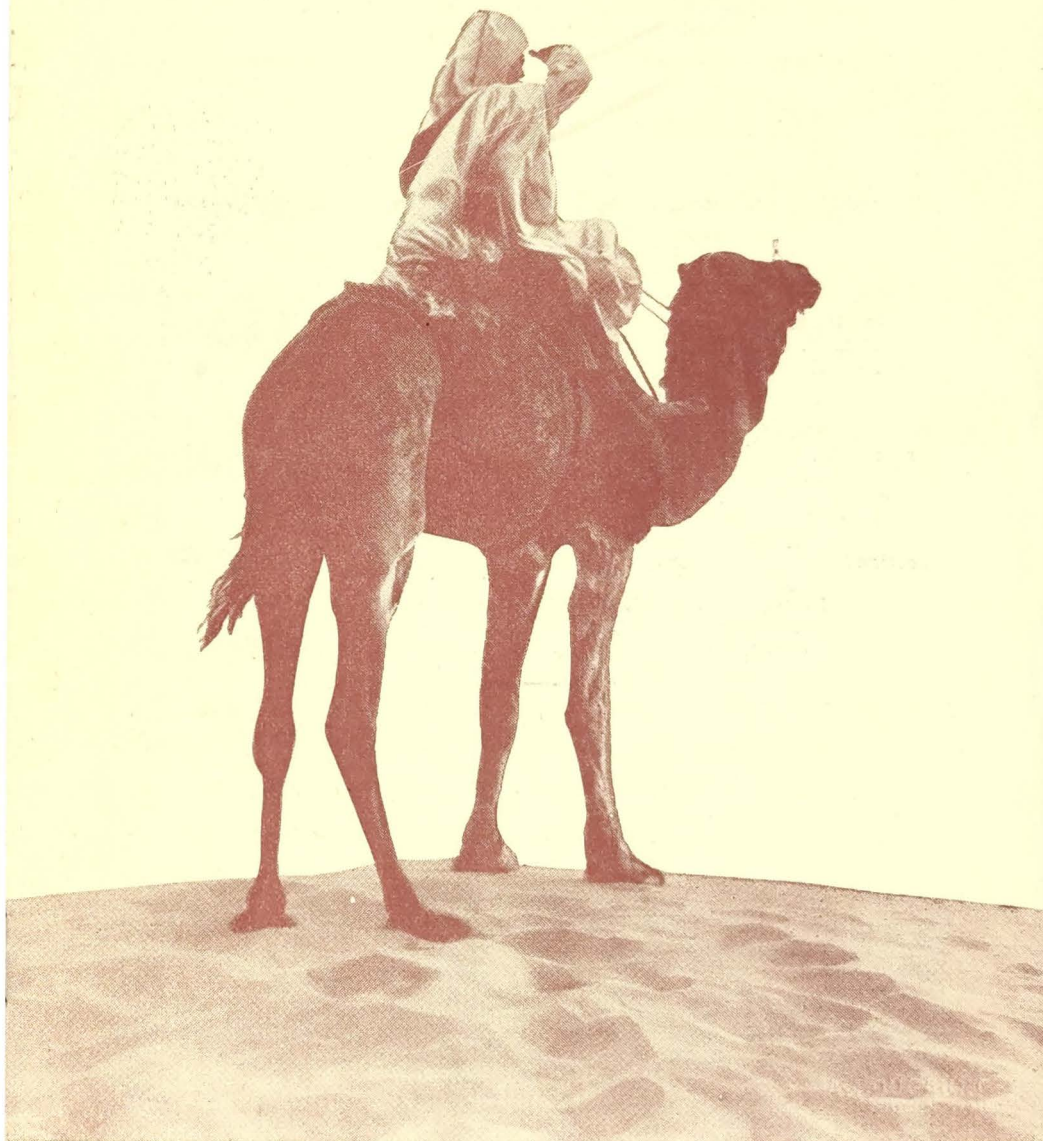


A Thirsty Land



Algiers Mission Band

No. 127.

SEPTEMBER, 1959.

ALGIERS MISSION BAND

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A THIRSTY LAND

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SEPTEMBER, 1959

CHANGES AND CALLS FOR PRAYER SEEN FROM HEADQUARTERS

THE end of September will bring our Rally meetings, when we shall look for a time of fellowship and inspiration to encourage us as we enter into a new season of work. It will be good to have Mr. Ellis Govan here as our speaker : though it is his first visit to Dar Naama, his interest in the Mission is not new, and his parents as well as his sister were friends of the A.M.B. years ago. The Rally and the Committee meetings also in September are among the immediate calls for prayer.

There are changes at Dar Naama since June. Mlle. Y. Félix, our very capable housekeeper for so long, has left us to be with her mother in Switzerland. We hope her place may be filled by Miss Phyllis McKane, who has promised to come to us for a year at least, as soon as she can. Miss Bella Gow also will be a new inmate of Dar Naama, for whom the study of Arabic will be a principal care. Miss M. Bullick may also be able to join us before long, and other changes may take place here and in other stations about which we cannot yet give any definite information, but we would ask prayer that all changes may be made in dependence upon God, and according to His will.

One unavoidable change at Dar Naama has been the departure of one of the two Arabs mentioned in our June number. He has been called up to do his period of military service. We pray that he may be kept true to his faith in Christ, and enabled to walk uprightly in his surroundings.

As Mr. & Mrs. Longley are to be away from us for four months, it rests with those who may be occupying Dar Naama to do what may be possible in visiting, and in the work of headquarters, etc., during that time—another subject for prayer.

For the Stations all beginning work again after the Rally, all call for prayer. In most it may seem to be taking up and continuing the work as before; but it is really taking a step forward, and each new step needs fresh inspiration and calls for fresh prayer.

Villa May, the newly acquired house at Sétif, will be occupied for the first time by Mlle Chollet and Mlle. L. Pétermann. Sétif is such a big town and centre that there might be work for more missionaries

there; but we are thankful to think of these two living there as Christ's witnesses and messengers, and ask prayer for them.

Relizane and Mostaganem are still being worked part-time, and could be more fully occupied if there were more workers; and elsewhere too helpers would be welcome, so there is still the call to prayer that the Lord will choose, and call, and send, and train more labourers for His Harvest Field.

V. WOOD.

George Herbert's teaching on the Love of Christ to sinners

Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lack'd anything.

"A guest," I answered, "worthy to be here :"
Love said, "you shall be he."

"I, the unkind, ungrateful? Ah, my dear,
I cannot look on Thee."

Love took my hand, and smiling, did reply,
"Who made the eyes but I?"

"Truth, Lord, but I have marred them; let my shame
Go where it doth deserve."

"And know you not," says Love, "Who bore the blame?"
"My dear, then I will serve."

"You must sit down," says Love, "and taste my meat."
So I did sit and eat.

A DIFFERENCE OF BELIEF AND WHAT IT CAN MEAN

SOONER or later every missionary to Muslims will inevitably come across the absolute contradiction that exists between Muslims and Christian beliefs on certain subjects. And this not only in learned arguments of theologians or philosophers, but in quiet friendly talks with women who cannot read a word themselves, but can yet bring forth quite confidently as well-known and indisputable facts—"Our book says" so and so. On the surface, there may seem to be much agreement between missionary and Muslim on some lines, such as—"God is great, God is all-powerful, God is merciful,"—though if we were to dig deeper into the understanding of what these words mean to a Muslim, we might sometimes be led to say "This mercy is just favouritism, this power external brute force, this greatness of God removes Him to such a distance from

human beings, that they can have no real knowledge of Him, or true communion with Him. Still, one may speak of these things and, turning to *our Book*, may read passages from it referring to the Almighty, most merciful God, in a seemingly harmonious atmosphere of agreement. We may go further; taking up the Gospels, we may read a chapter, telling of the wonderful works and words of the Lord Jesus, without rousing



Miss V. A. C. Wood with two Arab women. Taken at the Conference.

any sign of disbelief in His power to work miracles, or in His wisdom as a teacher of men. Even the book they hold sacred speaks of the Taurat and the Injil (the Old and New Testaments) as God's messages to Jews and Christians, and enjoins respect for "the people of the Book." Yet these books are little known and studied by most Muslims: for this an excuse is found by many of their teachers, who profess to believe that the Word given by God of old has been altered and corrupted by both Jews and Christians.

But the real fundamental and profoundly important difference between Muslim and Christian beliefs becomes evident to us as we speak of the Person of the Lord Jesus Christ, Who and What He is, what He has done and is doing for us; and especially when we speak of His Death on the Cross. "He came from God—yes, we say that too, as one of the prophets He came—He was a great prophet, no doubt—we believe in Him, as we believe in all the prophets—there have been many prophets, and we cannot remember all their names (we think there were about twelve hundred)—but they are gone, dead now—even the greatest of them all is dead and buried—his tomb is known. Of course we believe in Saidna Aissa (the Muslim name for Christ)—all Muslims believe in

Him and love Him—and we know He will come again some day and judge and govern all people—and probably make good Muslims of them—*BUT—our Book says He did not die*—God made those who would kill Him to be deceived into crucifying another man who looked like Him. Indeed, how *could* God let Him be crucified, for we agree with you there was no sin in Him? It could never be, we say, that God would let Him be so dishonoured.” Such, almost in those words, was the argument of a Muslim woman with whom we were talking. And we can see at once how valueless to her is her professed belief in Christ, and how little it can influence her life, or give peace and joy to her heart. We can see, too, how hard it must be for anyone, brought up from early childhood to believe firmly this Muslim view of the Crucifixion, to accept the Christian doctrine. Thank God, there are those who, by God’s grace, have learned to know the Glory of the Cross and the surpassing love of God, Who was in Christ, reconciling the world unto Himself. But how few they are compared with the numbers who, like this dear woman, cling so loyally to the old ways and turn away from the signposts pointing to THE WAY. Yet we believe that God’s message of salvation through the Cross is meant for our Muslim sisters as well as for us, and we realise what a great stumbling block in the way of their being brought to accept the message is this fixed idea that “He did not die.” How can we bring them to realise that Christ is not merely a god man, nor just “one of the prophets” who came and went and have nothing much to do with our daily life now, or our hopes for eternity? How convince them that in Him God came to make peace between sinful man and the Holy God? How teach them that His perfect life of love, and sacrificial death reveal to us—not the Almighty God dishonouring one of His prophets by giving him up to a shameful death, but—the most marvellous love that has or ever will be seen, when He who could say “I and the Father are One” gave Himself for the sins of the world. Frankly we admit that we could never hope to convince by argument any one brought up as a Muslim. But we can hope that as, with loving patience, we persist in our efforts to cause them to hear the words of the gospel, those words which are “spirit and life” may sink into their hearts, revealing to them what Christ is. We can humbly hope that our own witness to what He means to us, and the peace and strength He gives to those who come to Him, may help to lead them on by God’s grace until they too can say—“The life which I now live I live by the faith of the Son of God Who loved me and gave Himself for me.” What a difference between “one of the prophets”—never known and gone long ago—and the Divine Saviour, ever living, ever loving, ever near, live-giving and spirit-controlling. How worlds apart those who say “He did not die,” and those who boldly affirm “While we were yet sinners, Christ died for us . . . to bring us to God.” He is THE WAY, the only way, but those who say they honour Him by denying His death have not yet found the Way, but are still walking in darkness. Lord, lighten their darkness, we pray.

These thoughts were brought strongly to mind by a visit paid to one

Muslim family. Such a friendly family they are, with always a warm and hospitable welcome for us, whenever we can go to see them. The father, it is true, we do not generally see, as he is an official at the Mosque and not often at home when we go; but the mother is a fine hostess, and a great manager of her large family, whom she is bringing up as well as she can. She is a very talkative person, and we sometimes wonder when we can manage to stop her for long enough to get a chance to speak or read ourselves. But when we do get her attention, she will listen with interest, though sometimes breaking in with her Muslim ideas, with the superior air of one who would say "You are wrong there—I know better than that." Meanwhile the younger children wander in and out, and the three big girls sit round quietly listening, and look as if they were understanding too, and are eager to accept a tract or Gospel in Arabic for the brother who can read, and who, they say, is always pleased to have what we can leave him. We never come away without a cordial invitation to come again and to come soon.

V. WOOD.

The Lamb of God taketh away the Sin of the World

"The Gospel for the Muslim and for the non-Christian world is contained in that one short sentence. The Cross of Christ is indeed the missing link in the Muslim creed. The death of Christ, its necessity, its historicity, its implications, its results, its pathos and its power—these things are hidden from the wise and prudent in the world of Islam, but God reveals them unto babes. When the inquirer comes to the Cross and sees the crucified, he finds an answer to all his difficulties. Mysticism in Islam at its best always failed to reveal the mystery of the Cross. This is the tragedy of many a soul's pilgrimage, ever pressing on without reaching the goal. Ghazali, Sha'arani, Jala-ud-din-ar-Rumi, Ibn-al-Arabi, and many other seekers after God, travelled a long and steep way. Their teaching on sin and repentance, forgiveness and the vision of God, contains much that may be used as a preparation for the Gospel, but it never rises to Calvary. Here the Prodigal Son of Arabia utterly *missed the road*—and in consequence led many astray. We too shall miss the road unless we follow the blood marks all the way from the earliest promise in Genesis to the foot of Calvary."

(Quoted from "The Glory of the Cross" by SAMUEL M. ZWEMER)

LABOURERS TOGETHER WITH GOD

WE are always very grateful to those friends who are led of God to contribute towards that part of His Work which He has entrusted to the missionaries of the Algiers Mission Band. We count it a privilege to have your partnership in the proclamation of the Gospel.

Many of you often wish to designate your gift for a specific purpose. We would like to remind you that it is a great help to us if you state clearly, when sending your gift, the particular purpose for which it is intended.

We would point out that, in accordance with our practice, any gift sent "*towards the support of*" a particular missionary will be used in the regular payment of allowances to that missionary. On the other hand, any sum marked "*for the personal use of*" a missionary, will be transmitted to that person as a gift, additional to any allowance that may be made.

Gifts may, of course, be ear-marked for any other specific purpose; the wishes of the donor will always be respected, as far as is practicable.

Any sums not clearly designated otherwise will be used for the general needs of the Mission. All cheques and postal orders (whether designated or not) should be made payable to "ALGIERS MISSION BAND."

From whatever source our supplies come, we receive them as from our Heavenly Father; we give praise to Him for His continual provision.

P. G. LONGLEY (*Treasurer*).

MOSTAGANEM—A TOWN in a THIRSTY LAND

"Not by might nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. 4: 6).

WHEN the power of evil seems at its greatest—when all we seek to do seems to end in failure, and we feel weak and helpless against such odds—how good it is to be reminded that it is not by any effort on our part, that anything worth while can be achieved; but that it is "by My Spirit saith the Lord of Hosts."

Our next-door neighbour is a devout Muslim, and, as far as we can judge, follows faithfully the rules of his Muslim religion. He has a small grocery business, and while it is not all that we would desire from a hygienic point of view, yet we buy things from him as a point of contact. He is very friendly towards us, and we have had one or two talks with him, but so far nothing really profitable. In the hot season, in this part of the country, the grocers' shops close at noon each day, and re-open about 5 p.m. During this period, instead of resting like most people, our Muslim neighbour is to be seen seated in a shady corner of the street, praying, or repeating the Names of God by means of his long string of beads. What devotion, you may say, and why? It is because this Muslim believes in his religion with all his heart, even if it is only a form of religion.

Opposite the mission house there lives a Roman Catholic. She is a widow and lives alone. She, too, has her form of religion, and believes in it with all her heart. She told us one day that we were wasting our time, as the Muslims would never be any different. She seems to feel that her mission in life is to prevent people (European or Muslim) from coming to the mission to hear the Gospel message. She was a great source of trouble to the former missionary, and we note that she has begun the same tactics with us, and why? Because she believes with all her heart that she has the truth, and that her religion is the true religion.

What a challenge these two needy souls are to us, who are God's witnesses here. Do we display such devotion? Are we so zealous for His cause, that we are ready and willing, cost what it may, to give ourselves, in order that they and the many around us may come to know Christ, Who is the Way, the Truth, and the Life?

For some time now we have been in contact with a remarkable Muslim family. There are five daughters, four of them married, and two sons. Most of them heard the Gospel as children. The mother, a widow, listens when we read, but is not interested—and does not wish the members of her family to become too interested either. One daughter really enjoys listening, and we note that she just drinks in every word. One of the sons attended the French Church, and learned to read and understand the Bible. It is not known whether he made any profession of belief, because his mother prevented his continuing to go to church. She feared he was going too far with this religion. He went to work in France, and we understand that he attended the Protestant services there. Now he is doing his National Service, and his mother told us that he had taken his Bible with him. Truly the ways of God are past finding out.

These are but a few of the many souls we come in contact with day by day. We have had a number of invitations to homes which as yet we have not been able to visit.

While we thank God for enabling us to carry on the work of Relizane and Mostaganem this past year, we cannot think that it is His will for us to continue in this manner. A much more effective work could be done if there were sufficient workers to occupy both stations all the time. But where are the workers? While in Britain we were invited to speak at a meeting, and the leader, as he welcomed us, said: "We are very pleased for you to come and tell us about your work, but we have no money to give you." We replied: "We have not come for money, but to solicit your prayers for the work." "Ah," he said, "but if we pray, the Lord will ask us to do something about it."

We wonder if there may be some who are afraid to ask God to send labourers into this needy harvest field, because He might ask them to do something about it?

God's command is: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His Harvest."

July, 1959.

E. CLARK & A. E. POWELL.

THE THINGS WHICH CANNOT BE SHAKEN

DURING the sunny week-end of Whitsuntide, 1959, the Annual Conference for North-African Christians and Enquirers was once again held at El-Biar. For several years now this Conference has taken place here, following the earlier ones at Tizi-Ouzou in Kabylia, now rendered less accessible due to the present circumstances in the country.

The main meetings were held, as usual, in the grounds of the Headquarters of the Methodist Church in North Africa. This year a new

pre-fabricated building was made available, in addition to other smaller rooms. As well as missionaries, pastors, and other European Christians, a good number of Arabs and Kabyles—the two main groups of North-Africans in Algeria—were present this year. Some were present for the whole time, others could only stay for a part.

The Conference meetings were held on the Saturday, Sunday and Monday. The theme this year was "The Things Which Cannot be Shaken" (Hebrews 12 : 27). We heard of the Unchanging Christ, the Unerring Bible, and the unconquerable Church. These things were contrasted with the tragic events of recent years in this country, which have caused so much loss and suffering to many.

After the welcoming meeting on Saturday afternoon, Bible Studies were given simultaneously in French, Arabic and Kabyle—the three main languages spoken in the country. Later in the afternoon a united meeting was held with an evangelistic address. Sunday afternoon was occupied similarly, except that all the meetings were in French. On Monday the whole day was given to the Conference. The day started with a prayer meeting, and then again simultaneous Bible Studies in the three languages. In the afternoon the hall was full for two meetings. The final meeting of the Conference brought a challenge to us all to obey the Lord, so that His Church might be built up in North Africa. After each of the Bible Study sessions there was a time for testimony and questions, when some testified of their faith in Christ, one, at least, for the first time.

Two special meetings in Arabic were also held at Dar Naama. On the Saturday morning there was a woman's meeting, when there was a good attendance. On the Sunday morning (when French services were held as usual in Algiers churches) an Arabic service was held for the benefit of those who do not understand French. About 35 Arabs—men and women—came, and listened attentively to the Gospel message. Several were present from Blida and Miliana, where they are in contact with our missionaries.

The Conference is an inter-mission event, the organisers being drawn from almost all Protestant groups in Algeria. Those listed to speak or lead meetings this year included four foreign missionaries, belonging to several missions, three French pastors and evangelists, an Arab (a colporteur of the Bible Society), and a Kabyle.

Between the meetings there were opportunities for personal talks, and there was also happy fellowship at the meal-tables. A midday meal was served each day (on the Monday 160 were catered for), and tea was served each afternoon. Sales of Bibles and other Christian literature were made from a stall in the open air. A group of young people took charge of children so that parents could attend the meetings.

We believe that God was working in the hearts of some who were present this year. It is hoped to make some improvements another year in order that even more may hear of the things that matter most. Will you join us in prayer for the 1960 Conference? It is not too early to begin now.

P. G. LONGLEY.

TLEMCCEN HOLIDAY BIBLE SCHOOL

July, 1959

MY turn! No, Monsieur. My turn! No! Mine—Mine—Mine! Is this a distribution of prizes? NO. "Gouter" (lunch) time? No, guess again. These upturned hands and eager faces were the volunteers for sweeping the floors and washing dishes. Just one of the many happy memories that stay with us after the close of our first Bible School at Tlemccen in western Algeria.

For eight days we received 30 Arab children, boys and girls between the ages of 6—13. These were children who had attended our Thursday classes regularly throughout the year. All the teaching and singing was in Arabic, with the exception of a period of French chorus singing. Our day began soon after 8 a.m. Roll-call was at 8.30. This was followed by a joyous twenty minutes of singing. The main teaching was around the Life of David. This was illustrated by flannelgraph. We encouraged the children to re-tell each episode the following day, with the idea of dramatising the most important parts. The older boys were most co-operative. The lesson ended, we divided into two groups for memory work. The older group learnt two Psalms, the 1st and the 23rd, by heart. This was a real encouragement to us. The teaching was done here by an Arab Christian, a local school teacher. The children responded wonderfully; and it was a moving sight to see even the slowest laying up this treasure of Scripture in their hearts and memories. The little ones learnt six verses with equal enjoyment and application.

"Gouter" time was fun—milk and home-made bread served from the kitchen window. During the next period we learnt several new hymns and choruses as well as the Ten Commandments. This was followed by a Gospel talk, which included the most fascinating illustrations and objects. These talks were given by a retired missionary (B.C.M.S.) from Morocco. Surplus energy then had an outlet in a games period, followed by one of expression work. We kept a scrapbook of pictures, drawings, and verses learnt. Texts were painted by the elder children and the smaller ones cut out, or rolled plasticine, very happily.

We are blessed with ideal accommodation for such a Holiday Bible School. Mid-day meal was taken on an open verandah, looking out on the lemon trees in the garden. We enjoyed these times of getting to know the children. Many came from needy homes and appreciated the nourishing food prepared. Anyway, there was very little left over.

The School took place in an extremely hot period; and again we felt the blessing of our underground church and vestry, where we were able to keep cool for the afternoon periods. The siesta was taken in the vestry—rows of unbelievably quiet children (mostly asleep) on the floor. We wakened up to have a roof-raising chorus singing in French. Even the children who spoke no French loved this. They learnt eight choruses and joined most enthusiastically in our singing competitions. These were won, on each occasion, by a ten-year-old boy. I think one of the

favourite periods followed, our young Schoolmistress translating Dr. White's "Jungle Stories" into Arabic. Not a wriggle or a whisper, and breath held visibly as the story of the Crocodile proceeded. The Gospel application was made very clear and many of the children were touched by the Spirit of God.

By 4.30 the heat in the garden was bearable, so we all came up for refreshments, followed by an hour of practical work. Immense fun and wonderfully satisfying are Plaster of Paris models. Another short period of singing brought the day to a close.

The spirit of attentiveness and discipline of the school was very good. Many friends co-operated with us in prayer, and as a result all the planning dove-tailed harmoniously. Stories, hymns, play and work periods all fitted beautifully into the overall pattern. We didn't have to modify our original programme at all.

The climax came on Parents' afternoon. We received 15 friends and parents, who listened appreciatively while the children sang and recited. The Life of David was portrayed in a four-act dramatisation. The dialogue, mostly spontaneous, proved so realistic that, upon the death of Goliath, accompanied by the cheers of the players and audience, several mothers rose anxiously to their feet, fearing the worst.

Another memory picture closes our report. We were sitting in our hall one evening during the School, the front door open to enjoy the late evening coolness outside. Suddenly in the stillness we heard a young voice singing clearly: "If you want joy, real joy, let Jesus come into your heart." A boy in the next block was teaching his older sister the secret of all true and lasting happiness.

Will you pray for these children?—and especially for the influence of their lives within the family circle. Recently we have had increasing contacts with an Imam living across the road. Four of his children attended the Holiday Bible School, and one of his two wives came to the Parents' afternoon. We have since learnt that even the two girls recited the Psalms to their father, and regularly taught the mothers each new hymn and chorus learnt. The Imam himself came to read the Scripture passages one evening and has accepted a Gospel of John.

Is it not thus that the Church of Christ may be built? Each child represents a family, each family a household, each household, as in the days of the Apostolic Church, may be the nucleus of the local church. May the Spirit of the living God, in answer to your believing prayers, bring this to pass—to the glory of Jesus, Who Himself has said— "I will build My Church."

M. R. WAINE.

A NEW WORKER'S TESTIMONY TO GOD'S

LEADING: August, 1959

IT is with a great sense of thankfulness to God that I look back, and trace the path along which He has led me.

From my earliest years I have been surrounded by the love of

Christian parents and the truth of the Gospel of Christ. The value of these years cannot be assessed, for it was at the early age of twelve years, in my own home, that I came to know the Lord Jesus as my personal Saviour. During the years since then, through the study of God's Word, I have come to realise the claims of Christ upon my time.

This was further emphasised in 1950, when it was my privilege to attend Keswick Convention, through God's servant Mr. Fred Mitchell, then Chairman of Home Council of China Inland Mission, as he spoke in I Cor. 6 : 19, 20. I came to see the need to yield completely to the Lord's control, to be willing to renounce the right to plan my own life, and to follow wherever He might lead.



MISS I. B. GOW,
Missionary Candidate.

It seems a far cry from that day to now, but I have proved Proverbs 3 : 6 to be the guiding principle from my earliest Christian experience—
"In all thy ways acknowledge Him, and He shall direct thy paths."

In September of the following year the way was opened up to me to enter the Faith Mission Training Home and Bible College in Edinburgh. It was while there that I was introduced to the magazine of the Algiers Mission Band "A Thirsty Land." Through visiting missionaries I became aware of the tremendous opposition that faced the missionary to the Muslims, yet at the same time great opportunity was presented to take the Gospel to them. But to the challenge "Who will go?" there has been little response. So to-day millions of Muslims, men, women and children, are denied their share of the blessing which could be theirs if they could but hear the message of the saving grace in Jesus.

Since the conclusion of my training and service with the Faith Mission in 1954, it was necessary for me to remain at home. Almost immediately on my return I was led to the Dundee group of A.M.B. friends, who meet each month to remember the Mission's work and workers.

Then followed contact with missionaries home on furlough (Misses E. Clark & A. Powell) in 1955 and again in 1958. The words that came to Jeremiah came afresh to me : "To whomsoever I shall send thee, thou shalt go." Since I became willing to obey the Lord's command, I have proved He hears and answers prayer above asking, and far beyond expectation.

Here I would mention the "channels" He used. Certain friends of the local A.M.B. group, when they heard I had been accepted by the Mission, within four days handed me £4 10s. : but within four weeks that sum was increased to £50. Later this sum was still further added

to by £10 from the local A.M.B. funds. Imagine my surprise and gratitude! Add to this, gifts of numerous useful articles, and you will realise how the Lord has used the local group. Not content with giving help themselves, they in turn told others, and, as a result, from various Missions, Churches, other organisations and friends have come donations and promises of *prayerful support*. This last I would emphasise as an essential service, if faithfully maintained; and I would appreciate it very much if it were enlarged by the prayer support of those who read this.

Now, as the Lord has Himself opened the way for me to go forth to Algiers in September, I only seek to follow, praying that I may be kept faithful to Him, and to those among whom I shall serve.

“When I survey the wondrous Cross,
On which the Prince of Glory died, . . .
. . . Love so amazing, so divine,
Demands my soul, my life, my all.”

BELLA GOW.

NEWS FROM “ ALGIERS HOUSE ”

SATURDAY, 11th July, 1959, marked a memorable occasion for A.M.B., when our new London Centre at 92 Gordon Road, Ealing, W.13, was dedicated to the One Whom we serve.



“ ALGIERS HOUSE.”

It was a lovely summer day, and an informal gathering of friends living in or near London were able to see the house and garden before tea, after which a meeting for the dedication took place in the drawing-room, with Mr. H. F. Berry in the Chair.

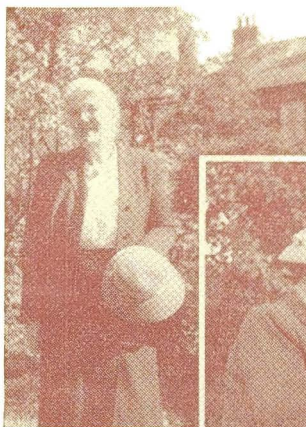
Thanking those who had kindly helped with preparations, the Chair-

man proceeded to give a brief outline of the way in which the house came into our possession, telling of God's gracious leading right up to the point of final decisions in the matter of the purchase.

Mr. and Mrs. A. W. Bradley, the former owners of 92 Gordon Road, had proved real friends to us and had left to the Mission some of their furniture and fittings which have helped considerably in the furnishing. It was the more regrettable, therefore, that they were unable to be with us for this special day owing to their being at the Keswick Convention, where a telegram of greetings was sent to them from the meeting.

It was specially encouraging that one of our Missionaries, Miss I. K. Nash, was able to join us, being on a short holiday in Britain, and her message was much valued.

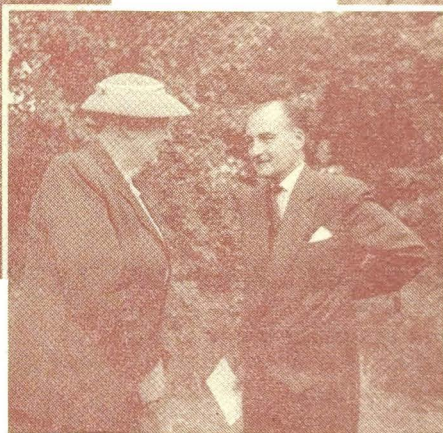
Mr Berry then called upon Miss Edge to say a few words and, after adding her own word of welcome to guests, she extended an invitation to the Prayer Meetings held on the premises on the last Tuesday of every month, at 7.30 p.m.



(above)
Miss I. K. Nash,
in the garden.

(below)

Miss Nash in conversation with Mr. H. F. Berry, Chairman of the Home Council.

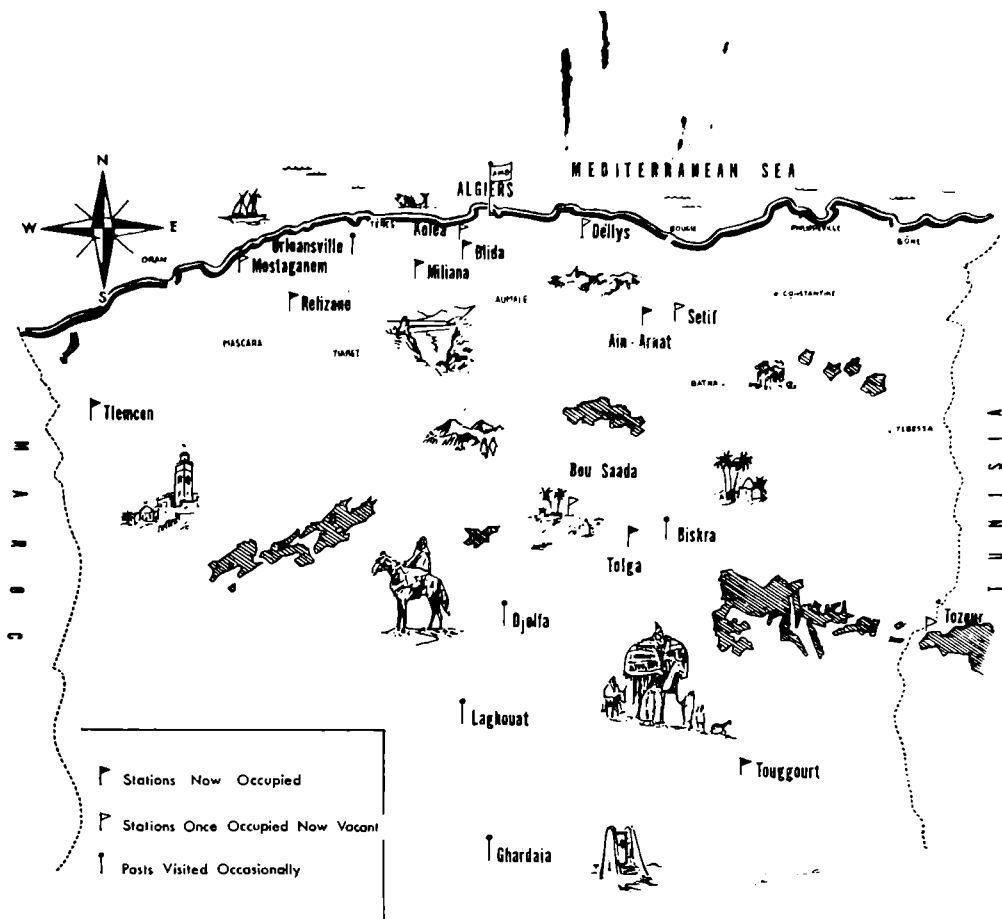


(above)
Miss S. Egerton,
Miss I. L. Trotter's
niece.

Following a solo from Mrs. H. F. Berry, a passage from the Scriptures was read by Mr. R. W. Withers, and then came a helpful address by the Reverend A. G. Brambleby, his message being taken from Exodus 4 : 2.

Prayer followed, committing the house and the work to Almighty God for His blessing and keeping in the years that lie ahead. And, 92, Gordon Road was named "Algiers House."

This brief description of our Dedication Day is written partly for the benefit of all those friends living far afield who were not able to be present on 11th July, and we trust that the accompanying snapshots will be of interest, too. Meanwhile, we take this opportunity of extending a cordial invitation to *you* to pay us a visit some day when staying in London. *Come, and see what the Lord hath done!* D. B. EDGE.



STATIONS AND WORKERS

ALGIERS (DAR NAAMA, EL BIAR)

1920 Miss V. Wood
 1956 Mr. & Mrs. P. G. Longley
on furlough

BLIDA

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

MILIANA

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

RELIZANE (MOSTAGANEM)

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

TLEMCCEN

1949 Rev. and Mrs. R. J. Waine

TOLGA

1937 Madame Lull
 Mlle. R. Ramos

TOUGGOURT

1930 Miss I. K. Nash

SETIF

1946 Mlle. G. Chollet
 Mlle. L. Petermann