audience in the Mary Sumner Hall as the key-note, sounding the intent and purpose of the united effort of N.A.M. and A.M.B. The Rev. Harold Fife brought them before us again in his closing message at the evening meeting. Gathering up all that preceding speakers had shown us in their different surveys, oral and visual, of tragic human need and tremendous divine purpose, he gave the challenge of the day, “Who then is willing to (consecrate) fill his hand with service this day unto the Lord?” “Filling the hand” was the Hebrew idiom translated “consecrate.” And the picture is of the worshipper of olden time coming before Jehovah, not empty handed, but with hands filled with the sacrificial elements, as defined in Exodus 29. How aptly it gave us the true meaning of the “Call”!

The response to David’s call was wonderful and immediate: “Then the chief of the fathers and princes . . . offered willingly.” “Then the people rejoiced . . . because with perfect heart they offered willingly unto the Lord: and David the king also rejoiced with great joy.”

Is our King, great David’s greater Son, rejoicing because that with perfect heart His people are offering willingly today, filling their hands with sacrificial gifts and service that a task far greater than the building of the earthly temple contemplated by David might be achieved? The task before us is to gather out souls to the building up of the Church, which is His Body, in North Africa and the whole wide world. “Who then is willing to fill his hands this day?”

It is expected of missionaries who have answered this call that their lives conform to the picture. Is it right, however, that theirs should be the sacrifice while we only applaud or even criticise their response, and ignore the universal but *personal* note of the “Call”? What is it that fills our hands today? Many things perhaps, save that which He requires and desires; anything but sacrificial living and giving? Should there not be equal sacrifice?

Who then is willing to “fill his hands”—consecrate his service this day unto the Lord?

* * *

We thank God for the “filled hands” and willing service of our friends in the homeland who, in addition to their usual work in home and office, have given much invaluable help in making the work known and increasing our prayer partnership. Mrs. Robert Wilson of Glasgow, and Miss Grace Johnston of Edinburgh, arranged a very full and useful programme of meetings in their area for Mr. and Mrs. Stalley during February and March. Through them loving links were renewed with our friends of the Faith Mission in Scotland. Many fresh contacts were made, and we believe that the blessing resulting was mutual, a more effective partnership of service for North Africa resulting.

While in Scotland Mr. and Mrs. Stalley had the privilege of representing the A.M.B. in a Missionary Conference and Exhibition arranged by the pastor and members of the Tabernacle, St. George’s Cross, Glasgow. Eighteen missionary societies had been invited to take part and several hundred people were given the opportunity there of a bird’s eye view of a vast area of the Worldwide Field. We can be certain that God honoured the “consecration” (hand-filling) of those who laboured thus to extend His Kingdom.

Another very blessed instance of this “filling of the hands” comes from Pudsey (Leeds). Miss Edna Jackson and Miss Annie Powell have been seeking to

make our work known in the neighbourhood of their home town. Miss Jackson has visited and spoken at meetings in different churches, sometimes with slides provided by us. Around them is a very keen group of prayer-partners whose special interest has been centred in our colleague, Frank Baggott. They have not been content with that, for last autumn they took to their warm hearts and adopted Ronald and Muriel Waine and Iris Fletcher.

These two indefatigable workers have gone further. Easter weekend saw the second A.M.B. Yorkshire House Party. It was a real step of faith to take the C.A.W.G. Hostel in Harrogate for four days and promise to fill it, which they did. Miss Edith Clark arrived from Tlemcen just in time for this happy gathering. She took everybody by storm and her messages will not easily, or soon, be forgotten. Real and blessed work was accomplished in some young lives there this Easter. Thank God then for the "consecration" of those who carried this venture of faith through.

Are there any others who hear that "call"—"who then is willing to 'fill his hands' with service this day unto the Lord"? Here are some who have found that they can be active co-workers together with our missionaries on the Field in their immediate spheres of influence. Are there not others in other parts of the country "willing to fill their hands"? We should be glad to hear from you.

* * *

Other columns in this issue give you much material for prayer and praise. Will you please add one or two other items. When this reaches you three of our Home Council members—The Rev. Harold Fife, Mr. Wilbur Stalley and our Home Secretary will be visiting the Mission Field from Tripoli to Casablanca (D.V.), covering many of the stations of the North Africa Mission as well as the Algiers Mission Band. They ask your prayers for guidance and that they may be made a blessing in their contacts

with missionaries. Leaving Newhaven on May 2nd they hope to be back in time for the Conference of the Fellowship of Faith for Moslems at "Slavanka," Bournemouth, beginning June 16th.

Will you please note that the ANNUAL LONDON RE-UNION of A.M.B. has been fixed for Friday, September 22nd, at Caxton Hall.

H.W.S.

"Principalities and Powers."

"Police! Your papers, gentlemen, please. . . ." With this crisp request we were faced by two plain-clothes policemen who lost no time in the examination of our documents. Soon satisfied by these and a quick glance at the literature we were selling and distributing, they moved off before there had even been time to produce the colportage permit normally required.

Three times in the course of that short morning's work in the busy Arab street, our activities had come under the observation of representatives of the law. As my companion, a native convert, and I moved in and out among the dense crowd such "observation" reminded us that the law, human as well as divine, is made for "the lawless and unruly." And while thankful that for protection our God was sufficient, we were also thankful that the "powers" and "all in authority" in this land give a good measure of freedom in the proclamation and distribution of the Word of Truth.

But if these powers regard with favour—or it may be indifference—our "labours in the Gospel," there is a strong consciousness that such indifference is not shown by the "principalities, the powers, and the rulers of the darkness of this world, the spiritual hosts of wickedness in the heavenly places." The weapons in the hands of these "rulers," both defensive and aggressive, seem so numerous in this land of shadows, that one almost seems to hear scornful laughter escape them as they

take up at random one or the other to "preserve" their captives and servants. Nevertheless against these there is one who will overcome, "Jesus . . . the Son of God."

We were truly made to feel that we had entered "enemy territory" as, a few weeks ago, we started our visits in Algiers—visits which may extend also to the immediate surroundings of the big city. Our aim was to reach with the written and spoken Word of God, the shepherdless crowds of native men transacting their business on the open street or in hosts of tiny shops, or whiling away their time in dingy, smoke-filled Moorish cafés. What a joy to be able to present a Gospel of redeeming grace to those who might otherwise fulfil their course entertaining only the false hopes given them by Islam.

Some at first seemed unable to show any interest in matters that appeared to have no bearing on the supply of their physical needs. The evidence of these, given by miserable clothing, wasted bodies, filthy surroundings, removed all possible surprise at such a reaction. Others, with indifference or bitterness, would state their inability to read; "their school had been, watching their father's goats on the mountain-side." Others would proudly proclaim the sufficiency, for them, of the Koran and Mohammed's instructions for their manner of life in this world, and their entry into eternity.

And yet, not a few would listen and seek to understand, accept or even purchase portions of the Word of God and tracts. What would a few minutes' conversation mean to them in the midst of a life so alienated from God? "A fool's errand" would constitute the best apparent description of our mission to them. But can it be doubted that the few words spoken in the Name of Jesus, and the Living Word remaining after the human contact, are charged with the "dynamite-power" of God Himself? Some of those in whose hands that Word has been placed may be met

and spoken to again—we pray that there will be renewed contacts; but how many others there are all around who have not heard yet, and to whom also we owe ourselves! And for those who have received it, the Word of God can be in their case as in multitudes of others.

" . . . the chart and compass
That, o'er life's surging sea,
'Mid mists and rocks and quicksands
Still guide, O Christ, to Thee."

EDMUND BUCKENHAM.

In the M'Zab Country.

When the Home Secretary and Mrs. Stalley were on deputation work in Scotland in March, news came that another itineration to the M'zab country was about to start and much prayer was concentrated on this renewed effort to penetrate once more into this stronghold of Islam with the message of salvation. It is therefore very encouraging to hear from reports just to hand, of how wonderfully God answered those prayers and did indeed open doors before His servants everywhere they went. Unfortunately their time was limited, but Miss Grautoff writes, "We had a grand fifteen days and sold much literature. We three women colporteurs sold over three thousand francs worth and Monsieur Nicoud sold over four thousand francs worth from the car outside the towns, this including Bibles and larger books. We paid many visits to M'zabi, Arab, Jewish and tent people." Thirteen towns in all were visited during the course of the itineration. Another of the workers writes of the joy of visiting in some of the tents where the women remembered their visits of former years. Children crowded round asking if there were to be no classes for them this year and sadly they had to reply that it would not be possible this time. At one group of tents the women were busy making beautiful baskets with coloured palm leaves. One of them assured the missionary and all who were listening

that her heart was "as white as milk" and that she did not need a "new way" of life. In another place a door was opened right into a M'zabi home where a group of women had already heard something about the Lord Jesus and repeated several verses of Scripture. They were friendly and interested and gratefully received the fragrant little gifts of lavender and other much-prized herbs from their new friends. Little children were playing around, tame little desert birds were picking up the crumbs from the floor and a blue-eyed cat looking on from a doorway, seemed to complete the homely picture. Just a touch of loving friendliness, just a brief and simple message from the Word of Life, then it was time to go, and as the two turned away to go down the long flights of narrow steps into the central market place of the town I know they were praying that the Holy Spirit might indeed come in all His power to quicken into life the Seed sown in weakness in those darkened hearts. May God lay the burden of these shut-in M'zabi women on many hearts and may He yet open many doors in those towns that His Light may stream in.

In the magazine, "China's Millions," someone recently pointed out that, "a harvest will never ripen in the dark. . . . It is only when the Light comes, when the Sun of Righteousness shines on the Seed of His Word that a harvest follows. Here we are endeavouring to bring the light into the darkness and dispel it. Will you pray that the Sun of Righteousness will shine forth in all His power, and that the harvest may ripen, and be gathered quickly, before it is forever too late?" And to this we, in another corner of His harvest-field, say a fervent Amen.

God's Initiative.

It has come to me forcibly these days that if the devil has succeeded in foiling our ordinary ways of working, God must show us new ones. . . . Just to stand and be banged at is not fighting!

I. LILLIAS TROTTER.

News from the Stations.

As the last number was a special memorial issue of the magazine, it was not possible to give much detailed news from the Stations. Some friends therefore, who do not receive our Occasional Prayer Circular, may not know that Mr. and Mrs. Buckenham have now settled in a little home of their own at SOUMA (about six miles from Blida) where already Mrs. Buckenham has found many opportunities for witness in this new district. Mr. Buckenham, of course, still has his "office" at Dar Naama where letters may be addressed to him.

Mr. Edmund Buckenham, whose chief pre-occupation throughout the past session has been Arabic study, writes of his first "live contact with active service" since his return to the Field. "A few weeks ago I had the privilege," he says, "of entering a Moslem home in a native village with my Mother and Father. It is with some diffidence that natives receive men-visitors into their houses. In this case my Father and I were given the privilege on account of my Mother's presence on the one hand, and the presence in the house on the other hand, of a male member of the family who was kept indoors through sickness. Access to the mud and thatch "gourbi" was guarded by the inevitable white and yellow dog. This particular guardian had probably been recently fed, as it made no objection to our passage. We entered the house through a smoke-filled room, the dim recesses of which would, in this country district, conceal in the form of goats, sheep and poultry, most of the "capital" of the families sharing the dwelling. A few square yards of open court had next to be crossed—the scene of most of the household activities during the fine weather. The yard was surrounded by three or four small rooms and into one of these we were led. The sick man rose to greet us, and cushions and sheep-skins were soon brought out for

the guests, while the women-folk of the family squatted on the thin straw matting which covered the floor. A large old-fashioned wardrobe, a high curtained bed, and a low table were the main items of furniture in the room. Heating and cooking facilities consisted of a small earthenware pot filled with ashes, on top of which glowed a few pieces of charcoal braise, which frequent fanning kept alight. As we began to talk, some commotion heralded the triumphant entry of a chair, brought in from one of the other rooms, and the lord of the house followed presently, having been hastily called in from the fields.

Our visit had as its motive—or as one motive—the delivery of an old jacket, previously promised to our host, and the gift placed us under the obligation of partaking of the strong black coffee and sweet grape jam, which the women-folk were ordered to prepare without delay. My Father and I being unable to plead digestive troubles, could not get off with less than two cups of coffee and four or five teaspoonsfuls of jam. . . . Conversation was soon turned from friendly generalities to the true reason of our presence there—the Lord Jesus Christ Himself and the deep need of sin-stricken hearts. The listening of our small audience was intent. The only interruptions were explanations or emphatic approval of our words, given by the head of the house, and the occasional shaking, by one of the women, of an eight-foot long reed which lay across the threshold of the room. This was designed to keep out some scraggy hens who could not understand any restrictions being placed upon their movements about the house. We concluded our presentation of the Gospel message with the singing of a chorus, and pressing invitations to return accompanied our departure.”

Many homes have in a similar way (though not always with old jackets!) been entered with the Gospel. Very many more have not yet been entered, and the great majority of Moslem

women cannot “hear” except in their own homes.

* * *

Blitana.

Miss Grautoff and Miss Russell have been gladdened by the fact that new women have come to their Women’s meeting as a result of visiting in the homes. There have also been signs of the working of the Spirit of God in other lives and one Arab woman who has been in touch with the Mission for many years, has recently offered to help Miss Chantler with her class of infants, which help has been gratefully accepted. It was hoped that this woman would be free to attend the Native Christian Conference at Tizi-Ouzou at Easter and much prayer was made that she and others like her, might receive real help and blessing through meeting with others of her own race in Christian fellowship.

* * *

Blida.

At the beginning of the autumn term, Mlle. Butticzaz and Mlle. Chollet left their beloved desert station of Bou Saada to stand alongside the newcomers, Mr. and Mrs. Ronald Waine at Blida. To Mlle. Butticzaz it was a new experience to spend Christmas in “the North” and she contrasts the calm and peaceful setting of the little desert town at Christmas time, “almost like Bethlehem itself,”—with the busy Blida centre with its 50,000 inhabitants. The class-room at the mission-house was crowded on the morning of the Christmas fêtes with one hundred and fifty-four little ones, with later a gathering of over one hundred boys and about fifty older girls. There were also over sixty women at their special party, besides gatherings of French friends. These festivities over, things came back to a more normal level and good attendances were registered at all the classes as the weeks went by, with good discipline in evidence. Mlle. Butticzaz writes that often as women pass by the gate of the Mission House they say,

"It is here that Mlle. Mimi (Miss Roche) taught me about the Lord Jesus." One morning a strange woman stood a long time near the door looking in and wanting to speak to us. She was a Cherchell woman, but since her marriage fifteen years ago she had had no further contact with missionaries. As we talked to her, things she had been taught so long ago came crowding back to her mind and she was so pleased that she came again on the following Sunday to sing the old hymns and to worship the Lord. The Blida women who usually come, were astonished to find "a stranger" who could join with them in their hymns and repetition. Again on Friday five women came from the same courtyard and with such a good spirit. We are hoping to visit them as soon as we can. How many such women there must be scattered all over the land, who as girls learned much of the Lord Jesus and His Word in the classes of the different Mission Stations, but who are now as isolated from all Christian fellowship and teaching as if they had crossed the sea and gone into another country. Yet the living "Seed" lies dormant in those hearts and perhaps as you pray for them, the Holy Spirit will bring some saving truth to their remembrance, or will send to them some other messenger of His who can lead them further into the Way of Life.

Another important event in the chronicles of Blida was the birth on February 1st of David Martin Waine, to whose parents we offer our heartiest congratulations with the prayer that this little one may grow to be a joy to them and a blessing to many. Intensive language study is still the order of the day for Mr. and Mrs. Waine, with encouraging reports of their good progress in the same. Ronald Waine has also had the joy of co-operating with Edmund Buckenham in some shorter colportage journeys in the Blida region during the past term. Remember Bou Saada and the flock there left temporarily without its "under-shepherds."

Macedonian calls from the high plateau.

With a view to reaching further out than has yet been possible to the still untouched regions of the interior, Mademoiselle Butticzaz has recently acquired a small van, capable of holding several workers and a good deal of luggage and literature for the longer journeys. She writes of having had many calls from widely scattered villages and towns on the high plateaux, friends of former years having written to ask when she was coming back again and offering hospitality. In one town, often visited by Miss McIlroy and Mlle. Butticzaz in the past, the French Administrator is very sympathetic and would like to see resident missionaries in the place.

* * *

Setif.

The many friends who have prayed that we might be able to re-open the closed station of Setif, will be happy to know that a house has been offered to our workers in Ain Arnat, a large village about ten kilometres out of the town. It is the unoccupied Protestant manse, and as there is no pastor at present available for the small Protestant community there, the Mayor suggested that it would be good to have the manse occupied by missionaries instead! There are a good many Arab families living in and around this village, and the car will be invaluable for the work in both Ain Arnat and Setif. A year ago Mlle. Butticzaz and Mlle. Chollet spent part of the summer in this region and had a most encouraging reception from the people there. The children gathered for classes, many homes were visited and Scriptures were gladly received. It was a joy to find that some of those who had received instruction through Miss Farmer and Miss Sheach and other workers in years gone by, were being kept true to the Lord and were anxious to learn more of Him. Continue to pray that God will richly bless the entering in of His servants there this summer, and

that in His own good time, a suitable Mission House may be found in the town of Setif itself.

* * *

Tlemcen.

A recent circular letter from Mr. and Mrs. Alex Porteous, of Tlemcen, begins with these words :

" I REFUSE to be discouraged, I will only PRAISE." They are to be seen on the wall of one of the Missionary Training Colleges in Britain, and, says Mr. Porteous, " Missionaries to the Moslems are questioned before leaving the Homeland as to their understanding of the particular difficulties encountered in Moslem work and are well warned against the danger of discouragement. This same warning might well be given to those who have taken it upon themselves to pray for the salvation of Moslems, that we might be made aware of the blanket of discouragement ever ready to envelop us, stifling our faith and deadening our fervency in prayer.

Thus do our workers at Tlemcen face up to the great task before them with a spirit that refuses to be cast down and they ask our co-operation in *loving prayers* and *living faith* for the individuals out of this vast multitude of Islam's needy souls who are being brought into daily contact with them at the Mission Station. Miss Farmer and Miss Clark have just returned to Gt. Britain on furlough and both would be glad of our prayers for God's touch of healing and strength that they may be fitted for further service for Him in days to come. Mr. and Mrs. Porteous and Miss Fletcher would also greatly value special prayer in view of the responsibility which now falls upon them in being left in charge of the station at Tlemcen. The young man André for whom so many have been praying, though restored in a measure to Christian fellowship and true faith in Christ, still holds back from the cost of making a full confession and restitution to those he wronged in the days of his wandering from the fold. Others who are seeking to follow the Lord, need the

enlightenment of the Holy Spirit that they may be led " into all Truth." May we not fail to stand by such with that same spirit which refuses to be discouraged but holds on till victory comes.

" I am a Debtor . . . "

A TESTIMONY.

" It was in 1916 that I first had the privilege of meeting Miss Alice McIlroy. We were living at Kolea then, and one day when my Mother and I were alone in the house, Miss McIlroy came to see us. It was a visit I shall never forget ! Although at the time she found some difficulty in expressing herself in French, she spoke to us about missionary work among the Moslems. Then she began to tell us about the last moments of one of her sisters, and of how her father had said to the young girl, " My child, are you at peace ? " and how she had replied, " Yes, Father, I have perfect peace." The story was so touching that the tears were running down my mother's cheeks and I hurried out of the house to hide my own. At that moment, for the first time in my life, I gave my heart to God.

Four years later she visited us again, this time in company with another missionary, Mrs. Mitchell. The first months of the year 1920 had been a time of deep religious experience for me, but I had told no one about it. On seeing me Miss McIlroy said, " One day you will be a missionary. I have prayed much for you and the Lord has given me this assurance ! " Their visit that afternoon was short, but memorable. I remember still the verses that they read to me. " I am a debtor both to the Greeks, and to the Barbarians, both to the wise and to the unwise. . . . " " Jesus Christ . . . gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." " Without Me ye can do nothing." " I can do all things through Christ

which strengtheneth me." I remember too what Mrs. Mitchell said to my Mother by way of commentary. It was this, "Your child does not belong to you alone. He belongs also to God and He has need of him!" That same day, after they had gone, I had a deep conviction that God was calling me to missionary work and this conviction grew as the days went by. What a great joy it was to Miss McIlroy to see me come into the ranks of the Algiers Mission Band in 1924 and to see me coming into full membership in 1928 after a period of training in the Nogent Bible Institute in France."

SALVADOR LULL.

* * *

Ever since then Monsieur Lull has been seeking by every means in his power to discharge that "debt" of which God made him conscious through His servant Miss McIlroy in 1920. Now he and Madame Lull, with their four children, are installed in their new Mission House at Tolga where classes are continuing and where the men continue to come in the evening for quiet talks and the study of God's Word. From this centre visiting is done both by Mme. Lull in the homes of the women and by M. Lull to the villages around, where he is always assured of a warm welcome from those who have come to love and trust him through the years.

In the suburb of Tolga, Rassouta, which the Lulls have just left, Mlle. Guibe has had an excellent beginning to another year in her little school. Here the children receive day by day, not only the rudiments of a good French education, but very definite Christian teaching. Pray that God will very really bless both these centres in Tolga from which His Light now shines forth. The new Mission House, by the way, has been named Dar-en-Nour, "House of Light."

Have you ever thought that you too are a "debtor" to those who still sit in darkness and the shadow of death?

Touggourt, 1949-50.

We very much regret that owing to lack of space we are unable to print the second part of Mrs. Sonia Howe's article on her early itinerations with Miss Perkin in the Touggourt region and of their stay in that town.

The district in which Miss Perkin and others did their pioneer work so many years ago has now a permanent Mission Station and Miss Nash writes of much encouragement, with many open doors and good listening to the Word of God. She writes: "The numbers attending the classes have been exceedingly good and I have been able to give deeper teaching, with the result that about two have left, but the rest are taking it well." "The little negroes were very happy here on Monday afternoon, when I gave them a Christmas lantern service. There were over thirty present and they all listened most intently to the Christmas Story, joining in the hymns and in the repeating of the passages they had learnt by heart. I gave them a very straight Gospel message, and some of them manifested a real understanding and interest. The clothes sent early in the year by our kind American friends were much appreciated, and I should have liked the donors to have seen the sparkling eyes of these children as they hugged to themselves the warm coats or dresses which they received." The parents of the children too are friendly and Miss Nash asks special prayer for some of her former class-girls, now married—young brides of thirteen and fourteen—that she may be allowed to visit them in their homes and to continue to teach them.

"Charles Wesley once said, 'God does nothing except in answer to prayer.' The Church will not get upon its feet until it first gets upon its knees. Ezekiel said in his day, 'The Spirit entered into me and set me upon my feet.' We must learn afresh the true Apostolic order: first go to God about the people; then go to the people about God." D. J. LAURIE.

