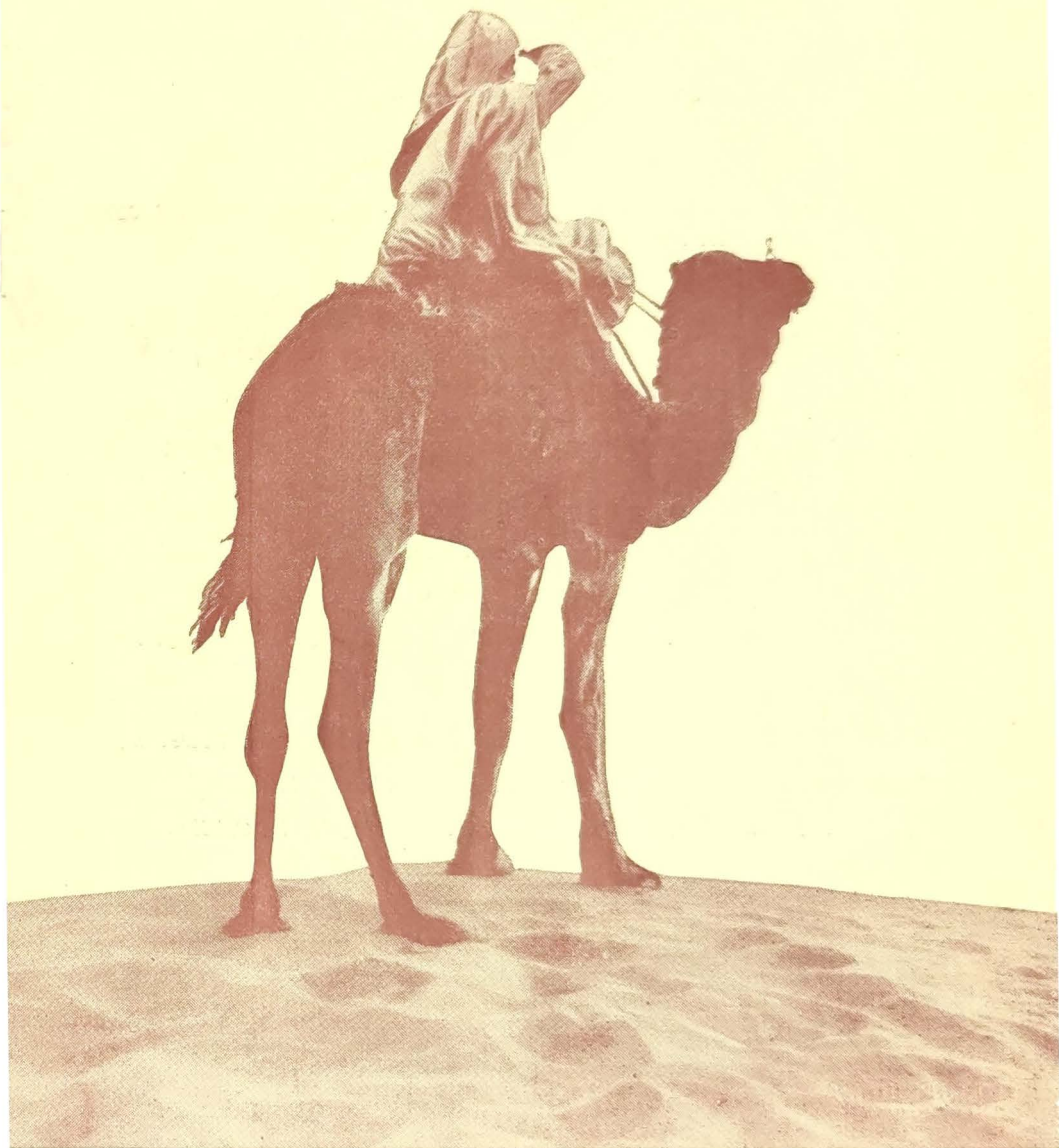


# *A Thirsty Land*



*Algiers Mission Band*

No. 123.

SEPTEMBER, 1958.

# ALGIERS MISSION BAND

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# A THIRSTY LAND

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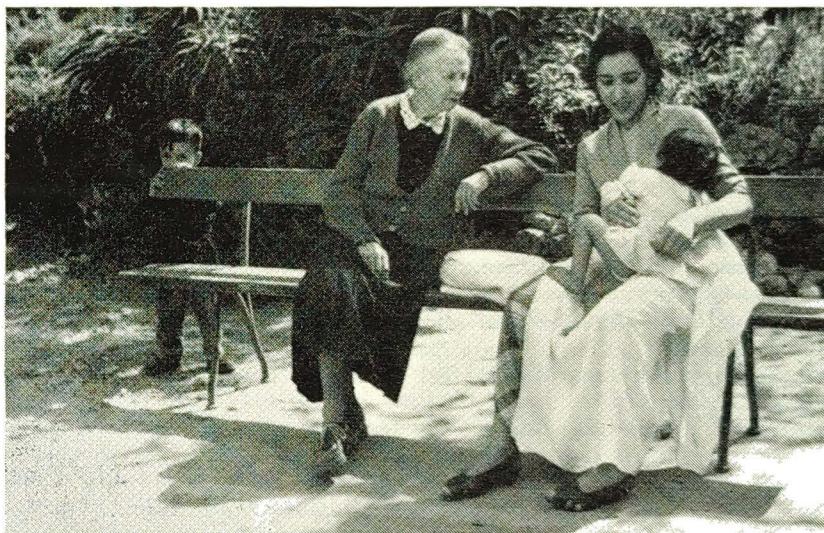
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## EDITORIAL

**T**HIS summer has seen some movements on the Field. Tlemcen, a station left unoccupied since the departure, for health reasons, of



**Miss V. Wood (our Editor) chatting in the garden at Dar Naama, with an Arab mother and her children.**

Mr. Porteous with his wife and family in March, 1957, is now re-opened, being occupied early in July by Mr. and Mrs. Waine and their four children.

Meanwhile, the doctors not considering it wise for Mr. Porteous to return to North Africa at present, he is planning for a course of study in Edinburgh, which will qualify him for work as a lay reader in the Church of Scotland—while not excluding the possibility of some future return to the Mission field.

Madame Lull, spending the summer in France with her children,

has done a new thing in taking some of her Tolga flock with her, to share in the benefits of a Protestant camp for young people, in which she is taking part.

September, we hope, will see the return to the Field of Mr. and Mrs. Buckenham, and the Misses Clark and Powell, in time for the annual Rally at Dar Naama—when Dr. René Pache, of the Swiss Bible school, “Emmaus,” will be our guest speaker.

After their return, Miss Clark and Miss Powell hope to occupy the premises lent them by the French Protestant Church at Mostaganem. This being within easy reach of Relizane, they will be able to serve both stations, spending part of their time in each.

Mlle. Chollet has been doing bravely what she could to keep the work going at Ain-Arnat and Sétif, alone.

Miss Russell and Mlle. Guibé have valiantly held the fort at Blida; and Tourgourt is temporarily occupied by missionaries of another Society. But the fact that Mlle. Chollet is alone, and the prospect that Madame Lull may be returning alone to her work at Tolga, and Miss Nash with no helper in the work at Touggourt, makes us renew our prayers that the Lord of the Harvest will send forth His labourers.

\* \* \*

It was with a sense of personal loss that we of the Algiers Mission Band heard this spring of the death of Mr. Arthur Upson. His visits to Dar Naama and addresses at our Rally, his invaluable service in the Nile Mission Press, and his untiring work to his life's end for his Redeemer—of Whom in his Arabic title, “Abd-el Fady,” he called himself the “slave”—all this (specially remembering the heavy handicap of his total deafness) is a constant inspiration, and his memory will be thankfully cherished by many who feel they owe much to his word and example.

V. WOOD.

## THE SHEIKH

*An address to Seekers after God among the Muslims.*

BY MISS I. L. TROTTER.

**Y**OU know that the Sufis are those who are seeking to attain to union with God, Who is the Truth. And the one who thus sets forth on the quest for God, is called a mureed or talib, and he seeks him out a sheikh who, having attained to that state which he himself desires, shall be his guide upon the way thereto.

And for many centuries back there have lived such sheikhs in this land of North Africa, even from Morocco unto Egypt; and it is said that miracles have been wrought at their hands, and around them many disciples have gathered themselves, that they might teach them the mystic truth.

And not only in North Africa, or under the banner of the Crescent,

O my brothers, have these things been ; but north and south, and east and west, and long before the days of the prophet of Islam, have men been feeling after God, if haply they might find Him and be at rest.

And in that quest they have been brothers, though all unknown to one another, just as surely as these are accounted brothers who are bound together in the various Muslim societies for this purpose. And truly, according to His promise them that have honoured God hath God honoured, so that without doubt many have attained to a certain knowledge of Him ; some more and some less.

And the experiences of many of these have been written down, either by themselves or by others, and in reading these we find, that the mystics in many respects differed little from each other, whether they belonged to ancient Europe or to the countries, say of India or Persia.

Dost thou feel this craving in thy heart also, O my brother? Dost thou long that the veils should be rent, that thou mightest attain unto the vision of the Truth? Art thou willing to renounce the world, and to sacrifice time, sleep, and the common affairs of life, in order the more speedily and surely to attain this blessedness?

Art thou willing to give up, not time and sleep, and worldly affairs alone, but thy very self as well? For thou knowest, that whosoever would enter upon that way, when once he has chosen him a sheikh after his own mind, abandons himself entirely to that sheikh's will and direction in all things whatsoever.

If this be so, my brother, and if with thy whole heart thou art set on doing this thing, cost what it may, then henceforth, all depends on the sheikh that thou wilt choose. Consider well this matter, for sad indeed would be his plight, who here took a false step, and found himself led helplessly, not in the path of truth and blessedness, but into evil ways of man's choosing.

Many indeed are the pitfalls set for him who abandons his own will and personality to that of another. And for this reason, that no single son of Adam is immune from sin and weakness. The greatest sheikhs have been after all, men of like passions with ourselves, and those who know the Koran know well, that not even of the Prophet himself can it be said, that he knew no sin.

Art thou willing, not only to make this sacrifice, but to take this risk?

Thou wilt answer, perhaps, "The sheikh of my choosing shall be at least of purer heart and life than I myself. Better to abandon myself to his direction, and attain perchance to the vision of God, than walk alone and lose all chance of attaining thereto."

O that there were indeed one, perfect in holiness, pure in heart, who would guide us in the way of God! Let him dwell in the midst of the Sahara, or among the snows of the north, or beyond the brim of the farthest seas—how I would fly to Him and be at rest.

Listen, then, my brother, there is yet a hope.

For there is indeed such a sheikh Whose teaching and Whose presence with His disciples endures from generation to generation.

I speak of Jesus the Messiah, Who, having been received up of God into heaven, still holds communion with His followers here on earth as thousands of them can testify to-day. Though to their outward ears He is silent, yet in their hearts He speaketh, making known to them the way of their salvation, and to Him they have yielded the entire direction of their hearts and lives.

In the face of this testimony, then, which if thou seek it, thou mayest receive from all quarters of the world, wilt thou not, before choosing to thyself a sheikh, consider the claim of JESUS CHRIST to be thy Teacher?

Let us then make a study of JESUS as the greatest of all sheikhs, and in doing so let us have regard to those characteristics recognised as being necessary in the one who is to lead us to God.

First, then, JESUS was called 'Sheikh' by His disciples, and He Himself accepted this claim, in that He said, "Ye call Me Master and Lord, and ye do well, for so I am."

And as to this His character, the Injil makes it perfectly clear, that JESUS, after emerging from His early life of obscurity at Nazareth, gathered around Him a band of twelve disciples, whom He made it His business to instruct specially in the things of God. He did not for this purpose retire into the desert, nor shut Himself up within the walls of a college or monastery. On the contrary, His method was to go from place to place, receiving the crowds who came to Him, and healing their sick. Moreover He taught the populace also, but less deeply and intimately, for this their instruction was largely given in parables. And even as it happens to-day, only some of those who heard perceived the heart of the matter. But when they were alone, JESUS expounded all things to His disciples.

*(The rest of this address must be left for another time, as this is only about half of it).*

## LITERATURE IN ALGERIA

*A Short Paper on the Literature Production of the  
Algiers Mission Band.*

THE Founder of the Algiers Mission Band, Miss Lilius Trotter, was both artist and author. It is not, therefore, surprising that one of her chief preoccupations was the production of evangelistic literature for Muslim readers. Her aims and ideals were fully shared by a younger colleague, Miss Despard Grautoff, who is still with us today. These two women, having first dedicated their gifts to God, have been used by Him to inspire and guide the literary effort which has been made over a period of more than forty years.

Generous help has been given to the A.M.B. by other societies and their missionaries—the Nile Mission Press through Mr. Upson, the Methodist Episcopal Church through Dr. Percy Smith (writer of our colloquial Arabic Hymn-book), the Scripture Gift Mission through the Rev. Francis Brading—to mention only a few examples. In this short

survey it is only possible to skim lightly over the surface, as it were; but specimens of the publications are available, to be studied in detail, if any one should wish to do so.

The first meeting of the Literature Committee of the A.M.B. was held in October, 1915. Miss Trotter had just returned from a visit to Egypt, and her enthusiasm for the Literature programme was so infectious that an epidemic of "Tractitis" broke out in the Band. Miss Grautoff says: "We all had tractitis rather badly just then, and gave Miss Trotter our findings. She, with her own hand, prepared the tracts from the writings and designs given to her."

The first publications then were Parable Stories in colloquial Arabic, with inset in French, printed by a local printer (a good way to allay suspicion). Shortly after this, Miss Grautoff went to Cairo, and spent some time in the Museum there, copying the ornamentation to be found in the illuminated Korans. Later, a "de luxe" edition of the Gospel of John was brought out, making use of some of the designs. "The Finest Story in the World," a brief outline of the life of our Lord, for children, was also ornamented and produced in colloquial Arabic—and later, in French. It has remained popular.

The next series of publications was Scripture leaflets in colloquial Arabic dealing with the Incarnation, Crucifixion, Resurrection, Second Advent, etc. A few years later these were all produced in French for us, by the Scripture Gift Mission. In 1926 appeared the first three chapters of Miss Trotter's "Seven-fold Secret," in colloquial Arabic. To this day, the native appearance of these tracts makes a strong appeal to desert dwellers, as all who have used them when doing colportage work in the South lands will know. These were followed by a collection of Scriptures to prove the divinity of our Lord, entitled "God with Us." The text was in Arabic and I think you would agree that the ornamentation is worthy of the great theme set forth in the tract. I have been asked to say that blocks of most of these designs are still in our possession and would be gladly lent.

At this stage, there followed a stream of publications in French: "The Finest Story in the World" (described above), The Fall, Cain, and Noah (all three in Bible words), Miss Trotter's Illustrated Bird Book, which first appeared in colloquial Arabic in 1924 and other tracts.

Miss Trotter died in the autumn of 1928; and the work of publication has continued until now, under the leadership of Miss Grautoff, who had been voted into chairmanship of the Literature Committee in 1925.

A series of ten talks to women and girls (by Miss Trotter) entitled "Heavenly Light on the Daily Path," were translated into colloquial Arabic by Miss Johnston of Cherrhell (North Africa Mission) and these were also published in French.

The "Prodigal Son," a bi-lingual booklet, illustrated by Elsie Anna Wood, also appeared at this time. It has run into two editions and is now out of print. Unfortunately, the original blocks have been lost.

Permit me to mention in passing that between 1929 and 1933 the N.M.P. published the following MSS. in French for us:—"Sevenfold Secret" (I.L.T.), "Water Lilies" (I.L.T.), "The Guzanna and the

Necklace" (I.L.T.), "Three boys of long ago" (I.L.T.), and "The King's Daughters" (M.D.G.). There were also several stories written in Arabic by Mr. Theobald, and grouped under the title "Uncle Solomon's Stories."

Meanwhile the A.M.B. continued to use illustrations by E. A. Wood, and produced "The Infancy of Moses" (French), "The Night of the Passover" (French and Arabic), "The Lost Coin" and "The Lost Sheep" (bi-lingual).

In 1932 we published a Catechism (French and Arabic) entitled "Guide for those who seek and for those who have found." This has proved useful when dealing with enquirers. Next came biographies of Old Testament characters, in French Bible words: Naaman, Abraham, Jonah and later Moses.

"Parables of the Cross and Christ Life" (I.L.T.) appeared for the first time in French.

After the death of Dr. Percy Smith, Mr. Theobald gave the last four years of his life to continuing the translation of the New Testament Epistles into colloquial Arabic. He also helped Miss Turner and Miss Johnston, of the North Africa Mission, to publish their popular little hymn-book.

In 1936, the Literature Fund being very low, our thoughts turned to duplicating tracts in French. Four of those which were produced have since been printed in one booklet, known as "Four Stories." It may interest you to know that Mr. Harold Stalley had a hand in preparing some of these tales.

In 1939 "The Apostle Paul" and "Elijah" came out in French. At this time Mr. Gabriel Millon (now Principal of a Bible School in Bordeaux) was a member of our committee. He translated "Parables of the Desert" (I.L.T.) into French, and compiled two booklets from Scripture, entitled "The Story of Jesus" and "The Reign of the Lord Jesus." "The Creation and Adam and Eve" was also published and proved a best seller.

During the last War, nothing was published for five years, and our stocks dwindled. In 1947, however, two MSS prepared by Miss Grautoff, "Caleb" and "The Christian's Secret of Power" were brought out in French. The cover picture for "Caleb" was a present from the artist, Elsie Anna Wood.

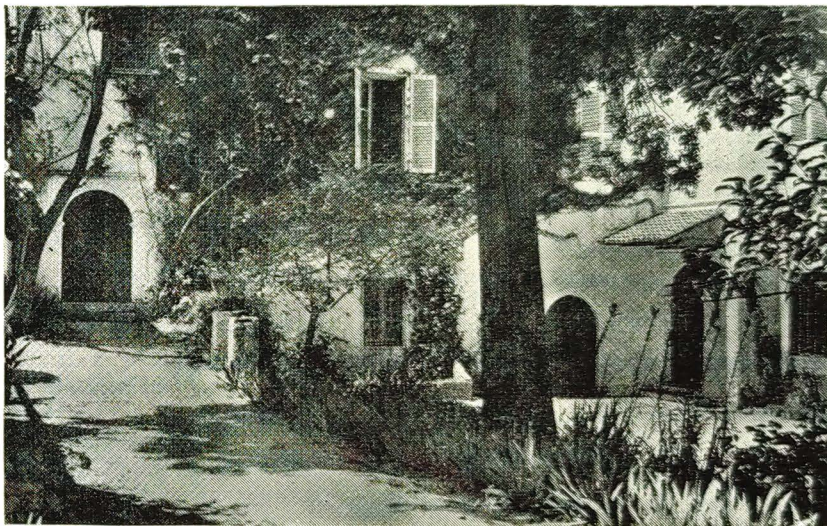
In 1949, a second edition of the "Story of Jesus" with illustrations by E. A. Wood was printed for us by the S.P.C.K. Mr. Stalley was our Secretary in England at the time, and was interesting other missions in what we were doing, so that larger numbers could be ordered, and expenses shared. The following year the United Society for Christian Literature (formerly the R.T.S.) published for us "Miracles of our Lord" in French.

In 1951, the Trinitarian Bible Society brought out "Noah" in colloquial Arabic—from the text prepared by Si M'barek, and also published in more modern form, the Arabic leaflets on the Incarnation, Death and Resurrection of Christ, for free distribution. Encouraged by their generosity, we asked them to publish an MSS of Selected Psalms, in French, which they did in 1953. On the Field Mlle. Guibé trans-



lated the story of "Perpetua" and a brief outline of the life of Sadhu Sundar Singh, into French.

About this time the N.M.P. wrote inviting us to order in stocks of their French Publications, several of which had been our own MSS. We complied with the request and the books were received only a few months before the Suez Crisis. It is worth noting here, that although the Egyptian Censor refused to allow a reprint of the "Sevenfold Secret" in classical Arabic, our friends of the Missionary Crusader, Texas, have brought out two new editions since 1955, and we ourselves have published a second edition in French.



#### **Dar Naama.**

**Key to the picture :** The open window at top centre is in Miss Trotter's room ; the door on the left is where the Wain family lived. There are 67 steps down to the right, leading to the stable door (on right of tree), and to the right again, the front door. Mr. B's work room window is on the extreme right of the picture, with a bedroom window above.

Miss Violet Wood is now our expert when it comes to MSS. in Arabic. The Trinitarian Bible Society photographed the text of Selected Psalms just as they received it from her hands. At the beginning of this year, Editions Attinger of Paris published a second edition in French of "Parables of the Cross" (I.L.T.) A.M.B. publications now number over 90, and we expect the Arabic version of "The Creation" to be through the press any time now. We are preparing a collection of popular Arabic hymns and Choruses, to be used in conjunction with the new edition of Dr. Percy Smith's hymn-book, contemplated by the Methodist Mission. I conclude with the words to be found in Acts 28.31. We of the A.M.B. ask nothing better than that we might be allowed, by means of Literature, to continue "Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding . . . ." P. M. RUSSELL.

## A SKETCH OF A YOUNG MUSLIM COUPLE

OF the wife I can tell you more than of the husband. She was the youngest child of an old father, who had had many wives. When he died this child was handed over to an elder sister, quite 20 years her senior. The sister again handed her on to an Arab widow, who was lonely and in sorrow, because her son was serving a long term in prison.

Little Z. was made to run about as a little maid to the widow; but, as years went by, she became restless. The old lady disliked her, and sent her away to an elder married brother. It was then we began really to know her, for she was allowed to come and work at times in the mission house, to earn her bread.

She was thorough and trustworthy in the house; but very soon, before she was sixteen years old, her brother gave her in marriage to a nephew of his wife—a young lad who lived away across the plateau, quite in the country, far from a road, a place to which mules or donkeys were then the means of approach.

It was a great grief to Z. for she had lived so long in a town, and dreaded the loneliness of a settlement of huts, with its daily duties of milking the goats, making the bread or going to the nearby forest to bring back great bundles of sticks (the one fuel for cooking or warmth), and working under the eye of the mother-in-law and numerous relatives.

We saw her seldom, though she came to Miliana at times and her three children were born there, for she said: "They shall be registered in a town." Then came these last years of unrest and rebellion, and many such small villages became the prey of rebel hordes. The rebels had their strongholds in the vast mountain ranges and forests; but they needed supplies, and therefore domineered over such unprotected places off the main roads, where the military cars could not follow. When rebel forces fully take possession of such settlements, it would be certain death to try to resist.

As the years went on it became the duty of the army to clear up these enemy haunts. This village was surrounded, the male population taken prisoner, the women and their little ones sent into the nearby forest, and soon most of the huts were ablaze. How often it happens that the would-be loyal have to suffer with the criminals.

J., the husband, was imprisoned with the rest, but after some weeks released with a clean sheet. Meanwhile there were weeks of anxiety to know what had become of Z. and her tiny children, yet it was impossible for the relatives to go to them, for the route was too dangerous.

After some weeks Z. arrived; she had managed to get her two little boys and her baby girl down to the main road, where an autobus had brought them to Miliana.

They lived in the tiny dark kitchen of the brother's house, which was already over-crowded. When J. joined them he was soon given a post in the mines. And through the kind help of the French Protestant church, and the generous gift of the C.I.M.A.D.E. we were able to help them with dried milk, cheese and clothes.

It seemed right to us, when the hot weather was due, to offer the little family our cellar (a long, low room, with an earth floor half above ground) where the sun can shine in through the window, but the earth floor keeps it cool, and meanwhile we hope J. will find time to build a hut for the winter.

These huts are made with branches or young sapling tree trunks as scaffolding and filled in with reeds which are afterwards plastered inside with mud, and eventually whitewashed, so they can be quite cosy. A hole in the floor makes the fireplace, and a hole in the thatch above acts as a chimney, but they can easily be ruined by fire.

We were still in the house with them for some days, before we closed for vacation, and they were most grateful. Z. would come in to help us in the house, and J. asked to be allowed to read Arabic with us most nights. He reads laboriously, but has only had teaching through some visiting Arab teacher, and no French schooling. Z. had learned hymns and Gospel texts from us before her marriage; and it did me good to hear her read from the hymn-book some verse she remembered well, just to show her astonished husband that she could read faster than he! She is 20 and he 25, and there seems real unity and understanding between them.

Just two days before we left, the baby boy (born in Miliana hospital only 2½ months ago) died. The poor mother had been through such times of fear she had not been able to nurse her little one, so when we took it to the doctor he could do little to relieve its sufferings; and all we could say with the mother was "it is best" when the angels came and took home the little sufferer.

If you could see this young father with his open face, and the girl mother, sitting together surrounded by their little family, you would, I know, join us in prayer, that the light of the Gospel may soon shine into their hearts, with a saving faith and courage to witness: for, as with the early Church, it is the Christians who need our daily upholding at the throne of grace.

M. D. GRAUTOFF.

## NEW HORIZONS

THE A.M.B. station at Touggourt, as some of you may know, has now become Mission property. After fourteen years of work there among women and children, I have had the joy of seeing the commencement of work among men and boys. Just before I left for the summer, Mr. Waine came alongside for a week, and had the first class for boys to be held under our roof. Sixteen lads came, all eager and expectant, and listened most intently to the message given.

Some of these boys were the brothers of girls attending my class, and two were the sons of Nicodemus, the man for whom prayer has often been asked. Some years ago Nicodemus lost his job through defending the cause of Christ in a Muslim crowd, and exhorting them to buy the Scriptures from Mr. Nicoud and other men missionaries who accompanied him. Since then he has been afraid to be seen coming

to the mission house, but is always very friendly when we meet. I believe that the seed is still in his heart, and that the Lord will one day cause him to triumph over his fear.

Mr. Waine also had some interesting contacts with men, and one could see visions of possible meetings for men on the horizon. Alas, Mr. Waine's stay was but short; and soon after I had to leave to spend the hot summer months in a cooler climate. To my great joy and relief, however, these dear people will not be abandoned this year, for Mr. and Mrs. Isaacs, of Emmanuel Mission, who are on their way further south, are very kindly occupying the station at Touggourt till my return in the autumn, D.V. Mr. Isaacs writes me that he has already had many contacts with men—Hallelujah!

I am writing this article as an S.O.S. and am praying for the couple of HIS choice to come and join me. The work among women and girls is most encouraging—two of the elder girls, who are now shut in, one being married and the other engaged, have given their hearts to the Lord and are endeavouring to witness for Him in their homes, one against great odds. Others, still attending the classes, begin to show signs of the germinating of the Seed. The visiting in the homes is thrilling, most of the women being really keen to hear the Gospel Message. The men are very friendly to me when I find them in, or when we meet in the street, and fathers have sent me messages by their daughters asking for Gospels. It is just more than I can do to keep up with the invitations sent by the mothers.

As for the tiny tots, they run after me in the road begging to be allowed to come with their sisters to the classes. It is, however, impossible for me to have them until there is some one to help me, or until they are older. One little negress with a very turned-up nose, and most bewitching smile, often slips into the room among the bigger children, and coming up to my high desk looks up in such a beseeching way—and as she is always as quiet as a mouse, I often overlook her. Another, an Arab child, perhaps even a little younger than her negro sister, manages to smuggle herself in, and in a weak moment is allowed to stay. Alas, she cannot contain her joy, and presently I hear prattling and gurgling, and looking down find her under the desk at my feet. I am obliged then to ask her sister to take her home—this music, sweet as it is, being somewhat distracting to us all. Looking at me reproachfully, she bursts into tears, but discipline must be maintained, so I try to harden my heart, as these distressing sounds die away in the distance.

Maybe some married couple who read these lines are feeling the Lord needs them on the foreign Field. Will you ask Him to show you if Touggourt is the place where HE wants you to be.

“Lift up your eyes, and look on the fields, for they are white already to harvest.”

“Come over and help us.”

I. K. NASH.

## FLEEING TO TARSHISH

(Jonah 4 : 2).

“**W**HAT was the practical and vital logic of Jonah? ‘*Therefore I* hastened to flee unto Tarshish : *for I knew that Thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest Thee of the evil.*’” He fled to Tarshish, even though “the voice of the Eternal was calling . . . and Nineveh was speeding down a steep path of degeneracy to moral and spiritual death. It was a gloriously rich conception of Deity, used to justify a flagrant neglect of duty . . . I ask you is there not something modern in the ancient reasoning?”

“A hundred years ago, men held very different conceptions of the needs and perils of the foreign field . . . The state of the foreign field was looked upon with all the urgency with which we look upon a rudderless broken ship, held in the grip of mighty tempestuous seas, with man after man dropping into the engulfing deep. The foreign mission work was life-boat work. O, the urgency of it. O, the joy, when the life-boat men came ashore again, and told the story of salvation. So when men are drowning, their saviours speed upon their mission, and the pleasure trip to Tarshish is delayed. While this man (Jonah) had been idly journeying to Tarshish, the people had secretly been wearying for God, and is not the coincidence modern?”

These quotations are taken from S. H. Jowett’s book, “The Transfigured Church,” so well known some forty years ago. He ends his chapter thus:—“With all my soul I believe that the secret heart of the people is wearying for our Lord and Christ.”

We out here in Algeria can corroborate this sentence. Here in our mountain station or down in the desert, they are troubled and fearful. How many among the women who come to our meetings twice a week have, in their weariness and fear, said “Pray, Oh pray, that God will end this terror and give us peace.” Then it is our privilege to tell them Jesus Christ came to give to our hearts assurance of salvation and peace, even in tempestuous times.

Our grief is, so few see the urgency, so few think of the souls who have never heard—for “how can they hear without a preacher?” and the life-boat men and women are *so few*.

We, in many of our stations, can tell of hearts softened and willing to listen (both men and women) because of the sorrows surrounding their lives; and the kindly sympathy and help they get from “the Jesus-Christ teachers” opens their hearts.

M. D. GRAUTOFF.

## THE WORDLESS BOOK

THE speaker slowly turned the pages in his book, as he stood on the sea shore so many years ago. And the children, of whom I was one, who were sitting in rows on the sand, listened, as he explained the meaning of the four pages—the black, the red, the white and the gold.

I did not forget the book and its lessons. When later on I went out to Algeria, I found that this “wordless book” was a great help in bringing the message of God’s love in Christ Jesus, to the illiterate Arab women.

An early start from Blida Mission Station, and a steep walk up the lovely mountain-side, would bring us to one or another of the little villages with its mud-walled shacks guarded by fierce dogs. When these had been driven off by their owners who came out to rescue us in answer to our shouts, we were usually invited into a house. A sheep skin or a sack was spread on the earth floor for us to sit on, and sometimes some olives and a bit of bread, baked in a primitive oven outside, would be hospitably offered to us on a little low, round, wooden table.

Women and girls often came running in from other houses, eager to see us and—if we had not been there before—to know our business. Sometimes, I would say: “Can you read?” and the answer would be: “*Read*, how should we read? We are as cattle, and think only of what we can put in our stomachs.”

Then I would answer: “But you can read my book, I promise you. Look at it now, and see!” Then came the showing of the pages. The black—a colour they greatly disliked. “Sin, yes it is bad,” they said, but to acknowledge sin in oneself was another matter! And so they ‘read’ in my book, and seed from God’s Word was sown in those dark Moslem hearts.

I have a very vivid recollection of a talk I had at Blida, as a beginner missionary, with a young Arab woman about this same “wordless book.” She had come into the Mission house to have a chat, as she lived close by. We were sitting on cushions on the floor in our living-room, and I am sure she had a baby on her lap! I brought out my book and did my best to explain the meaning of the pages to her. After we had gone through them together, F. said: “Yes, we too, have this in our religion. We know that sin is bad, very bad, yes we have the black page. We know too, that we should be good, we have the white page. And we have the gold one, too—we know about heaven. It is just the red page that we have not got in our religion.”

I was, of course, aware that Islam denies not only the Deity but also the Death of our Lord Jesus Christ. But, somehow from that time I think I realised it more clearly. I heard again and again that Moslem woman’s voice as she said: “It’s only the red page we have not got in our religion.”

The true glory of the gold, and the real meaning of the black and the white can only be revealed in the light of Calvary, and this is still, as it was then, the stumbling of the Moslem.

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How often I have used this story of F., here at home, in speaking of Moslem women and their need of Christ!

It was not many months ago that I thought of this Arab friend of long ago, and realised that she might still be living. I had come, very wrongly, to think of her as it were, as someone in a story, and though I was in touch with her daughter I had not continued to pray for F. She was never a seeker and has been much taken up with the cares of this life. Those working at Biida have found it difficult to contact her. But she is living and is once again in touch. Will you pray with us that now, in her old age, by the working of the Holy Spirit in her heart, she may come to understand at last, the real meaning of the "red page." and look to the Lord Jesus for Salvation.

M.H.R.

## HOME OFFICE NOTES

### Appointment of Secretary-Treasurer for Gt. Britain

God has been pleased to answer the many believing prayers that have gone up regarding a Successor to Miss Ahier as Secretary-Treasurer for Gt. Britain, and we rejoice that Miss D. Barbara Edge has been raised up for such a time as this. We commend our Sister to the prayers of all readers as she takes up her new appointment.

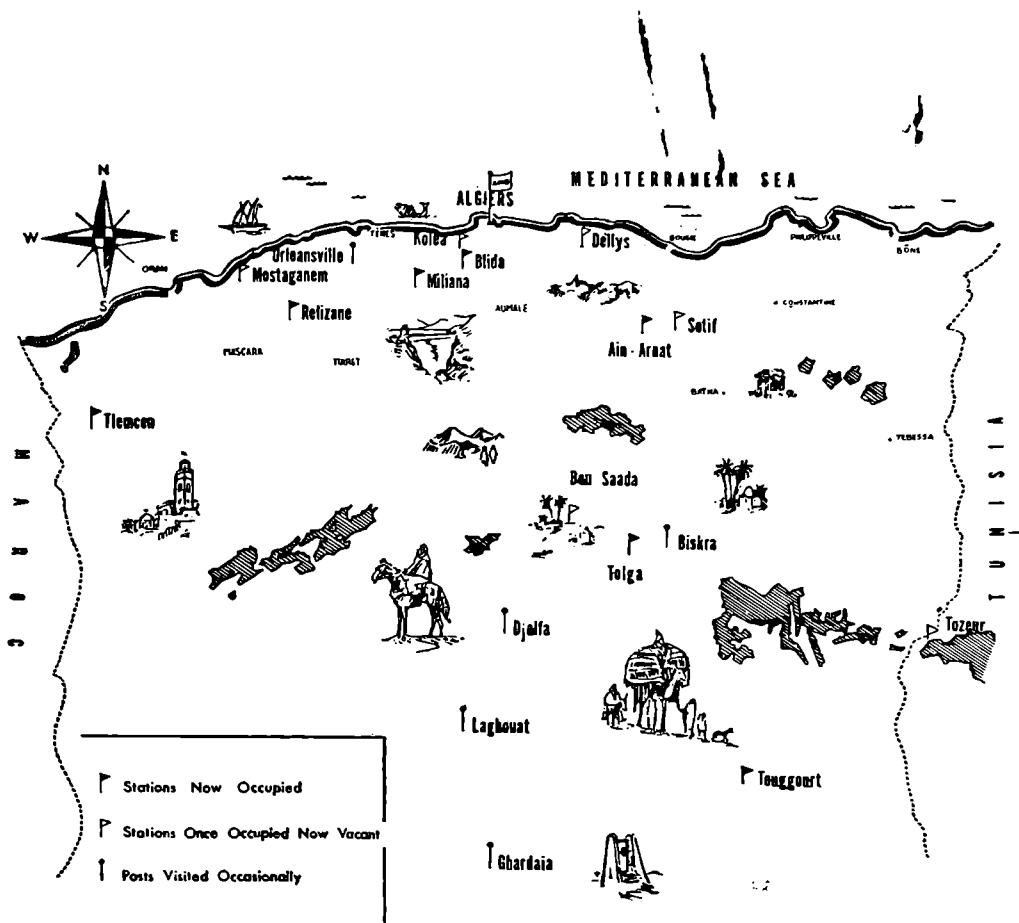
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**THE ANNUAL MEETING**  
of the  
**ALGIERS MISSION BAND**  
is arranged for  
**THURSDAY, 18th SEPTEMBER, 1958**  
at  
**BRIDEWELL HALL, ECCLESTON STREET,**  
(near Victoria Station) LONDON, S.W. 1.  
AFTERNOON MEETING at 3 o'clock  
EVENING MEETING at 7 o'clock

*TEA will be served upstairs on the premises, from 5 to 6.30 p.m.*

Readers of "A Thirsty Land" and all others interested, are cordially invited to attend, and to do what they can to bring their friends to these meetings.

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## STATIONS AND WORKERS

### ALGIERS (DAR NAAMA, EL BIAR)

1920 Mr. & Mrs. H. W. Buckenham  
 1920 Miss V. Wood  
 1956 Mr. & Mrs. P. G. Longley  
 1948 Mlle. Y. Félix

### BLIDA

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

### MILIANA

1907 Miss M. D. Grautoff  
 1956 Miss E. Collins.

### RELIZANE

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

### TLEMCCEN

1949 Rev. and Mrs. R. J. Waine

### TOLGA

1937 Madame Lull

### TOUGGOURT

1930 Miss I. K. Nash

### AIN-ARNAT

1946 Mlle. G. Chollet