

A Thirsty Land



Algiers Mission Band

JUNE, 1956

No. 114

ALGIERS MISSION BAND

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PILLARS OF RELIGION THE THIRD PILLAR OF ISLAM: THE FAST

If *religion*, as we may say, means the faith and rule of life by which the human soul approaches and is bound to his God, then a pillar of religion should be something which builds up and supports that spiritual link between man and his Maker—a spiritual, rather than a material, strengthening force. What, then, can we say of the “Pillars of Islam,” the third of which—Fasting—(the Fast of Ramadhan) we are now considering?

Many years ago a Christian convert from Islam gave his testimony thus:—“I found nothing in Muhammadanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly. Rites, ceremonies, and theories I found in abundance; but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death.” We put the question then— is there any “slightest spiritual benefit” derived by the Muslims from the keeping of the Fast of Ramadhan? The command concerning it in the Qur’an is imperative:—“O believers a fast is prescribed to you, as it was prescribed to those before you that ye may fear God for certain days.” “The month of Ramadhan shall ye fast in which the Qur’an was sent down from heaven.” For thirty days then every true Muslim abstains from any kind of

food or drink from day-break to sunset. Even a drop of water passing down the throat when cleaning the teeth is considered a breaking of the Fast; and medicine put in the eyes, ears or nose, smoking, taking snuff, or even smelling a flower, are forbidden during the hours of the Fast. Only young children are not expected to fast at all; and nursing mothers, sick persons, and travellers are excused from fasting in the month of Ramadhan, but are expected to make up an equal number of days fasting at some other time. It is not uncommon to find a woman fasting in some other month, when she will say that she “owes Sidi Ramadhan” so many days. Still, the exemption allowed is not always taken advantage of, probably because it is so much more disagreeable to fast alone, than to do so when all the family and neighbours are doing the same. So we find sick people making themselves worse by refusing to eat or drink, or even take the medicine which is really necessary to them. And many poor little babies suffer because their mothers upset themselves by insisting on keeping the Fast, so interfering with the regular and wholesome supply of the child’s natural food. It is said, however, that not a few men, unable to endure the 30 days abstinence, take a journey to a sufficient distance to entitle them to

call themselves travellers, in order to be able to enjoy a good meal without reproach. Whether or not they make up for this by "an equal number of other days" afterwards we cannot say. Nevertheless, this command of their prophet is probably more strictly obeyed by the majority of his followers than any other; and the keeping of the Fast seems to give them a feeling of pride and superiority which no doubt helps them to be resolute in its observance.

Besides the command to abstain from food and drink, there is an injunction given that the Muslim should, during these thirty days, "be constantly present in the places of worship," hearing and reading the Qur'an or the "Hadith" —(traditional Islamic writings). This, to all appearance, is not generally observed so strictly, and is probably not regarded as obligatory to the same degree.

So the days pass during the month of fasting:—but what of the nights? Here is a description of what Ramadhan is like at night as well as during the day:—"The gun is fired at sunset, the little gamins raise a shout (not that *they* may have been fasting all day) and the world of Islam addresses itself to the genial dissipations of a Ramadhan night, the month of fast whose nights are the jolliest in the year. More is spent on meat and drink and clothes during the month of fast than any other, and it is a high time for merchants and tradespeople. Not so good a time is it for employers or teachers in the schools; for very sleepy and sulky-tempered is the fasting Mohammedan liable to be—and no wonder, for the terrible privation of a

summer Ramadhan, when during the burning day no drop of water must pass the lips, must be an awful trial. And there is always the upset given to the digestive system because of having to eat thrice betwixt sunset and dawn, with broken sleep in between." Well do I remember one of the first Ramadhans I passed in this land, day by day going up and down the main street of a fairly large town, and seeing the road lined with men sitting or loitering up and down. They were waiting for the day to end, and day after day they seemed to grow more languid and sallow, till, by the end of the month, they looked so sour and *grumpy* that one felt sure that the effect of the month's fasting on body and mind was anything but good. I have been told that the police say that they have more trouble with disorderliness and quarrelling and misbehaviour among the Muslims in that month than in any other. And the homes where the women are worn out with their housekeeping and cooking meals at night, and the children are fretful and upset by want of sleep and too much feeding on rich food, are made very uncomfortable abodes, where weariness and loss of temper spoil the atmosphere.

Again we ask ourselves, is there any "slightest spiritual benefit" to be obtained from this religion?

In one sentence we have the judgment of one who had observed and studied the results of their religion on Muslims, and here tells us what he found:—"Formalism, externalism, materialism of a most pronounced kind, the exact opposite of the spirit of love, of power, and of a wholesome mind."

ANNUAL AND VALEDICTORY MEETING, 1956

Instead of a meeting in the Autumn this year, a combined London Annual and Valedictory Meeting is to be held on Thursday, 21st June, at 7 p.m.

For further details please see notice on page 12.

ABASSIA

Many friends of the mission are already conversant with the name Abassia (pronounced "Aba-seeya"). God took her to Himself on Saturday 11th February, 1956. Her death terminated the living testimony of one of God's choicest souls redeemed from Islam. It has been suggested that an unfolding of her life will elucidate the possibilities of "Grace in the wilderness," and thus encourage renewed intercession for the finding of further "treasures of darkness, and hidden riches of secret places."

By the middle of last century, most of Algeria had been conquered by France. In combat the French army discovered the militant prowess of the Arab tribes, and selected leaders were enlisted into French cavalry and infantry regiments. These Arabs were generally nominated to officer rank, and through their inter-mediation extensive recruitment for the French colonial army was made from the natives of the towns, villages and douars of Algeria. Enlistment was encouraged by payment of a bounty, which increased with the weight and height of the recruit. Because of extensive privileges and the approving smile of the French administration, the military class became part of the nobility of the Algerian Arabs.

It was into such a military family that Abassia was born on the 9th of September, 1914. The exploits of her great-grandfather mark him on French records as a military hero. His son and grandson, Abassia's father, followed in his footsteps, each in turn serving 30 years as officers in the French army and decorated with the order of "Chevalier de la Légion d'Honneur." Abassia was born at the dawn of a new epoch, which was to open the door of education to Arab girls. With her brother, who was two and a half years older, she was permitted to attend a French school. At 13, her parents were influenced by the insidious "counsel" of Moslem neighbours, to take Abassia

from school and "shut her in" according to strict Islamic custom. Her father, who was a man of fine stature and a highly distinguished and respected army officer, was completely illiterate, and was delighted and proud to have a daughter who could read and write his correspondence for him. Abassia lost a friend as well as a father when he died in 1931. A care-free child, loving fun and gaiety, Abassia had many friends among the Arab and French girls. How she laughed, when, in later years, she told some of her childhood escapades. One seasonal "amusement" perhaps unknown in Britain, gave Abassia and her friends much enjoyment. Being well informed of the Jewish custom of rigorously searching and sweeping through their homes to remove every trace of leavened bread prior to their Passover feast, the young mischief-makers chose this particular moment to throw bread crusts into the open courtyards of the Jewish dwellings. When they heard the shrieks of despair of the Jewish women at finding their homes contaminated by the presence of leaven, Abassia and her friends scurried off gleefully to a safer distance.

At the age of 11, Abassia heard of the "English foreigners" who invited Arab children to play in their garden, and her brother finally persuaded her to accompany him there. Thus she met for the first time Miss Butler, who was later to become her close friend. Playing games in the garden greatly pleased Abassia. In the class which followed, however, she resolutely resisted the Gospel as a foreign religion and decided firmly to close her ears to it. Thus she continued to come for the fun in the garden, but confessed shamefacedly in latter times her naughtiness in the classes in provoking others to laugh. Gradually Miss Butler won her confidence until Abassia was the favourite, and with two other Arab girls passed each Friday at the Mission. Thus be-

gan the formation of a soul who in later years was herself to become a messenger of the Cross.

Meanwhile Abassia was becoming increasingly renowned for her beauty and was much sought after in marriage by Arab nobility. Her parents wisely refused all suitors until she was 21. It was then that her family arranged her marriage to an Arab army lieutenant ; but he was told he would first require to seek in addition, the consent of Abassia's "other mother." Puzzled, he was directed to Miss Butler, who in turn found him a most acceptable husband for her "daughter." Abassia was married on the 18th of September, 1935, and, in keeping with the Moslem rite, the newly married couple met for the first time *after* they were married. Their marriage proved to be a happy one, for their love and respect for each other was mutual. Indeed many young brides and wives in less auspicious circumstances envied Abassia's good fortune. Fifteen days after the wedding Abassia left her country, religion, and native customs, and settled with her husband at Chateauroux in France. Freed from the veil and other binding restrictions, that speedily turn beautiful Arab brides into slaves and sluts, Abassia lived as a European. How she revelled in her new-found liberty. She loved the pleasures offered to her by the world, she adored exquisite dresses, jewellery and finery were her treasures, and in nothing did she lack.

The devoted couple were blessed with their first child in November, 1936, a baby boy called Boualem. Great was the rejoicing and expectation when they returned in 1937 to Abassia's native town for a family reunion in North Africa. The happiness of all was complete when a baby girl was born in 1938. Aneesa was a lovely baby and filled her parents' hearts with admiration and pride.

Then—the pedulum of "fate," so venerated in Islam, swung over until one interminable flow of tragedy swept through that lovely family. At 7½

months, Aneesa fell ill with meningitis, and never recovered. Nine months later the son aged 2½ was laid to rest beside his baby sister. The cruel loss of her two children left an aching void in the heart of Abassia till the end.

Her third child, Jamel, was born in 1938, followed by Racheed in 1942. What might have been a consolation to Abassia in her tragic loss, only became a humiliating grief. Jamel and Racheed proved to be mentally retarded children. The final devastating blow came on 28th March, 1943, when a telegram was brought to her announcing that her husband had been killed in action against the Germans in Tunisia. She collapsed. When she recovered sufficiently, she discerned her pretty room stripped of all its homely ornaments and shrouded in Moslem mourning. Crowds of chattering Arab women were coming and going to "offer their condolences." This eastern custom once witnessed makes one realise why Jesus "put them all out" because of the unseemly noise of their "mourning" in Jairus' home. From that day Abassia's health was irremediably impaired, although years were to pass before the full consequence would be reaped. Thus Abassia after a few rapid years of intense excitement found herself suddenly a Moslem widow. Apart with her two boys and widowed mother night and day, only bitter agonising sorrows for company, Abassia knew the pangs of loneliness.

In 1949 with Miss Fletcher (now Mrs. Darch) we were introduced to the work at Tlemcen. The Arab women were friendly, but one amongst them was markedly different. Her bearing and appearance indicated that she was someone of distinction. She warmly invited us to her home and we readily accepted. Arriving at the door we tugged hard at the wire which feebly rang a bell inside to announce our arrival. As we entered, there, framed in the doorway at the opposite side of the courtyard, stood Abassia in a flowing Arab dress, with a warm smile and

graceful sweep of her hand welcoming us with "Salama" ("Peace"). This vivid picture will ever remain with us, for it expressed so perfectly her own poised character.

As a comparatively young and attractive widow, Abassia was again sought after in marriage. It was when she had almost yielded to the temptation of thus finding security for herself and her two boys, that the claims of Christ were most forcibly brought home to her by the Spirit of God. The gravity of her choice and its eternal consequence began to light up to her.

Let Abassia continue in her own words :
" By now I was gripped by the Gospel, and was fully persuaded that the Bible was the Word of God. I made the great decision of my life on December 18th, 1950, when I came to Christ for salvation and He purified me from all my sins by His precious blood, and changed my heart completely."

From that instant her whole life was transformed, and daily she shone clearer and brighter for her Saviour amidst the enchaining darkness of Islam.

A. PORTEOUS.

(to be continued).

MILIANA, 1956

Our Zaccar mountain is in all its beauty. It is April, and nearby the gardens are a mass of fruit bossom—cherries, pears, peaches, and apricots. Beyond, on the wild mountain side, are sheets of gold, blue, pink and white wild flowers, carpeting hill and plain. God has made the world so fair—yet man spoils it by bitterness, terrorism, and a spirit of fear among the simple honest people. Yet, outwardly all seems quiet in this neighbourhood, and the people still come to us in numbers.

The town authorities have been doing a good work in providing shelters for the poor and homeless. We have been able to visit these shelters, and invite some of the men to our meetings on Tuesday afternoons. We started this when Mr. Dowling was living here, and they still come in small numbers, 5 to 7 at a time, brought by a man who since boyhood has been within sound of the Gospel. The gramophone "Gospel Records" in Moroccan colloquial Arabic especially attract them (for they are illiterate); and the record "Christ the Incarnate Word" is the one most asked for. "Give us," they say, "the record that tells of Sidna Aïssa (our Lord Jesus) in Islam." This record is based on the first chapter of the Gospel of John, and in it the Arab

Christian speaker has explained to them the true value of their Moslem title for Christ—"Kelimat Allah" = "Word of God"; and brought out the truth of His Divinity. We trust that now during the weary Moslem fast (it is the month of Ramadhan now) these men will continue to come to hear more; though I am the only one with the Arabic to receive them, and they know but little French.

Here I must share with you my good news. God has made a wonderful provision for our Miliana work. In May I hope to have a co-worker alongside, who has had much experience, and has the Arabic of this country. I know she will have a welcome from our Arab women who know no French, and come so regularly to the meetings.

I wish I could invite the readers of this magazine to fly over and hear the infants sing with all their might. One of the choruses they specially love is:—

"Jésu m'a tant aimé

Il fut pour moi crucifié :

Jésu m'a tant aimé."

They sing this ("Jesus loved me so much, He was crucified for me") in both French and Arabic, spreading out their arms to represent the Cross. A young Christian girl desiring baptism is their monitor.

M. D. GRAUTOFF.

NEWS FROM THE FIELD

FURTHER VISIT TO THE M'ZAB

Readers may recall reports of the visit to Ghardaia in the M'zab region made last year by three missionaries of the Algiers Mission Band. At the beginning of April this year another colportage trip was made to that district—this time by Mr. Ronald Waine and Mr. Alex Porteous.

We give below some extracts from their reports of this visit :

“On journey all went well—all the way. Our first reaction has been to notice the difference in the atmosphere compared to the North. Everyone is friendly and there is absolutely nothing to hinder our work—in fact it would seem that this is God's hour for the M'zab. Another thing I have noticed is that the hostility I found last year has just not manifested itself at all. All the contacts of last year were paying dividends ; our last (for that day) with two Jews was thrilling as we read Isaiah 53 with them. We are meeting them

again to look into prophecies relating to Jesus Christ. They are really in earnest.”

“Our visit to the M'zab was singularly blessed in the clarity of the Spirit's leading in prayer and in contacts with Mozabites, Negroes, Arabs and Jews. This gave cohesion and development to each successive day's work. Some friends of the previous year showed increased concern for the Gospel message, whilst new contacts were gradually won round to an interest in the message of Salvation.

The day prior to our departure from Ghardaia we felt a Spirit-given blending of our mutual burden for the evangelisation of the M'zab, in fellowship and prayer with M. and Mme. Morin, arrived from El Golea. We commit them most heartily to your prayers, as they seek to establish a work and witness in this region. They were members of the Salvation Army, but are now independent missionaries.”

AIN - ARNAT

A few notes from our missionary life and experience with our Arab women, for whom we want your prayers very specially at this time.

Reading last night the “Daily Notes” from Oswald Chambers' writings, I was struck by these words :—“The only time the Spirit of God honours a testimony is when Jesus Christ is exalted higher than the testimony.” This reminds me of our dear Bou-Saâda women. When Jesus had answered their prayers, they came and told us simply—“We asked the Lord Jesus, and *He* has done it for us, or given it to us.” Their child-like faith had had an answer, and the Glory was for His Name.

As it is written in St. John 16 : 23, 24. “Whatsoever ye shall ask the Father in My Name He will give it you that your joy may be full.” During

the few days we spent at Bou-Saâda at the end of the year, we met one of these childlike souls ; she is a woman of a good family, but was a lonely widow in very difficult circumstances the last time we were there. Her husband had died, and she had been robbed, and now had no resources, and only a horrible dark place to live in with her three daughters. How difficult it had been to tell them of the love of God—but we left a gospel with them, and told her to ask the Lord to help her ; which she did.

When we arrived at Christmas, the dear woman came with her youngest child and some of her grandchildren. Her face was full of joy, as she announced—“We have moved : yes, the Lord Jesus has answered your prayers and mine. My brother came to live with us, and he rented a house in the

new buildings, and we have a large court, and water laid on. Now we pray every day in the Name of Jesus, for He has done great things for us,

and we love Him."

We were able to sing with all our hearts—Praise Him!

A. BUTTICAZ.

NEWS FROM THE LONDON OFFICE

MISSIONARY CANDIDATES

Friends of the Mission will be interested to learn that Mr. and Mrs. Peter Longley have been accepted as missionaries designate for Algeria.

They hope to proceed to the Field at an early date, and will be located at Headquarters at El Biar.

APPOINTMENT OF NEW SECRETARY-TREASURER IN GREAT BRITAIN

We are pleased to announce that Miss D. E. Ahier has been appointed to the post of Secretary-Treasurer in Great Britain, in place of Mr. Longley.

Miss Ahier comes to us with considerable experience of office routine, and also of Christian work.

We are sure our readers will include her in their prayers as she takes over this important ministry.

DEPUTATION

During the past three months a number of meetings have been held at which the work of the Algiers Mission Band has been put before praying friends in Great Britain.

In South-East England several meetings have been addressed by Miss P. M. Russell, while Mr. Longley has spoken in Scotland and Manchester.

HOLIDAY MISSIONARY EXHIBITION

The Algiers Mission Band will be represented at the Missionary Exhibition to be held in connection with the Christian Holiday Crusade at Butlin's Camp, Filey, Yorkshire, from 15th to 22nd September, 1956.

If you are going to Filey, look out for the A.M.B. stall. If you know others who are going, please tell them that we shall be there.

THREE MONTHS IN U.S.A.

"Commit thy way unto the LORD ; Trust also in Him, and HE shall bring it to pass." Have we not all again and again proved this to be true ? As also, "HE will fulfil the desire of them that fear HIM." For a long time the desire to visit my three brothers and two sisters, who for many years had lived in U.S.A., had been in my heart, but I scarcely thought the desire would ever be fulfilled. Then, a year or two ago, through the increase of personal correspondence with our dear friends of "The First Federated Church of Des Moines," came the added desire to visit them also, together with the conviction that HE would "bring it to pass." Added to this came the anticipation of meeting our recently

appointed Hon. Sec. in U.S.A., Mrs. Myrtle Hare, at Toledo ; our esteemed friend Chas. Able of Oklahoma City, and his family—he was often with us at Blida during the War years ; Mr. and Mrs. Holman of Kansas City, whom we came to know during their stay in Algeria ; and others.

"Not knowing the things to befall me" on such a trip, it was good to have five days on the boat in which to "pour out my heart before Him" and to receive assurance of guidance for every step of the way. The first answer came through immediate help awaiting me upon stepping off the boat (October 18), and making my way to the large letter "B" for my luggage—a voice behind me "Are you Mrs.

Buckenham?" It was a young lady missionary of the S.I.M. as promised through correspondence with its Secretary, the Rev. J. O. Percy, who is also Secretary to the I.F.M.A. No customs difficulty delaying us we were soon on our way to the S.I.M. Headquarters, where it had been arranged for me to stay first. For the helpfulness of such kindness one cannot speak too highly. Then upon arrival letters were handed me—one from Pastor and Mrs. Brown of the "First Federated Church" already mentioned, to "welcome me to beautiful America," stating that, although they were unable to meet me at the boat as they had hoped, they were on their way to New York hoping to meet me there; another letter was from Mrs. Heefner, the President of the Missionary Council of the First Federated Church; and the third letter was from my husband, naturally one also of good cheer.

The 4th day of my stay at the S.I.M. held a double delight; a meeting with Pastor and Mrs. Brown, whose welcome would be difficult to describe; and a second telephone call announcing an unexpected visitor, my eldest brother whom I had not seen for 52 years! (On receiving my letter announcing my arrival in New York, because he was shortly to undergo an eye operation, and feared that he might not have eyesight to see me when I was able to visit him, he had arranged for his son and daughter-in-law to motor him—four hundred miles—to New York, at once).

Pastor Brown's visit was also to fix the time for my visit to Des Moines, two weeks for various meetings, and an extra week if possible for me to stay with them.

During my week in New York I was able to pay two visits to "Hephzibah House"—a place for ever associated in our memories with the Misses May, who during their lifetime did so much for us as a Mission, and by their respective legacies have not ceased to help us. I found Miss Gayley (who has

since been in charge) now very frail, so glad to hear all I could tell her of our present activities.

On the evening of the 24th the same young lady who met me at the boat saw me into the train for Toledo. More kindness in travelling I have never met anywhere. Also the general comfort of the trains, their air-conditioned system, etc., cannot be too highly praised. Leaving New York in snow, I was met the next morning in lovely sunshine, though all along the journey there was snow to be seen. Meeting me were Mr. and Mrs. Hare, Miss Lamb (with whom I was to stay), Mr. and Mrs. Barnes, of "Christian Missions Inc." and their three boys (whom I had last seen when they came from their station to meetings at Dar Naama). I spoke at two meetings in Toledo and one in Tiffin (a small town 52 miles away to which Mrs. Hare and her son took me by car) where it was good to find real interest. Mrs. Hare's indefatigable labour, and concern about Islam's advance even in America, should be remembered by us in prayer. During the week spent in Toledo I was enabled to visit a cousin who, 65 years previously, had with his parents migrated from Scotland. Converted at the age of 30, he afterwards entered the ministry, continuing for 33 years, when illness which led to serious operations compelled his retirement. Some two months previous to my visit a longing to meet someone from the homeland had led him to pray earnestly that it might come to pass. His joy was now full, upon hearing all that could be told of the branches of the family still surviving.

On my way from Toledo to Des Moines I had 5½ hours wait at Chicago, during which time a lady invited me for coffee, "for" said she, "you are different from all about—you have such a look of peace on your face." I replied, "If that is so, it's because JESUS dwells in my heart." Leaving, she gave me her address.

Arriving at Des Moines the evening of November 1st, I was lovingly greeted with the words "You are just what I expected you to look like." It was Mrs. Heefner, and posted further up was Mr. H. and two other faithful friends. My luggage put in one of the cars, and myself placed in the other, I was taken to the house of Mr. and Mrs. Sanderson, which was for a fortnight to be my home. Truly its host and hostess could not have been kinder. And the outlook—it was a constant joy to watch the squirrels climbing up and down the tall trees in the grounds or jumping from branch to branch or running across the lawn.

A full programme had been arranged, and what joy it was to meet face to face so many of these our great helpers whose names had become familiar. I soon had my introduction to a "pot-luck dinner," and was introduced to most "Circle Leaders" and members with whom we had had correspondence. Even the "business meeting" was an inspiration, and the various branches and activities of the Church a challenge. But what a privilege it was to tell, as I was helped, of our approaches to those who know nothing of such enriching fellowship, but are fast bound in Islam's darkness. It is difficult to express my gratitude for all the tokens of love throughout the circles, and in many homes visited, and finally to be the guest of Pastor Brown. There was also a linking with the very first days of this church's fellowship with us, which began through the then pastor having visited Dar Naama in 1913 and again in 1922, in being now greeted by him and Mrs. Rash. It was also a joy to be in Mrs. Hulse's home and reminded of her faithful work as treasurer in regular remittances to us, previous to the appointment of Mrs. Sackett who now so faithfully remits. Many other names could be mentioned but space forbids.

I had a great send-off on the 16th, eight of these dear friends being already at the station when I was taken

there by Mrs. Brown; and it was in a heavy snow-storm that I left for Kansas City. Arriving there I was met by Mrs. Holman and her mother—another enthusiastic welcome. It is impossible to tell of all that was got into the week-end with them, but I must mention the joy of speaking at two large classes on the Sunday morning. The weather too was milder.

Oklahoma City came next. Mr. and Mrs. Able and their two daughters were at the station to meet me—had been waiting an hour, the train arriving late. During two happy weeks staying with Mrs. Able, Senior, I had many opportunities to tell of our work. The different classes in their church had been studying Islam, and had many questions to ask. I believe we shall have a place in their prayers.

A 23-hour train journey from here brought me again to Toledo where I spoke at two more meetings. Thence to Goshen and Elkhart in Indiana where is the Mennonite Centre. There again the kindness and interest of those true servants of God was lovely. Among their many missionary interests Algeria has a place. Since the earthquakes in Orléansville and elsewhere they are focussing on Flatters, where some of their workers are giving time and strength in building dwellings for natives. At Dar Naama just now two of their number are doing repairs which for years have been needed. They are so happy in what they do and are an example to others.

The last four weeks of my visit was spent visiting my brothers and sisters, which meant many happy introductions to their children and grandchildren. The eldest brother lives in Washington, Pa. While there his son drove us to see my two younger brothers in Tennessee, a drive of nearly 800 miles, passing through Pennsylvania, W. Virginia, and Kentucky. One of these brothers I had not seen for 40 years, the other for over 30. Returning to Washington, Pa., the next journey was to Allentown,

visiting the daughter of some very old friends in Suffolk. There also a happy time was spent. From there to Philadelphia to my youngest sister, where I had the pleasure of introduction to her husband, also meeting my other sister there.

While there I paid a happy visit to the N.A.M. Headquarters, and also visited Dr. Philip E. Howard (Editor of the *Sunday School Times* and our referee for U.S.A.). That was just after the news of the five martyrs in Ecuador, one of whom was his son-in-law, Mr.

Elliot. As Dr. Howard told my sister and me the story the Lord Himself seemed very near, and sorrow gave place to worship. Then, as he so graciously showed us round the premises, the calm about him was wonderful. Thus is God glorified in His children.

On January 19th my two sisters accompanied me to New York and on to the "Queen Mary." Thus God perfectly completed what He had begun and carried through.

ANNIE BUCKENHAM.

ALGIERS MISSION BAND ANNUAL AND VALEDICTORY MEETING

Thursday, 21st June, 1956, at 7 p.m.

LIVINGSTONE HALL, BROADWAY, LONDON, S.W.1
(*opposite St. James' Park Station*)

Chairman : REV. H. R. SMART
Missionaries for Algeria : MR. & MRS. P. G. LONGLEY
Closing Address : H. L. ELLISON, Esq., B.A., B.D.

STATIONS AND MISSIONARIES

ALGIERS (Headquarters--Dar Naama, El Biar)

1920 Mr. and Mrs. H. W. Buckenham	1920 Miss V. Wood
1949 Rev. and Mrs. R. J. Waine	1948 Mlle. Y. Félix

AIN-ARNAT

1919 Mlle. A. Buttica
1946 Mlle. G. Chollet

BLIDA

1929 Miss P. M. Russell
1948 Mlle. J. Guibé

MILIANA

1907 Miss M. D. Grautoff

RELIZANE

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

TLEMCEN

1948 Mr. and Mrs. A. Porteous

TOLGA

1937 Madame Lull

TOUGGOURT

1930 Miss I. K. Nash

Awaiting Passage--Mr. and Mrs. P. G. Longley.