

A Thirsty Land



Algiers Mission Band

Algiers Mission Band

FOUNDED IN 1888 BY MISS I. LILIAS TROTTER.

HEADQUARTERS : DAR NAAMA, EL BIAR, ALGIERS.

General Secretary and Treasurer : MR. H. W. BUCKENHAM.

Corresponding Secretary and Hostess : MISS V. WOOD.

Great Britain : Chairman of Home Council : MR. H. F. BERRY.

Secretary-Treasurer : Mr. PETER G. LONGLEY, B.D.

A.M.B. Office : 76, Marylebone High Street, London, W.1.

OVERSEAS REFEREES :

DR. PHILIP E. HOWARD, JR., The Sunday School Times, Heid Buildings,
325, North Thirteenth Street, Philadelphia 5, Pa., U.S.A.

M. LE PASTEUR CHATONEY, 82, Boulevard St. Saens, Algiers.

M. LE PASTEUR ROLLAND, Tizi-Ouzou, Algeria.

MR. LEUTENEGGER, Hennaya, Tlemcen (Oran), Algeria.

Mlle. L. SAILLENS, L'Institut Biblique, 39, Grand-Rue, Nogent-sur-Maine, Seine, France.

DR. R. PACHE, L'Institut Emmaus, Vennes-sur-Lausanne, Switzerland.

MR. H. E. ALEXANDER, Le Roc, Cologny, Switzerland (Ecole Biblique de Genève).

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STATIONS AND WORKERS.

DAR NAAMA

1920 Mr. and Mrs. H. W. Buckenham
1922 Mme. Nicoud
1920 Miss V. Wood
1948 Mlle. J. Guibé
1948 Mlle. Y. Félix

BLIDA

1949 Rev. and Mrs. R. Waine
1929 Miss P. M. Russell

MILIANA

1907 Miss M. D. Grautoff
1950 Miss G. Arenholt

IN PARIS Mr. and Mrs. J. Dowling
(language study).

RELIZANE

1947 Miss E. Clark
1951 Miss A. E. Powell

TOLGA

1937 Mme. Lull

TLEMCCEN

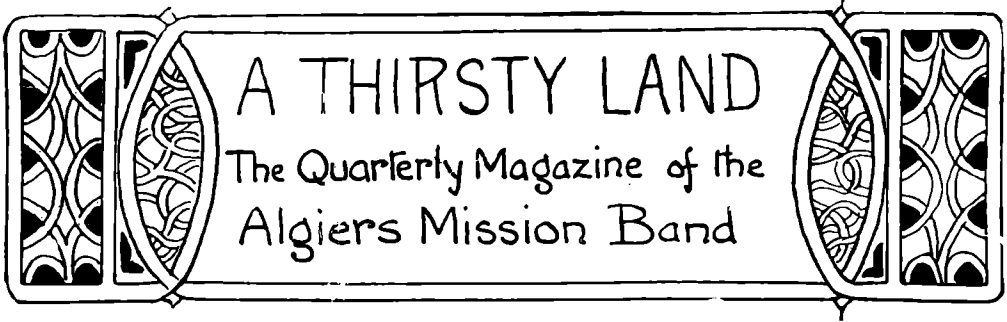
1946, 1948 Mr. and Mrs. A. Porteous
1949 Miss I. W. Fletcher

TOUGGOURT

1930 Miss I. K. Nash

AIN-ARNAT

1919 Mlle. Buttica
1946 Mlle. G. Chollet



Editorial.

The autumn season began with the gathering of all the members of the A.M.B. then on the Field at Headquarters, for our annual Rally. It was a time of much happy fellowship; and helpful messages from one or another, as well as news of how God had guided and blessed the work in the different stations during the past season, were full of interest and inspiration.

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Very soon after came the dispersal of workers to their stations; and, by the time this is published, the daily round of visiting and receiving visitors, taking classes or meetings, helping the sick or doing colportage work in surrounding villages, etc., will be in full swing in most of the A.M.B. stations.

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It was a joy to see Miss Nash returning from her time of hospital treatment in England looking so wonderfully well: and to know that, when she left for Touggourt two days later, she was full of hopes for a good winter's work there.

* * * *

It is good, too, to know that Madame Lull, though still without a helper, has much joy in her work in the school. The little girls are regular in attendance, and responsive. She has been able also to keep helpful contact with former pupils, now too old to be allowed to come to school. The number of visitors to the

house, too, give many opportunities for "a word in season", or for the distribution of Gospels or tracts.

* * * *

Activity at Ain-Arnat, which began very happily, has been hindered by an epidemic of scarlatina, which made needful the closing of classes for the time; not only the children, but also their teacher, Mlle. Chollet, having caught the infection.

* * * *

Blida is happy in having again a resident missionary, Miss Russell, who is now occupying the station, with help from Mlle. Guibé part of the time. There is hope, too, that Mr. and Mrs. Waine may be able to return there before long, thanks to the good news that Mr. Peter Longley is willing to take up the work of Secretary-Treasurer in Great Britain.

* * * *

Many homes in the neighbourhood of Dar Naama have welcomed the visits of Mrs. Buckenham with joy and much attentive listening to the word of God. The response has been marked in some cases.

Madame Nicoud's visits to some families long in contact with the mission have been a cheer and comfort to some in trouble or sickness, as she encouraged them to take their cares to the Lord in prayer. The Missionary prayer meetings held weekly at the Church give

opportunity for sharing with others in intercessory prayer, with blessing following. The sympathetic interest and help given by the chaplain of the English Church (the Rev. J. W. Dunbar, who will be staying at Dar Naama through the winter) is very helpful also.

V. WOOD.

J. K. C.

Miss Currie was father and mother to the missionary recruit, who had the good fortune to be located to Blida in the autumn of 1929.

In her capacity as Treasurer, she saw to it that the newcomer should be handed a month's salary, almost before she had left the boat to come ashore.

A few days later they met; and the young worker was immediately (uncomfortably) conscious of the extreme brevity of her own skirts. In a matter of hours, however, Miss Currie had given her a resounding whack on the back and exclaimed: "Well! Daughter dear!" From that moment she could count on the loyal affection of the younger woman.

In addition to great physical charm, Miss Currie had many endearing qualities, not the least of which was the power to read other people's feelings.

She was the perfect hostess, and no trouble was too much for her to take, in order to ensure the comfort of her guests. Whether at Blida, Woking, West Moors or Ferndown, there was always a welcome emanating from her gracious personality, and, to the traveller, that blessed sense of having come home again——

Now, *she* is "at Home" with the Lord.

* * * *

Two months after her passing, the younger worker found herself, once again, located to Blida. On Sunday, November 1st, "All Saints' Day," the French pastor referred to Miss Currie's long years of missionary service in Blida, and ended by quoting the verse:

"Blessèd are the dead which die in the Lord . . . their works do follow them."

P. M. RUSSELL.

What is a Missionary? — One who is SENT.

Why sent? — To give a MESSAGE.

What is the Message? — JESUS CHRIST.

These simple questions and answers contain, as in a nutshell, the reason for missions, and the nature of missionary work. To this we add—GOD must be the SENDER, or there is no good going: and those who help the missionary to go have a share in giving the message: while those who hear and accept the Message bring joy to the Sender.

A Christian from Uganda (who might never have been a Christian had not missionaries been sent to his country) has been visiting England lately. Here are some of the words he has spoken while there:—"Wherever I go, . . . I always remember to thank the people of this country for bringing Jesus Christ to us. Whatever happens to Africa, nothing will take us away from Him Who has come to mean everything to many. The Church in Uganda is still very young, but we rejoice because the power of God is working wonderfully . . . and those who have received His salvation in the very simple way of repentance and believing, are trusting in Him, knowing that He will strengthen their childlike trust." Much of what he says about Uganda might be equally well said about North Africa; here, too, we may see the power of God working; here, too, there are some who have taken the simple way of repentance and believing; and JESUS CHRIST, God's Message to us, means everything to them. Yet there are many more who still need (as our Uganda fellow-Christian puts it), "to hear the simple message of the Cross." He adds—"The Gospel which Paul and all the apostles preached was "Jesus Christ and Him crucified"; to them He was all in all; in Him alone they saw the salvation of the world. He alone can meet my people's need."

"JESUS CHRIST AND HIM CRUCIFIED" is the message our Mission is out to give, believing, as we all do, that HE ALONE can meet the need of all. In the early days of the A.M.B. Miss Trotter and those then working with her drew up a

“Basis” for the Band, which still remains unaltered, except for a few minor changes with reference to methods and organisation. One sentence in it proclaims our “absolute belief in the Cross of Christ as the one means of access to God, and the redemptive power for the whole world.”

We have cause to thank God for the firm Biblical foundation of the Basis bequeathed to us by the Founder of our Mission, while we strive to follow, as she did, in the track of the apostles who first preached the Gospel of “JESUS CHRIST, AND HIM CRUCIFIED.”

V. WOOD.

At Relizane—Autumn, 1953.

Many times, when the fast has been in full swing, or there has been some native feast, we have wished our house was anywhere but near the native quarter. But, since our return this autumn, it has given us great joy to be greeted by the children in the streets, some of them holding up their grubby little faces to be kissed, and asking when they can come to read. The natives themselves have been profuse (as only natives can be!) in their greetings! In consequence, we are glad that we live so near to our people. In this way we get to know them, and have opportunities of presenting to them, by our lips, as well as our lives, the Gospel of the Lord Jesus Christ.

The battle for souls seems fiercer than ever, and the conditions under which Moslems live make them a ready prey to evil in any shape or form. Recently two bad-living women have come to live in the court of one of our women, whose husband is at present working in France. They have filled her mind with all sorts of evil. When we went to see her the other day, she was in a dazed state of mind, and could hardly speak to us. The whole atmosphere seemed charged with evil. After a time we were able to read to her, and sing a few of her favourite hymns, and gradually she quietened down, and seemed more peaceful. She begged us to

stay longer with her, but we could not. We commend this benighted soul, with her thousands of sisters, to you. Will you not pray for her—for them?

E. CLARK.

A. E. POWELL.

We would like on this occasion to thank the many friends we met in England and in Scotland for their kindness, in arranging meetings for us, and welcoming us into their homes.—E.C. and A.E.P.

Those Others.

Has no one given them the GOOD NEWS?

We were having a few days rest at a little French seaside town on the Mediterranean, away from our mission station.

Yet, above us on the hill-side, stood a Mosque with its white tower calling to us; and spread out to right and left of it was a rambling village of native huts.

We wondered if the numbers of Moslems living up there had ever been told of their Saviour? So, after some days, we answered the call and climbed to that native suburb, and sauntered along the rough stony paths—watching for an opening to contact the people.

The women, when they saw us, said, “Perhaps they are fortune-tellers.” “Come,” they called out, “and tell us our fortune.” Certainly, we had GOOD NEWS to tell them, if they only desired spiritual things. Others said, “They have something to advertise.” Quite so; if they had a sense of their need, we could “advertise” the best remedy for their ills.

Our opening came when we spied women peeping curiously at us from behind a stone wall. Holding up a coloured picture of the Ten Pieces of silver, we drew near and told them our Lord’s beautiful story of precious souls lost and found. At this point men and boys came along, and our audience of women disappeared behind their wall.

A picture of Abraham and Isaac seemed a more suitable opening for the men. It led on to the question, “Do you know

about the Lord Jesus?" "Yes," was their answer to this. Then, "How and why did He die?" To this question they had no answer to give, and professed to know nothing of the crucifixion or resurrection; and as the crowd of children were then becoming tiresome, it seemed best to leave them for that day.

After some days I tried a different way into this native quarter, and a group of young women came out of their house to listen. We were having a good time together, till a man came round the corner. At once all the women fled behind the curtain of sacking, which formed their front door, and I alone was left outside. The men and boys who then came up were friendly and polite; they gladly accepted the French and Arabic Gospels I had with me—though one man did say, "But is not our religion sufficient?"

Farther along the lane a man who was talking to me called to his wife to bring me into their home. It was just what I wanted—to be able to sit and talk quietly with them. This time the subject was the Prodigal Son; and the wife went through it all afterwards, explaining picture by picture to her husband. She had understood well, so I knew that the colloquial of my town was understood in this district.

Then came a kindly touch, when the woman said, "Let me show you a shorter way down to the town." She opened her back door, onto deep rock-hewn steps and precipitous narrow paths. Even with my stick I felt I could not manage to get down safely. But the woman said, "I will help you," and, putting a cloth over her head, she came with me, helping me down the steps with great care; and then she called her daughter, a girl of about eleven years, to guide me the rest of the way.

This is only one of many such native quarters. When will more young, strong, keen Christians come to work these neglected places?

It is a glorious work, a hard work, it means study, faith and prayer—yes, and

disappointments and perhaps privations: and those who come must be called of God, with no looking back.

M. D. GRAUTOFF.

Three Diverse Visits.

"Cast thy bread upon the waters, for thou shalt find it after many days." This should be our text for Visit No. 1, which took us to a house now marked "Maison Honnête" (because it had not always been "honnête" or respectable).

Our former visit, in September, had been paid to find the parents of a poor little baby suffering badly from eczema, who had been brought daily to our house for treatment. At that time, the women in the house were vulgar and noisy; and the mother was frantic because we desired to get the little one treated in hospital while we were away.

Now again, in November, after prayer, we ventured to visit there once more. This time we had a good welcome, and a group of attentive women. To our surprise also we found three or four of the children who attend our Sunday and Thursday classes living in that house. The parents send these children to our classes fairly regularly, and we feel that this house, once so open to evil, is now open to the Good News.

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Visit No. 2 was to a house inside the town—an old Arab house, where each room harbours a different family. We sought for Zizal. She is a young married woman of mixed French and Arab parentage. She has had very few advantages, and is married to an utterly uneducated and unsuccessful Moslem, so poverty reigns in their tiny home.

When she had welcomed us, she called to other young women to come and listen. So we had six, sitting on the mattress on the floor in front of us, whilst we were placed on the bed. One older woman insisted on asserting the Moslem belief, that Christ never died, but that another (possibly Judas) was crucified in His place. But the other women listened intently while we tried to show them

that it was necessary for the Sinless One to come from the loving God to die for sinners. We felt they were weighing the matter, and at least two had sad yearning expressions on their faces. We pray on for these, that they may learn to know the true and only Way.

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Visit No. 3 should have for its text the "Good Shepherd," for the picture we had to show was of a shepherd rescuing a lamb caught in the thicket. This visit was to a ruined building outside the town called "the Farm". We were received by a group of women and children, who live in these dilapidated rooms.

Some of these women looked so hard. Yet our hearts were gladdened when "Happiness," a young girl of about 14, came forward with a loving welcome, and took us to her mother's dark room. (She had worked for us some three years ago, but for long we had not met her.)

As we sat in that dark doorway, we could see daylight through the rafters ; and we thought of the cold wet nights, and the widowed mother, with her grown-up son and his wife, as well as "Happiness" and the younger children, all trying to shelter there.

A crowd of women and children soon blocked the doorway, yet we rejoiced as we watched our "Happiness" trying to repeat texts and sing the hymns with us fearlessly, before the others. May the way open for better surroundings for this young girl.

M. D. GRAUTOFF.

Why am I a Christian ?

A servant of Christ known to many of us in North Africa was asked to give an answer to this question. In his reply, speaking of what he was before he became a Christian, he says : " Though I was a sincere witness to Islam according to my capacity and knowledge, I was blinded by fanaticism and by what I had been taught. At that time I believed in an unknown God."

What changed this young, intelligent, earnest soul from a fanatical Moslem to a

humble, believing Christian ? Even his proud fanaticism was used of God to bring him in contact with missionaries, and the teaching of the Gospel ; for, when we first knew him, his zeal was great in his endeavours—by argument, or even by physical force at times, to prevent others from being led away by Christian doctrine. And he resisted vehemently the Truth presented to him until the day of which he speaks thus : " God, Who ordered the light to shine out of darkness, Himself made a ray of light shine in my heart. This ray guided me, not to a burning bush like Moses, nor to the mountain of Sinai, glowing with flames of fire—but to the Person of Jesus Christ Whom it made known to me. When I found Jesus, He opened the eyes of my spirit by His living and eternal teaching."

He who had believed in and sought to know the "unknown God" now says, " I saw that the unknown God was revealed in Jesus. It was He Who was seeking me."

He who esteemed all Christians infidels and heretics, now sees in the Christian "the true believer."

He who deemed the Gospel "false and corrupt" now says he considers it "the real spiritual treasure which contains pearls of great price. These pearls, living, effective and powerful, are able to make of sinful men heavenly angels and saints in the world."

He who found no satisfaction in Islam, can now say : " In the Lord Jesus I have found all things. I have found in Him what eye has not seen, or ear heard, and what has never entered man's heart. It is for that that I have come to Jesus. It is He Who has delivered me from the power of the world. I glory in it that I am His."

Such a change in the direction of human life is surely one of the Lord's miracles in the realms of the spirit. In his gospel St. Luke tells us he wrote of the things that " Jesus *began* both to do and teach " in His earthly life ; in the book of Acts the story is continued, and so through all the centuries that have passed, Jesus has still been working ; He is going on with

what He began, and will go on : did He not say, "My Father worketh hitherto, and I work?" We may then expect to see the wonderful works of Jesus continuing ; and, wonder of wonders, we may even be His *fellow-workers* : He will show us how, if we are willing to do His will.

"Use me, O Lord, use even me,
Just as Thou wilt, and *how*, and
where."

V. Wood.

Stir Me.

"Continual prayer, redeeming the time, little bed and much labour bring continual rest. To be cleansed from sin is much, but God in great mercy is filling my soul with love."

So said William Bramwell, and what a queer formula this appears to the natural man, especially as it is credited with bringing CONTINUAL REST ! Yet it might be profitable to our own souls, and to the work among the Moslems, if we followed the counsel contained in this saying of a mighty man of God of a former generation.

CONTINUAL PRAYER : although a God-given injunction and accepted by most, it is neither understood nor practised by many. Let Bramwell further speak : "I strive for more and without daily pleading I should sink and die. Prayer is more than ever necessary, here I live and only in this."

At Tlemcen a young Moslem girl was gloriously saved two years ago. But now she is 18, and her widowed mother is poor and educated girls command a handsome price in marriage. Already an attempt to effect a Moslem marriage has been made. These attempts will persist until she is obliged by relatives to marry a Moslem. What do you think it is like for a Christian girl to be married into a fanatical Moslem home, where she will become broken and crushed under the authority of her husband and his family ? Is it strange that prayer without ceasing is so needed in these Moslem lands ? May we not merely be exhorted, but take heed ; for assuredly, as "Satan will fall upon un-

protected lambs, God's judgment will fall upon disobedient Christians."

REDEEMING THE TIME : the tendency to "wait and see" results in Moslem work before giving full sympathy and support may be affecting the A.M.B. as well as other missions. But "God's work must ever go to the death, as the corn of wheat, before it can be raised to newness of life," and the A.M.B. is no exception. God's process of leading through this experience is not only hard to bear for those involved, but sometimes bewildering for the onlooker. Even the illness or death of a missionary can be wrongly interpreted as a Divine judgment on the Mission : resignations may be taken as a slur on its working : adverse misstatements may be believed and cause grievous results.

The A.M.B. may have to pass through this, and experience more deeply the necessity of death working in us, in order that life may come to those to whom we are sent. Let us pray, therefore, that we may be entirely yielded to the working of the Holy Spirit in us personally. So may the time be redeemed "in demonstration of the Spirit and in power," and a glorious harvest for the Lord may be reaped in this "thirsty land."

LITTLE BED : a little phrase, easy to pass over. But have you noticed that this ingredient is included in the formula for CONTINUAL REST ? What a paradox ; yet, there are times when the magnetic hold that sleep would exercise on the missionary must be overcome by "little bed" if he or she will be effective. Have you never thought of the need to "pray missionaries out of bed" ? You only can, if you yourself are acquainted with "little bed."

MUCH LABOUR : An American lady visiting Westminster impatiently interrupted the guide's history of the building, with the question : "But has anyone been saved here recently ?" To missionaries such a question may bring the thought—"The end is coming in view, and it seems as though the work is scarcely begun." Truly, is there not much labour to be done ? Are there still

few labourers? Are praying Christians in the homeland scarce? Is sacrificial stewardship of God-given means wanting amongst God's people?

In the west of Scotland there is a natural phenomenon called "The Electric Brae." Cyclists there have need to pedal downhill, but can easily freewheel up. There are no "Electric Braes" to heaven, nor in evangelising Moslems—God will have labourers who *work*, and no freewheelers.

Can England still produce "Crusaders of the Cross"? Are there none of the calibre of John Gilmour of Mongolia, who concluded: "To me the question

was not, Why go? but, Why not go? Even on the ground of common sense I seemed called to be a missionary. Because is the Kingdom not a great harvest field? Then I thought it only reasonable to seek to work where the work is most abundant and the workers are fewest."

Will privileged Britain yet send forth "Ambassadors for Christ" with the heart conviction of J. L. Ewen, who declared: "as long as there are millions destitute of the Word of God and knowledge of Jesus Christ, it will be impossible for me to devote my time and energy to those who have both."

A. PORTEOUS.

"Stir me, oh, stir me, Lord, I care not
how,
But stir my heart in passion for the
world,
Stir me to give, to go, but most to pray,
Stir till the blood-red banner be un-
furled
O'er lands that still in heathen darkness
lie,
O'er deserts where no Cross is lifted
high.

"Stir me, oh, stir me, Lord, till all my
heart
Is filled with strong compassion for
these souls;
Till Thy compelling word drives me to
pray;
Till Thy constraining love reach to the
poles
Far north and south, in burning deep
desire,
Till east and west are caught in Love's
great fire.

"Stir me, oh, stir me, Lord, till prayer is
pain,
Till prayer is joy, till prayer turns into
praise;
Stir me, till heart and will and mind,
yea all
Is wholly Thine to use through all the
days;
Stir till I learn to pray exceedingly,
Stir till I learn to wait expectantly."

Home Secretary's Notes.

It is a great joy to be able to introduce you in this issue to my successor, Mr. Peter Longley, whose testimony appears on another page. Mr. Longley comes with a real burden for Moslems and a knowledge of Algeria based on war-time experience. To this experience is added real spirituality coupled with knowledge, he has successfully completed the London University B.D. course at the London Bible College. Will you pray for him as you have prayed for me. God is working for us. Let us resolve to work with Him.

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You will be sorry to learn that, upon the advice of his doctor, Mr. John L. Oliver has had to resign from being Chairman of the Home Advisory Council of the A.M.B., a position which he has held for two years, although he had been a member of the Council for a much longer period. Mr. Oliver will continue to remain as a Member of the Council. He has rendered much valuable service to the Mission over many years, especially as he has such a wide knowledge of Algeria and Missions to Moslems. We express our heartfelt thanks to him for this, and hope to have his counsel for the future.

* * *

As you will notice from the inside front cover, Mr. Horace F. Berry has now been appointed Chairman of the Home Council, and we ask that your prayers may be with him and all members of the Council as they meet from time to time to give attention to the matters of the Mission.

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The annual statements of accounts appear on the inside back cover and will perhaps convey but little to you. Yet if you can spare the time to read through them you will notice how small a proportion of the Band's Income goes through the Home office. This state of affairs ought to be remedied. Instead of the few hundred pounds we are able to send out each year we ought, if we are really set on advancing Christ's Kingdom among the Moslems of North Africa, to be

sending thousands. Will you let these accounts speak to you?

Reports of a recent deputation tour in Scotland and the London Annual meeting also appear and the report of the first meeting of a newly formed Dundee prayer group. Can you do anything similarly to further the interest of A.M.B. in your area? Arrange a series of deputation meetings? Plan an annual meeting? Friends in Yorkshire have been doing just this for six years now. Start a prayer group? Two are enough to start a group. God will add to your numbers.

* * *

Naturally, Muriel and I are glad to be going back to Blida after nearly two years' absence, yet we have made many friends at home, and we say "Goodbye" to you all with mixed feelings. Yet it is not goodbye, for it is not distance that separates, only our forgetfulness. We will endeavour by God's help to remember you all and remembering to pray. Will you do the same for us in return?

R. J. WAINE.

C. NEVILLE RUSSELL.

It is with very real regret that we have to record the "Call to Higher Service" of yet another good friend of the Band. Mr. Russell had for many years been a valued member of the Home Advisory Council and had given unstintingly of his wise counsel and professional advice. He was always ready to obey the promptings of the Holy Spirit in the matter of giving sacrificially that the work of God in Algeria might not be hindered. For many years he had been a careful financial adviser and his special care was the annual audit of the Mission accounts. It was a real sorrow to him that he was not able to undertake the audit this year. We extend our deepest sympathy to the bereaved family.

London Annual

SEPTEMBER, 1953.

The measure of blessing that attended the 65th anniversary meeting of the Band at Caxton Hall, Westminster, was certainly the result of prayer made throughout the morning. Crowded gatherings were presided over by Mr. R. C. Kirkpatrick, Vice-President of the Church Missions to Jews, in the afternoon, and by Mr. W. C. Cecil Smith in the evening. Mrs. Doughty was the soloist at the evening meeting and Mr. D. Pyatt was at the piano at afternoon and evening meetings.

The tremendous need of the hour in Algeria was brought before both meetings by Miss Grautoff and Miss Russell, who, telling of recent work and blessing on the field, left the audiences rejoicing in news of recent converts from Islam, but ashamed at the complacency at home that made four lady workers hazard their lives in the service of the Gospel in regions where surely young Christian men should be fearlessly telling out the Good News.

The Secretary, giving his report of the year's activity, spoke of advance after successive setbacks and stressed the need for believing prayer to consolidate what had been so hardly won. Two newly accepted candidates, Mr. John Dowling and Miss Gladys Green (now Mr. and Mrs. Dowling) told of God's dealing with them and His leading up to this point of setting out in His service. Solemn indeed was the moment of the evening meeting when these two young lives were commended to God by Rev. Duncan Campbell.

Speaking in the afternoon of the Revival Movement in the Hebrides and outlining in the evening some of the principles underlying all revival, Mr. Campbell stressed yet again that Revival was simply God let loose in human personality. God was a Covenant-keeping God. He could not break His covenant, and wherever He found His man with "clean hands and a pure heart," and in answer to the prayer of faith, Revival could spring forth. This had happened many times in the Hebrides.

Revival had broken out miles away whilst "God-filled" believers had prayed. The Secret of this power is fellowship with Jesus. When God, in the person of the Holy Ghost was let loose in our personality then we had revival. "The Baptism of the Holy Ghost came to me," said Mr. Campbell, "as something more than conversion and revolutionised my ministry: Tarry until . . . endowed with power from on high." Yet there is a price to be paid for "except a grain of wheat fall into the ground and die it abideth alone, but if it die—." "How many are prepared to do this?" asked Mr. Campbell. Did the Band and its supporters believe that this power was available to defeat the might of Islam? Or did they rather believe that the Moslem world presents a challenge that God cannot solve?

How great then was the need for each one, missionary and supporter alike, to "tarry until endowed with power from on high." Then would men see real revival and an impact made on Islam.

Scotland—1953.

IS YOUR JOURNEY REALLY NECESSARY?

I wonder. I have often asked myself this question during the past year. A trip to the north, down to the south coast, a week-end miles away, several weeks in Scotland, and so on. Is it really essential? Does it cement ties, deepen interest, provoke prayer, and giving? Most important of all is the impact of your interest, gifts and prayers felt in Algeria?

Recently back from four and a half weeks in Scotland the answer is Yes. It was very worthwhile to meet faithful friends of A.M.B., to make new ones and to have fellowship with prayer groups scattered throughout East and West of Scotland. In all there were 38 meetings, in churches and mission halls, Sunday and day schools, clubs, nurses' meetings, camp and conference and everywhere I found the same warmth of fellowship. Homes were thrown open to receive me and gave so much more than hospitality.

Our journeying was made easier by the kindness of friends of the Worldwide Evangelisation Crusade in Glasgow and the Faith Mission in Edinburgh ; short stays in the training homes of these two kindred societies were specially blessed and refreshing and opportunities for contact with and ministry to the students were much appreciated. Special thanks are therefore due to all who in any way helped to make this journey, not only necessary but well worthwhile ; particularly to Mrs. R. Wilson, of Uddingston, and Dr. J. G. S. Thomson, of Edinburgh, who organised the whole thing from its very beginning.

How does all this affect Algeria ? Only eternity will show the full worth of these weeks in Scotland, but can it be purely coincidence that a few days after returning we had news of the Baptism of two native converts in the Dar Naama baptistery ? Surely not. Let us, therefore, resolve that we fulfil to the utmost the task the Master has committed unto us and leave the rest with Him.

My last and, therefore, freshest memory of the trip is of a company of praying people gathered in a small room in Scotland's ancient capital. I spoke for only ten minutes. We prayed for nearly one hour. Perhaps if all our work for the Lord was in this proportion we might achieve more. Much was attempted. All our Scottish friends gave unstintingly time, hospitality and money. Prayer was made unceasingly, and is still being made. God will give the increase.

R. J. WAINE.

Local Auxiliaries.

In many parts of the British Isles the work of the Algiers Mission Band is helped forward by small groups of praying folk who band together to pray that God will pour out of His spirit in Algeria quickening missionaries and saving those who still sit bound in Islam's chains. One such group has recently been formed in Dundee, largely due to the inspiration of Miss Edith Clark who herself hails from Dundee. We are printing a brief

report of their inaugural meeting, not only because we believe it to be of interest to all, but also to challenge others to follow suit.

"The first meeting of the Dundee group was held in Gowans Court Mission Hall at 7.30 on October 26th. The meeting was begun with the singing of "What a Friend we have in Jesus," and the gathered company were conscious of His presence throughout. The Secretary, Mr. Alex Miller, read a letter received that morning from Miss Clark and Miss Powell and told of the work done in Glasgow and Edinburgh. The Rev. David Gray, St. Peter's Church, Dundee, addressed the gathering, giving guidance as to how the prayer group might go ahead. After a short discussion there was a time of open prayer during which time the work of the Band in all its aspects was brought before God. Mr. W. Christie took the chair at this meeting and solos were rendered by Mrs. Chalmers."

The Dundee group have arranged another meeting for November the 23rd. Are you sure that you couldn't have a share in a similar venture in your locality ? You may never know unless you try.

R. J. WAINE.

Introducing— Mr. Peter G. Longley, B.D.

It is only now, as I look back over my life, that I see how the Lord has prepared me for the present day. Home, Bible-Class, Church, Ministers, Missionaries, and many praying friends, have all combined to lead me into a deep experience of the Love and Saving Grace of God as shown in the fact that Christ died for us while we were yet sinners. This truth I made my own by acknowledging the Lord Jesus Christ as my personal Saviour while I was serving abroad in the Royal Air Force during the War Years. I was stationed in several predominantly Moslem lands, and quickly became aware that most of the people knew nothing of Christ. For two years I was in Algiers and often visited "Dar Naama," where

Servicemen were always welcome. There I met a number of the missionaries of A.M.B., some of whom are still serving on the Field now.

Soon after being freed from service in the Armed Forces, I felt called to devote my whole time to the service of the King of Kings, allowing Him to direct my future. Four profitable years at the London Bible College greatly widened my vision as to the need and opportunity of Christian Missionary work, as well as in some measure equipping me for the task. During that time I came to have a real concern for the spread of the Gospel in Moslem Lands, especially North Africa. As the way for me to proceed abroad is not fully open at present, I have been much in prayer that the Lord would direct me aright just now.

On 2nd January last I learnt that the A.M.B. were seeking someone to fill the post of Secretary in Great Britain. This challenged me deeply, but for personal reasons I felt I had to wait a few months before being clear as to the Lord's guidance. Later, I came to expect Him to lead me into some definite work about the beginning of November. In the first week of October, while on holiday, I received the Summer copy of "A THIRSTY LAND," which had been somewhat delayed, and I was so challenged by the concluding article, that I at once wrote to Rev. R. J. Waine offering to take up this post for the time being if I was thought suitable. Now I have accepted the invitation of the Home Council to act as Secretary-Treasurer in Great Britain for a period of two years, and I have no doubt that this is the Lord's place for me at this time.

I trust that this appointment, which initially will be the means of releasing Rev. R. J. Waine and his family to return to the Field, may also be used of God to increase and strengthen the Prayer-Forces here at home on behalf of the work abroad, thus assisting in the extension of Christ's Kingdom.

Please write to me if you would like me to address a meeting in your Church, Mission, or Home.

P.G.L.

Make Do and Mend.

"It isn't any good, dear—we'll just have to make do." "Yes, but we can't make do indefinitely, sooner or later we'll have to face up to things and take a decision."

And so the conversation went on. Perhaps you've had similar conversations—about a worn stair carpet, patched sheets, or clothes with hems that will not let down any longer and seams refusing to be stretched over growing little, or not so little, bodies.

As many of you know we have had a "make-do" period. When asked to stay on in England we were faced with nothing but our willingness to do the job. Our "tools," furniture, bedding, kitchen and baby equipment and clothes were hundreds of miles away. God wonderfully undertook and we had our temporary home. Necessities only was the rule. There were many little reminders, of course, "where's that book?" "the coffee percolator?" "the old skirt?" "the pair of slippers?"—and the answer?—"far away across the sea."

Although this was trying at times there were a great many lessons to be learnt. No one can make do for ever. Sooner or later the carpet will wear into holes, someone will put their foot through the thin patch of the sheet and little bodies will shed protesting garments like shiny brown conkers popping out of their shells. And yet in things spiritual we persist in "making-do". We see our falling away, our coldness, our indifference as it creeps in. We pile excuse upon excuse. We vainly seek to patch, let out seams, and cover over. We hope circumstances will change, trials will pass and temptations diminish and then we really will put our house in order.

But God wants your best NOW. Have you ever thought that tomorrow may be too late. When Jesus Christ gave His life for you on Calvary, He withheld nothing. How long has God to "put-up" with your second-best, your "make-do" efforts. No longer, if you take Him at His word. "A new heart also will I give you, and a new spirit will I

put within you : and I will take away the stony heart out of your flesh . . . and I will put My spirit within you ” (Ez. 36. 26, 27). It was such a challenge that came to Moody and revolutionised his life. “ The world has yet to see what God will do, with, and for, and through, and in, and by, the man who is fully and wholly consecrated to Him.” “ He said ‘ a man ’,” thought Moody ; “ he did not

say a great man, nor a learned man, nor a rich man, nor a wise man, nor an eloquent man, nor a ‘ smart ’ man, but simply a man. I am a man, and it lies with the man himself whether he will, or will not, make that entire and full consecration. I will try my utmost to be that man.” God used Moody to bring Revival to the English speaking world. What will you let Him do with you ?

M.R.W.

How can I further help

THE ALGIERS MISSION BAND ?

1. **By joining the fellowship of Prayer Partners.**
2. **By giving, as the Lord may guide.**
3. **By purchasing and reading A.M.B. publications and passing them on to friends.**

A.M.B. PUBLICATIONS

A Challenge to Faith I. L. Trotter 3d.
Vibrations... I. L. Trotter 3d.
A Province of Barbary ... M. H. Roche 3d.
Lilias Trotter of Algiers... M. H. Roche 3d.
Lilias Trotter of Algiers... C. E. Padwick 6d.
The Master of the Impossible (Gleanings from writings of Lilias Trotter)
 C. E. Padwick 5/6
Parables of the Cross I. L. Trotter 8/6

Brothers of the Inward Way A. E. Theobald 3d.
Faith's Highway ... A. E. Theobald 3d.

“ FOCUS ON ISLAM ” SERIES.

The Moslem Challenge to the Christian Church
 T. J. P. Warren 8d.
The Five Pillars of Islam
 Rev. L. Bevan Jones, M.A., B.D. 8d.
Mohammedanism (An Elementary Catechism)
 E. J. Poole-Connor 8d.
A False Messiah
 Rev. L. Bevan Jones, M.A., B.D. 8d.

Algiers Mission Band.

STATEMENT OF ACCOUNTS FOR THE YEAR ENDED 30th JUNE, 1953.

| RECEIPTS. | FRANCS | FRANCS |
|-------------------------------------------------------------------------------------|------------------|--------|
| GENERAL FUND :— | | |
| By £243 ls. 9d. through Home Office | 238,344 | |
| „ \$5701.63 (including legacy of \$5000 by the late Miss Louise C. May) from U.S.A. | 1,987,488 | |
| „ Other Donations | 101,513 | |
| „ Sale of land, rents, etc. | 174,638 | |
| | 2,461,983 | |
| DESIGNATED FUNDS :— | | |
| By Balances, July 1st, 1952 | 707,007 | |
| „ £947 9s. 8d. through Home Office | 928,619 | |
| „ Sales Literature | 24,339 | |
| „ Sale of Jeep and loss of Renault car | 107,642 | |
| „ "Missionary Birthday Band," Australia | 15,380 | |
| „ Other Donations | 45,556 | |
| | 1,828,543 | |
| | FRANCS 4,290,526 | |

General Secretary and Treasurer,
H. W. BUCKENHAM.

| PAYMENTS. | FRANCS | FRANCS |
|----------------------------------------|-----------|------------------|
| GENERAL FUND :— | | |
| Deficit July 1st, 1952 | 329,417 | |
| To Missionaries' Allowances | 1,279,258 | |
| „ Rents, Taxes and Repairs | 145,186 | |
| „ Travelling | 77,511 | |
| „ Postage and Stationery | 6,810 | |
| „ Headquarters Service and Expenditure | 233,331 | |
| „ Various Mission Expenses | 54,612 | |
| | 2,126,125 | |
| DESIGNATED FUNDS :— | | |
| To Literature Production | 26,376 | |
| „ Colportage Itineration | 544 | |
| „ Stations and Personal | 956,740 | |
| „ Mission Transport | 150 | |
| „ Native Help | 30,456 | |
| | 1,014,266 | |
| Balance in General Fund 335,858 | | |
| BALANCES IN DESIGNATED FUNDS :— | | |
| Literature Production | 92,364 | |
| Stations and Personal | 233,074 | |
| Mission Transport | 488,839 | |
| | 814,277 | |
| TOTAL BALANCES, June 30th, 1953 | 1,150,135 | FRANCS 4,290,526 |

Examined and found correct, Algiers, 31st July, 1953.
HENRY R. TURNER.

HOME OFFICE CASH ACCOUNT FOR THE YEAR ENDED 30th JUNE, 1953.

| RECEIPTS. | £ | s. | d. | £ | s. | d. |
|--------------------------------------------------|-------|----|----|--------|----|----|
| To BALANCE : 1st July, 1952— | | | | | | |
| At Westminster Bank, Ltd. | 332 | 13 | 1 | | | |
| In Hand | | 9 | 13 | 342 | 6 | 4 |
| <i>Comprising:—</i> | | | | | | |
| Home Literature Fund | 149 | 4 | 2 | | | |
| Other Designated Funds | 13 | 5 | 6 | | | |
| General Fund | 179 | 16 | 8 | | | |
| GENERAL FUND— | | | | | | |
| Subscriptions & Donations | 1,015 | 0 | 7 | | | |
| Income Tax Recovered on Covenanted Subscriptions | 38 | 8 | 10 | | | |
| Sale of Hut & Furniture at Gt. Barton | 25 | 5 | 0 | | | |
| Royalties on Sale of Books | 1 | 18 | 6 | | | |
| Home Literature Fund, per contra | 100 | 0 | 0 | | | |
| | | | | 1,180 | 12 | 11 |
| „ HOME LITERATURE FUND | | | | | 32 | 10 |
| „ OTHER DESIGNATED FUNDS | | | | 1,011 | 18 | 6 |
| | | | | £2,567 | 8 | 6 |

| PAYMENTS. | £ | s. | d. | £ | s. | d. |
|-----------------------------------------------------|-----|----|----|--------|----|----|
| By REMITTANCE TO FIELD AND PAYMENTS TO MISSIONARIES | | | | | | |
| AT HOME | 578 | 9 | 9 | | | |
| RETIRED MISSIONARIES | 147 | 6 | 0 | | | |
| | | | | 725 | 15 | 9 |
| „ EXPENSES OF HOME OFFICE— | | | | | | |
| Allowances and Office Rent | 174 | 2 | 0 | | | |
| Stationery and Postages | 91 | 0 | 4 | | | |
| Hire of Halls | 10 | 7 | 6 | | | |
| Contribution to Conference of Missionary Societies | 15 | 17 | 0 | | | |
| General Expenses | 80 | 3 | 11 | | | |
| Deputation Expenses | 119 | 0 | 1 | | | |
| Magazine Account | 112 | 1 | 10 | | | |
| | | | | 602 | 12 | 8 |
| „ HOME LITERATURE FUND— | | | | | | |
| Expenses | 41 | 18 | 2 | | | |
| Transfer to General Fund, per contra | 100 | 0 | 0 | | | |
| | | | | 141 | 18 | 2 |
| „ OTHER DESIGNATED FUNDS | | | | | | |
| At Westminster Bank, Ltd. | 78 | 7 | 7 | | | |
| In Hand | 3 | 4 | 1 | | | |
| | | | | 81 | 11 | 8 |
| <i>Comprising:—</i> | | | | | | |
| Home Literature Fund | 39 | 16 | 9 | | | |
| Other Designated Funds | 9 | 13 | 9 | | | |
| General Fund | 32 | 1 | 2 | | | |
| | | | | £2,567 | 8 | 6 |

We have examined the foregoing Account with the books and vouchers of the Mission and certify it to be in accordance therewith. 8th December, 1953.

DRAYTON HOUSE, GORDON STREET,
LONDON, W.C.1.

LUFF, SMITH & COMPANY,
Incorporated Accountants.

Algiers Mission Band

OUR COMMISSION: THE EVANGELISATION OF THE ARABIC SPEAKING MOSLEMS OF ALGERIA AND TUNISIA.

THE SPECIAL VOCATION: WHEREWITH WE FEEL WE ARE CALLED, AS A BAND, IS THE EVANGELISATION, *AS FAR AND AS FAST AS WE CAN*, OF THE GREAT UNREACHED STRETCHES THAT EXTEND BACK OF THE COAST LINE.

How far ?

How fast ?

YOUR GIFTS AND PRAYERS DETERMINE THE ANSWER.

THE BASIS OF THE MISSION

We print below the doctrinal section of the Basis of the ALGIERS MISSION BAND, as issued by our Founder. We are convinced that (as the Chairman of our Home Council has expressed it) " Our articles of faith admit of no modernist interpretation."

DOCTRINAL.

- (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.
- (4) Our conviction is that it is only and entirely by the power of the Holy Ghost that souls can be won, kept, sanctified, and endued for God's service.
- (5) Therefore we teach the new birth, a birth from above by the Spirit of God, such as gives here and now eternal life, bringing the assurance of forgiveness of sins on the ground of the Atonement, and making a real practical change in daily conduct, turning the soul away from sin to serve God, and freeing it from the thralldom of Islam
- (6) We believe in the personal and near return of our Lord, and we hold that our work is to gather out the first fruits of this land " against that day " : to this end we pray for the outpouring of the " latter rain " of His Spirit.
- (7) Our desire is to have fellowship with all who form the One Body of Christ in the land.