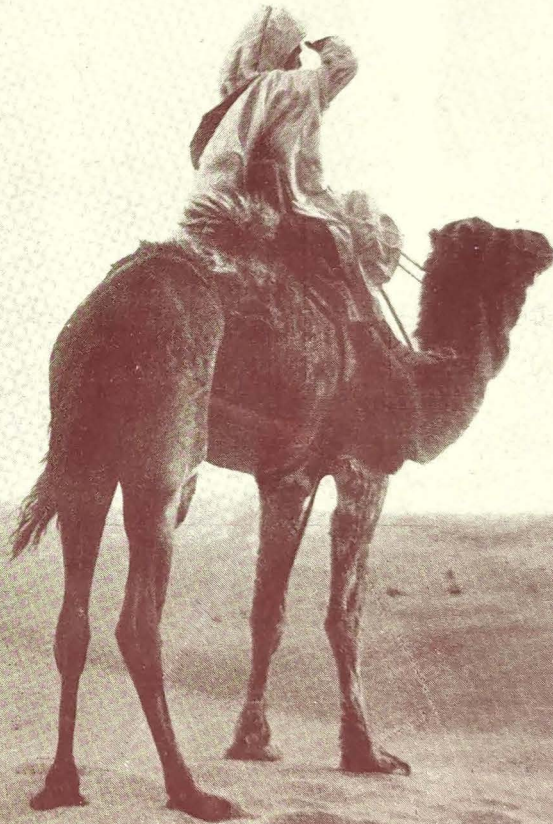


A Thirsty Land



Algiers Mission Band

ALBUQUERQUE
EDITION

Algiers Mission Band.

FOUNDED IN 1888 BY I. LILIAS TROTTER.

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General Treasurer :—Mr. H. W. BUCKENHAM, Oulad Sultan, Blida, Algeria.

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Location of Workers. Winter, 1938.

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<i>Headquarters.</i>	1909. Miss A. McILROY.	1934 & 1927. Mr. and Mrs. H. STALLEY.
1906. Miss S. E. PERKIN.	1919. Mlle. BUTTICAZ.	TOLGA.
1907. Miss RIDLEY.	MILIANA.	1928 & 1937.
1919 & 1922.		M. and Mme. S. LULL.
M. and Mme. P. NICOU.	1907. Miss M. D. GRAUTOFF.	NEFTA.
1937. Miss K. LAYTE	1929. Miss P. M. RUSSELL.	1920. Miss V. WOOD.
ALGIERS (City).	MOSTAGANEM.	OUT-POSTS.
1930. Miss I. NASH.	1906. Mlle. A. GAYRAL.	RELIZANE.
1935. M. and Mme. MILLON.	SETIF.	TOZEUR (from Nefta).
BLIDA.		Miss V. WOOD (part time).
1920. Mr. and Mrs. H. W. BUCKENHAM.	1914. Miss A. M. FARMER.	GHARDAIA (Beni M'zab). Spring.
1938. M. & Mme POQUET.	1922. Miss I. SHEACH.	1907. Miss M. D. GRAUTOFF.
	1935. Mr. and Mrs. THOMSON.	(part time).
		1929. Miss P. M. RUSSELL. "
		1919. Mlle. BUTTICAZ "

Evangelist Colporteur : Senor MUNIOZ (of the Nile Mission Press). Headquarters at Relizane.



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“ I am . . .
The bright and Morning Star.”

—Rev. 22. 16.

The Morning Star hangs in the dawn like a great globe of silver fire. Of all the images of Christ it seems the one that is almost more than an image, it is so utterly like Him in its pure glory. And it sets one's heart crying for the promise “ I will give him the morning star ”—the revelation of Himself to the watching ones which can come to no others, and can never be repeated when once the Sun of Righteousness has arisen on all men—a revelation that through all the ages, past and to come, is only possible to us who are living in the last watches of the night.

“ Until the . . . day star arise in your hearts ”—that has been lit up these last days with a sense of God's unfolding. The inner revelation of the coming Jesus that must come before the outward, is the rising of the Morning Star in us, and it is as absolutely new a thing as when this morning star flashes up behind the dark ridge of distant mountains, poising for an instant like a flame kindled on the crest, then soaring slowly upward.

To them that look for Him He will arise as the Morning Star even before the daybreak dawns. Well for us if our ears are so attent that through all that presses around us His “ Surely I come quickly ” echoes the clearest, and our lips make answer to the call which gathers into itself the uttermost supply of all the needs of the earth : “ Even so, Come, Lord Jesus.”

I. L. TROTTER (From *The Master of the Impossible*).

Editorial.

"Of the increase of His Government and Peace there shall be no end"

—Isaiah 9. 7.

Of Peace . . . no end, when He our Lord shall come to reign over this unrestful world, and when He comes in to take possession of hearts and lives!

"Even so, Come, Lord Jesus."

The article by the late Mr. Theobald—taken from among his papers—brings a message of strength and comfort as we enter this unknown New Year with all its possibilities and uncertainties.

We are so glad to have two articles this time by visitors to the Field. One is by a veteran and the other by one of the newest of our Local Representatives whose sister Miss P. Russell is a member of the A.M.B.

To read the experience told by Si Mubarek, our brother in the Lord, will be of great interest to all and should help us in praying for the colporteurs. The life story of Fatma, a sister beloved, will fill our hearts with praise, and with prayer for others like her who are following on.

Miss Farmer crossed the sea to visit a land to which she was a stranger, during her furlough last summer. That God blessed and used her visit in His service and that of the A.M.B. is abundantly evident in the account she has given of her time in Canada.

Our balance-sheets, Field and Home, are published in this magazine, and the Treasurer's report which goes with them may be, to some, even more interesting than the figures!

The Jubilee Rally at Dar Naama was a happy and blessed time when the help of the Rev. F. C. Brading, Chairman of the Council, was much appreciated.

All workers have been back for some months now in their Stations, and the weary Fast of Ramthān is over.

It is a joy to know that Tlemcen is occupied for Christ once more; Mr. and Mrs. Stalley having been appointed there.

We were so glad to hear that M. Millon has obtained new and more suitable premises for his work among the students and that he is finding increased opportunities.

We thank God for three new recruits who have joined the A.M.B. M. and Mme Poquet, who have been located to Blida, and Miss Kathleen Layte, who is at Dar Naama. Let us pray for these friends as they study, and enter upon their new life of service.

M. H. R.

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**"My peace
I give unto you."**

—St. John 14. 27.

When our Lord bequeathed His own peace to His disciples, He left them His most treasured possession. He had no houses and lands to leave to His friends, for "He had not where to lay His head." Neither had He silver or gold to bequeath to them. He was so poor that once He had to borrow a penny, He evidently did not possess one. He had no raiment to leave them, and His seamless robe fell into the hands of the Roman soldiers. He, in thinking of His own, would not leave them any passing treasure of this world's goods. He would leave them something that would endure and sustain them long after He had left them: His own imperturbable peace.

"My peace I give unto you."

Christ longed to impart to His disciples something that was peculiarly His own. "The peace that is Mine I give unto you," He longed to give His own something which as yet they did not possess. His was the

only untroubled soul in the upper room that night. Their faces betrayed the state of their inward feelings, our Lord saw how troubled they were, and twice that evening He had to calm their troubled spirits with the great and reassuring words: "Let not your heart be troubled."

The disciples knew nothing as yet of that deep inward peace that can face all things unafraid.

They knew not as yet the secret of the untroubled heart. The very suggestion of coming trouble cast a gloom over them. Jesus said to them on that memorable night: "One of you shall betray Me," and to Peter He said: "The cock shall not crow until thou hast denied Me thrice." Betrayed, denied, could it be possible? The look upon the faces of the disciples must have revealed something of the agitated, anxious, alarmed state of their hearts, for at once Jesus seeing it, said, "But let not your heart be troubled." He saw how sorely they needed deep inward peace, that heavenly calm that faces all things unafraid.

What a contrast when we look away from the disciples into the face of our Lord!

No sign of agitation there, His face was calm and steadfast. He knew the darkness was rapidly approaching, He knew the deep shadows of the Garden were near at hand and the deeper shadows of Calvary were drawing closer. He knew one would betray Him, another deny Him, and all forsake Him and flee, and yet He was the only Person at that supper-table Who was unagitated, unafraid. Our Lord's peace nothing could break, no darkness, no doubt, no disaster, not even death itself. And it is this peace, this ability to face all things calmly in the face of life's deepest shadows that He bequeaths to His own. "The peace that is Mine, My own unbreakable calm, I give unto you."

* * *

This deep triumphant calm at all times was a mark of our Lord's earthly life.

Nothing, no sudden necessity, no unexpected difficulty, or to use a common word of to-day, no crisis, could take Him by surprise or mar His peace.

Confronted with a sudden need, an unexpected difficulty, the disciples were at once filled with anxiety. The crowd that followed the Master needed bread, men were hungry, and there was nothing to supply the sudden need. They have no peace, they are filled with anxiety. "Send them away that they may go into the villages and buy bread." To find food for such a multitude filled the disciples with dismay. Not so our Lord, nothing could break His deep inward peace. "He Himself knew what He would do," and He did it and the multitudes were fed. No sudden need, no crisis, could break the Lord's habitual calm. It is this calm He gives to His own, "the peace that is Mine I give unto you."

No failure of human friendship could break His triumphant calm. Nowhere, except on Calvary, do we see the magnificence of the Lord's calm, as in the Garden of Gethsemane. "Could ye not watch with Me one hour?" They could not; in the hour when our Lord needed most and sought for human companionship, they failed Him. Yet no anger, no word of impatience broke up the calm depths of His loving heart. He went forward, unafraid, calmly, to meet His betrayer. "Arise, let us be going, behold, he that betrayeth Me is at hand." And John never forgot this calmness of our Lord when, untroubled and unafraid, He went forth to His death. "Jesus therefore knowing all the things that were coming upon Him went forth and said to them Whom seek ye?" Even then there was not a trace of alarm in the answer of our Lord. So free was He from anxious thought, so calm was He in that awful

moment surrounded by a howling mob of enemies, that He could forget Himself, and remember others. "If therefore ye seek Me, let these go their way." And He said this, knowing that in a moment all would forsake Him and flee, and He would be friendless. No failure of human friendship, no disappointment however bitter could break up His wonderful calm. It is this calm He gives to His own. "The peace that is Mine I give unto you."

On Calvary His calm still triumphed, nothing could disturb it, neither the hatred of men nor the pains of death. At the very moment when they were nailing Him to the tree, He was so free from anxiety that He could intercede for His enemies, "Father forgive them; for they know not what they do." Even when the pain increased, so calm was He that He could open the door of paradise to the penitent thief. His calm, even in His last moments was so perfect that He thought of others in the midst of His pain and provided a home for His mother before He committed His spirit to the Father. No difficulty, no desertion, no disappointment, no pain, could mar His perfect calmness of mind and heart. All His earthly life, our Lord moved from one scene of trouble to another. Every morning, in some form or other, He met sin, sorrow and suffering. Almost every day He knew something of human disappointment and unfulfilled longings, yet, we never detect the slightest trace of hurry, or any expression of anxiety. He never once grumbled or complained of His lot and no power of the enemy could break up the deep calm of His Spirit. It is this peace He gives to us, a power to meet everything in life, every disappointment, every pain, every unfulfilled longing, with the same deep calm and steadfast trust with which He faced all life's deepest experiences. "The peace that is Mine I give unto you" is His great word to every perplexed soul.

* * *

But how, once received, is this calm maintained?

Isaiah 26. 3, gives us a clue to the secret of an unwavering peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." This is a lovely verse, but given in another rendering it brings out more fully the secret of true peace. "Thou wilt keep him in perfect peace *whose imagination stops at God.*" Our Lord's own peace, the peace He gives unto us, was perfect. His mind always stopped at God. Faced with the sudden need of the hungry multitude, He looked over the crowd and the need was tremendous. He looked at the few loaves and fishes, the means to meet the need totally inadequate. If His thoughts had stopped there, as had the thoughts of His disciples, He, like them, would have been disquieted, but they did not. His imagination did not stop at a few sorry loaves, it went right on and up to God. "Looking up to heaven, He blessed, brake the loaves and gave to His disciples to set before the multitude." No emergency, no crisis, could break up the deeps of our Lord's own peace because His imagination always stopped at God.

We turn again to the Garden of Gethsemane, where no power of the enemy, no failure of human friendship, could destroy His deep inward calm. Those to whom He looked for human companionship in His hour of darkness, had failed Him. They all slumbered and slept, no one, not even the beloved John could watch with Him one short hour. If His mind had rested on those sleeping disciples, who failed Him when He needed them most; if He had thought only of their failure, He would have been filled with bitterness, and His peace would have fled. In that Garden, "He went further" in actual distance and still further from His disciples in mind. His imagination went out and beyond all human disappointment and stopped at

God. "Father, not Mine but Thy will be done."

Even in the last hour of all, when earth's faces were drifting from His view and before Him arose the unknown shadows of death, even then His thoughts did not linger upon the darkness and the grave. His thoughts went beyond Calvary, beyond the darkness, beyond death, beyond the tomb right up to the Father's home. "Father into Thy hands I commend My spirit." His imagination stopped at God. This was the secret of our Lord's unshakable calm at all times. His imagination stopped at God. He ever lived in the Father's presence. Paul's imagination stopped at God when he declared: "I am a prisoner of the Lord." John's imagination stopped at God, when in Patmos, he was in the Spirit on the Lord's day.

Where does my imagination stop, and yours?

A. E. T

—◆—

From the Office Mail Bag.

During November, 1938.

Blida.

Easing doors and locks have taken up a good portion of the day; these were probably in worse state than they normally would have been, owing to three or four earthquake shocks during the summer. There were in consequence several falls of plaster; the guardians told of little Zuleiha having had a narrow escape in the court, having just removed from sitting where a huge lump, falling, had brought down one of the vines and rambling geraniums.

F., one of the women whom we rejoice in as enlightened by the Holy Spirit, has been up to express her joy at our being back.

The subject of keeping or breaking the Fast was obviously one to come into the conversation. Once again it is sad to record that for family reasons she has to *keep* it. Here is a matter in which we ask the fellowship of our friends in prayer. Knowing something of the circumstances of this and like cases, while not seeking for them exoneration, we remember 2 Kings 5. 18, and the word of peace in the next verse.

First day of Ramthān. As year succeeds year it seems to us there is less enthusiasm when the month opens; rather, so far as our observation goes there is a sullen acceptance of its bonds.

Paying some early calls to-day, Mrs. B. found the women at 10 a.m. beginning to prepare for the evening "feast" which is about 5.15 p.m., the cannon then announcing the sunset and consequent release from the day's fast. The greater preparations for meals help to wear away the dreary days for the womenkind, although they must avoid inhaling nourishment while watching their pots!

H. W. B.

Glemcen.

Yesterday (Sunday) we had our second women's meeting. Quite a small beginning as Ramthān keeps most of them busy in the afternoons. However, on both occasions we have had five womenfolk, and about a dozen children yesterday with them. R., El Arbi's sister, who is now a widow, came. A., one of the big girls who works in a carpet factory, also came yesterday, bringing two new ones with her. They had never been before and seemed very pleased at the thought of coming to the meetings.

Other callers of this week have been a family from a mountain village, an old blind woman and her two attractive daughters, F. and C., both married though the latter is divorced and living at home with her



A COFFEE PARTY AT MILIANA.

mother. I have a warm invitation to go to see them whenever I can. This was one of the houses we visited in the summer with Miss Wood.

Y., the sick girl, is a dear, and she comes every afternoon for a short visit. She is keen to learn to read in Arabic, and is really making good progress already. After her reading lesson we have a short Bible lesson, and she seems to love to learn. I have never met anyone quite like her in her eagerness to apprehend the truths of the Gospel. It was interesting to me, knowing how much value Miss Butler always set on prayer, that the first subject we began to talk on was "Prayer." She loved the words of the Lord's Prayer and every day I have to repeat them to her so that she may learn them off by heart. Do pray that I may have Heavenly wisdom in teaching her, and that she may be led on from step to step in love and knowledge of the Lord. J. S.

Relizane.

Salvador Munio reports on his last twenty markets, that he has sold in them 760 books. He also tells of a Bible placed in a Zaouia. Market visitation must be suspended, however, till Ramthān is over.

Miliana.

Ramthān this year has not affected the boys and girls' classes. They come in such good numbers and though they are somewhat sleepy in the morning, I guess that most are eating.

I had twenty-seven girls to my upstairs class, and P. had twenty-three to her infants. Then H. came at nine for a prayer and reading with us before we went to the French Protestant Church.

H., the Taleb, came in this afternoon and together we have been reading the story of Noah. That lad of twenty is very near the Kingdom. Pray for him, for his father and grandparents have planned a Taleb's life for him, and he is too good a lad for that, we want him for Christ.

Last week an old and needy woman was taken very ill and I had to get the doctor for her. She was living in a cupboard of a room, so that we had to get her lifted out into the open before we could see her. When I went back with the remedies ordered, she told me she was praying in the name of the Lord Jesus, and God has wonderfully answered for she is well again.

M. D. G.

Bou Saada.

On our return here we found that the famine is not really over yet, and that with the price of bread so high there is more misery than ever.

We have been most busy; we have real freedom in visiting, and Classes have been very good, in spite of Ramthān.

A. McL.

Tolga.

We had thirty-four boys and twenty-four girls to their classes on Thursday. The boys were a little bit out of hand, perhaps Ramthān was the cause. Each evening twenty to thirty men have come. The room is too small, and this evening we think of having the meeting in the verandah.

There are many nomads among them, who have come to the town because it is the season of the date harvest. We are taking consecutive studies in the Gospel of St. Matthew. We have been having good times.

Please pray that God will speak to these souls, and that the Holy Spirit may open hearts to receive the Word of God.

S. L.

—◆—

“A Man which was Blind.”

One day I entered a café with my pack of books and went from table to table trying to sell them. A blind man called to me to come to him, and asked: “What are you selling, brother?”

“Gospels,” I said, “and the books of Moses and the Psalms—the Words of God.”

He ordered a cup of coffee for me and asked me to sit down and tell him about them. After a little he said: “My heart is heavy. I want to talk to you, but not here, there are too many men round us. Can we go and sit somewhere else?”

“Certainly,” I said, and led him to a

public garden nearby where I found a seat in a quiet corner, and there we sat down.

“I am in great trouble,” he began, “I used to earn my living by selling monkey nuts, which my wife roasted for me. But she wouldn’t stay with me. She went away and left me, and so I lost my home and my means of livelihood. I am dependent on what people give me, sometimes they give to me and sometimes they don’t. I have spent all the little money I had in paying scribes to write charms to turn my wife’s heart back to me, but they are no good. I think though, that a talisman written from your books would have a blessing in it. Will you write me one?”

I replied: “There is indeed a great blessing in them, but not in the way you think. Shall I read to you out of them?”

“Please do,” he said earnestly.

I read the story of the man born blind, in St. John 9. My blind man listened entranced. When I had finished, he asked: “When did Jesus live?”

“A long time ago.”

“I wish He were living now, and I would go to Him.”

“He is living now.”

“Then He will make me see?”

“He doesn’t do that now, but He can do something better for you. Which would you prefer, to have your sight and die, or to continue blind and live?”

“I would rather live, of course.”

Then I read to him the story of the Rich Man and Lazarus, and tried to explain to him the mystery of Eternal Life.

Before we parted the blind man said to me: “These are indeed beautiful words and you have greatly comforted me. How much is that book that you have been reading to me? I cannot read it, but I must buy it, and I will find someone to read it to me.”

SI MUBAREK (B. & F. B. S.)

(Told by an Arab Colporteur during an address which he gave at Dar Naama in November.)

Revisiting the Field.

It is just fifty years since I first put my foot on African soil. As a young Christian I became interested in missionary work, and wanting to see something of it, I spent a long holiday in Morocco. What I learnt during my visit left an impression on my mind which has never faded.

Three years after, the way opened to return, and my wife and I joined Miss Trotter, Miss Freeman, and Miss Haworth, in the work at Algiers in 1891, where for some years we worked and lived together. I have very special and precious memories of the time when we made 2, Rue du Croissant the headquarters of the Mission.

A serious breakdown in health necessitated our retirement from the work on the Field, but from that time onwards our hearts have been in the land.

It has been my privilege to visit the Field again this year. It was a joy to meet all the workers at the Annual Rally, and to hear some of the encouragements as well as the difficulties which the missionaries are meeting. It was also a pleasure to revisit most of the Stations in their new Colportage Car, the expense of which has been met except the last £20* which is needed. This car is an absolute necessity for the work of colportage and really is the most economical method of evangelisation for it sleeps at least two or even more, thus saving much expense.

How different I found the roads of Algeria! a marvellous change has taken place. In my days on the Field I used to use a push bicycle with solid tyres, and many a time had to take it to pieces and pack it on mules as there was no road. Now good roads are found everywhere.

We went to Bou Saada where Miss McIlroy and Mlle Buttiaz have been at work for long years, and not without real fruit. It is quite a desert Station, but the town has grown into a busy central market.

We also visited Blida where, for so many years the Misses Currie and Roche laboured, and where the Buckenhams are gathering the harvest from the seed so faithfully sown.

Medea was our old Station where my eldest son was born, and since we left it, no resident missionary has been there, although periodical visits are made.

Miliana was also visited, and I was accompanied by Mr. and Mrs. Neville Russell. The former is our good Hon. Auditor, and father of Miss Phyllis Russell, who works with Miss Grautoff at Miliana. It was a happy visit to a Station which for years has had such active workers. They do not spend their whole time there, but during some months of the year they go to the Sahara, visiting some of the oases round Ghardaia.

Then we went on to Tlemcen, via Relizane. What a loss the Mission sustained through the Home Call of Miss Kathleen Butler! She was permitted to prepare a home for the workers and a beautiful hall or church. What faith she must have had to arrange for such a place so that the work could be carried on!

The Field Committee have asked Mr. and Mrs. Stalley to go there, at any rate for the present. They will need our prayers, for there are vast opportunities.

One could go on and on, but space forbids, so I must close with a note of thanksgiving to God for the privilege of visiting the Field once more. A real work is being done, and I would like to remind friends how much the missionaries count upon the prayers of the Lord's people.

FRANCIS C. BRADING,

Chairman, Home Council.

*LATER. We praise God that this money has come in.

Fat'ma of Relizane.



" Safe in the Arms of Jesus,
 Safe on His gentle breast ;
 There by His love o'ershadowed,
 Sweetly her soul doth rest."

How much of light and shade has been crowded into one short life ! The Light of the Life of Christ has been indeed victorious over the deep shadows of care, temptation, sorrow, doubt, fears, and trials, from which Fat'ma's life seemed seldom free.

There was no light in Fat'ma's face when first we knew her, though He must have already begun to shine upon her when, as quite a young girl, she helped to form the nucleus of the Relizane " Family." Her eyes were peculiarly heavy with inward darkness, as if a thick black curtain lay over her soul, though she was easily stirred to superficial gaiety, and like most Arabs she was very proud and quick to take offence.

She soon learned to love the mission house and the motherly side of her character was developed by helping Aouda (the first girl of the " Family " to become a Christian) in her care of the smaller children, as well as in house things. The two were very great chums and she has said more than once that she owed much of her spiritual understanding to Aouda. For many years Fat'ma's most constant prayer was that God would open the eyes of her understanding. That prayer was in due time abundantly answered, and then her dull eyes began to shine with the Light of Heaven, and God gave her great spiritual understanding, though at the same time her trials and difficulties greatly increased, and persecution for His sake was not unknown. She said once : " When I was without knowledge of Christ I was happy and always gay, but since I became a Christian I have had nothing but grief and trials, nevertheless I would rather be as I am for now I have Christ and He is better than all the laughter of this world." She grew patient and loving, and ceased to get angry when she had to be reproofed for any small or greater fault. She became as honest as the day, and household things could safely be left in her hands, and the little ones were devoted to her. Saadia, the latest addition to the Family was her special care, and during the years when the Station was closed she was the human centre around which the Christian women and children gathered.

Though her eyes were defective she took great pains to learn to read and spent all her spare time poring over her Gospels or her hymn book, till she almost knew them by heart.

As personal sorrows increased, Fat'ma stayed her heart on the verse, " I will not leave thee an orphan I will come unto thee," St. John 14, v. 18 (Arabic translation). When falsely accused of evil and brought before the Judge, she took comfort

in the words, "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." God did indeed undertake for her, and set her at her ease in court, where judgment was given in her favour.

Her one brother was a good-for-nothing fellow, for whom she prayed daily, and there is cause to believe that her prayer for him was answered before he died. She and her mother lived under very distressing circumstances for many years while the mission station was closed, and always her faith in Christ was living; constantly she wrote: "The way is difficult but Christ is always with me." The last two years were joyful ones again for her, as she found her place once more in the mission station and became Mrs. Stalley's right-hand in house things and in mission work. Many times Fat'ma refused marriage to a Moslem man, though often it was almost forced upon her. Once she sat with her girlhood companions waiting for the final marriage arrangements. Her heart was heavy, and she sat apart from her friends praying that God would yet deliver her. As she prayed some question of money arose, which ended in the tearing up of the marriage contract, and so God set her free at the eleventh hour.

God has accepted her sacrifice, and taken her to Himself. Never very strong, she easily became infected with her brother's illness, consumption, and after a comparatively short time of suffering she entered the gates of Heaven about six weeks ago, having given a good witness to the very end.

Her mother's grief is intense, for she has now lost all whom she held dear in this life, and sorrow has aged her greatly. We can believe that Fat'ma's witness and prayers for her will be heard, and that in time she, too, will find her rest and peace in the Arms of Jesus.

E. K. M. RIDLEY.

Canada.

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (*Isaiah* 30. 21).

Perhaps this verse explains why I had such an insistent urge to go to Canada this year! It also came to the other A.M.B. workers in Setif and we were led to pray that if it were God's will for me to go, He would provide the means. After some weeks of prayer, my fellow worker was led to offer financial assistance, which, with the help of a friend in England, was sufficient to pay the return fare from England to Canada. This we took as a definite seal of God's leading.

Before leaving Algiers, I wrote to our Secretary in England, telling her of my proposition. Then when I reached England, we met to talk over plans together. When she saw me she said, "Before we begin to talk about other things, do let me tell you about something that happened the day after I received your letter." Then she told me of the visit to her in Woking, of a young Canadian—a stranger to her—who wanted to revisit the house which had been his home in childhood. During conversation she found out that he was on a visit from Canada to see his mother who was ill. He had just three weeks leave, and was returning on the *Empress of Australia*, the same boat in which I was to sail. This visitor from Canada proved to be a keen Christian, and was interested to hear of the A.M.B. and of the work among Moslems. Miss Roche told him of my proposed visit to Canada, and asked him to give me all the help he could on the journey, and this he very kindly promised to do. This we took as another of God's seals.

Mr. Norman-Crosse faithfully kept his promise and helped me both at Quebec

and Montreal. At Montreal I had an adventure which, through God's goodness, ended well. By a mistake I was taken to the wrong station for my start on the long journey across Canada to Edmonton. My train had already started on its journey of thousands of miles by the time we got to the right station! What could be done? Much *was* done, and in a very short time I found myself in a train bound for Ottawa. Arrived there I was rushed to a platform where a mighty train was waiting—waiting for me alone! I had hardly got into it when it started on that tremendous journey. I felt most deeply thankful and very grateful to those who had worked so hard on my behalf and had got the train held up for me. I had never felt so important before!

My friends had arranged for me to speak at a number of meetings, and I found the Canadians a very friendly people. Then I went to stay with my brother and his family for a few weeks. I was invited by Professor Maxwell to attend the Conference of the Prairie Bible Institute and had an opportunity of speaking. This was a unique experience. People came from all parts, some bringing provisions for the conference.

There were a number of missionaries from all parts, and a special speaker from Wales. There must have been about 700 present on some days, and the teachers, students and helpers were all so happy. The missionary cause would not lack funds if every Christian leader was as enthusiastic as Professor Maxwell. The baptismal service at the Lake was a typical ending to the Conference.

On my return journey, meetings were planned for me in Winnipeg, Ottawa, and Montreal. Very happy memories remain of kindness shown by friends in all these places. In Winnipeg it was quite an inspiration to be present at the Bible School on Sunday evening, and it was a pleasure to speak to so many earnest young people. Again I was given an opportunity at the

Y.P.M. at Elim Church on Monday evening. Then on Tuesday evening there was a happy time at Mr. and Mrs. Hunt's drawing-room meeting, when Mr. Pearce and Dr. Farmer were present, all was so spiritual, and there was such a delightful family feeling.

In Ottawa I felt the same enthusiasm among the young people. My boat friend, Mr. Norman-Crosse, and his wife were most helpful, and had worked very hard to get openings for me. Mr. Hume was always so kind in driving me to the meetings, and last but not least I must mention Miss Anderson who took such a great interest in the work, and who gave me a very restful time at her house.

The last day was spent at Montreal. In some ways this was a different meeting from any others I had had. A drawing-room meeting was inaugurated by the friends of "Lac des Iles," and I very much enjoyed the afternoon spent with them. In the evening Dr. Tees, who was my hostess, kindly showed me a coloured film of "Lac des Iles." This is a centre where a number of Christian friends have their summer homes, and every Sunday hold a Sunday School for the children. Children visiting friends at the lake also attend. This work has been going on for about fifty years. Dr. and Mrs. Mott have their summer home there, and have a good deal to do with the movement. Mrs. Mott has been such a good friend to the A.M.B. in creating interest in our work at Lac des Iles. Judging by what I saw in the film, it must be a beautiful place.

Dr. Tees kindly took me to the station the following morning, en route to join the ship at Quebec for my homeward journey.

I send very many thanks to all the friends who helped to make this visit to Canada such a happy one. God's promise was fulfilled step by step, as I journeyed, and I praise Him!

A. M. FARMER.

“By the Wayside.”

“That door clatters in the wind and never seems to stop,” said one holiday maker to another. And the talk turned on “noises,” creaking doors and throbbing engines.

The holiday-makers were two missionaries who walked through the woods of Algeria on a glorious sunny morning in January, with their backs to vineyards and cultivated ground bordering a white road, and their faces to the Mediterranean which peeped blue and smiling through the trees.

The day after, coming up the road, the two heard the noise once more and then—suddenly realised that the supposed clattering door was—“Zaineb!” They had asked about her a few days ago, funny little ignorant Arab girl that she was, and had been told: “Oh, Zaineb, poor dear, beats upon a tin to scare the birds and sometimes calls out ‘ha-ha’”!

And sure enough there was Zaineb in the midst of the field of early peas! Her little dark face lit up with joy as she saw the holiday makers and she came forward to greet them. Dressed in greyish brown ragged clothes, big silver earrings in her ears, a huge tin tied round her neck and two small sticks in her hand, she was a quaint pathetic little figure. All alone she worked to scare the birds, with no human being in sight, from early morning till evening, beating upon her strange drum.

Her eyes were bright with joy as a little picture of the manger scene and a stick of chocolate wrapped in silver paper (an aftermath of Christmas), were put into her hand. A tiny word was spoken about the Saviour Who loved her and all the children, so much, and then the holiday makers went on their way, leaving little dusky Zaineb with her silver earrings and her big brown eyes, smiling at her picture and the chocolate stick. And once more the drum began its clatter, the sound growing fainter and then dying away.

M. H. ROCHE.

First Impressions!

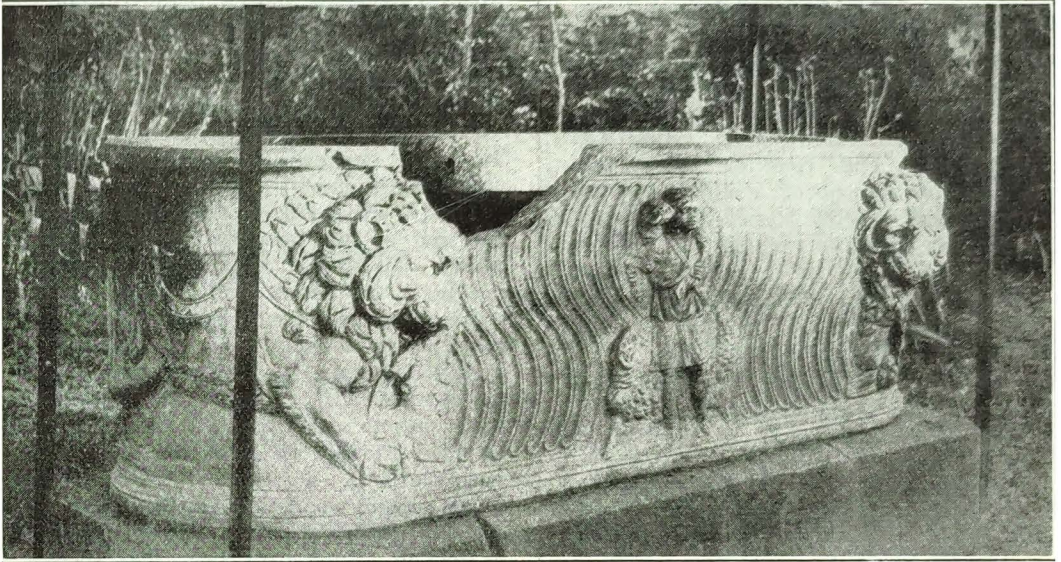
Our first impression on landing in Algiers was one of abject fear at the speed and apparent lawlessness of the traffic, for our English eyes found it very difficult to grow used to driving on the right-hand side of the road. Also there seemed to be no one to control the streams of cars that rushed up the steep hills of the town, and no speed limit. However, we were able to adapt ourselves to these conditions, and have returned home unscathed.

Our second impression was, more favourable, for we were delighted with the beautiful trees and flowering creepers that grow in such prolific abundance wherever they are allowed to, and for the way that many of the roads are roofed over by the lovely avenues of trees that have been planted on either side.

We visited the Chiffa Gorge one day and were much entertained by the antics of the monkeys who live there.

Another day we were motored along the coast to Cherchell, stopping at Tipasa on the way, to see the many Roman and early Christian ruins there. Among the latter were those of a church and graveyard, a pathetic reminder that once the praises of Christ had ascended where now Islam holds the people in its darkness and bondage. Our guide round one ancient monument was an Arab girl of about fifteen years, who was afterwards thrilled to hear for the first time the story of the Good Shepherd, and who insisted that her mother be told also.

At Cherchell we visited what is still very rare in Moslem lands, an Arab Christian home. The small son and heir of eighteen months has the beautiful name: “Slave of the Redeemer.” We were taken into homes in Algiers, Bou Saada and Miliiana, where the Gospel is welcomed by the women, some of whom, though confession by Baptism is not yet possible for them, have their



SARCOPHAGUS SHOWING THE CARVING OF "THE GOOD SHEPHERD," WITH THE LAMB ON HIS SHOULDER.
(This is the one seen at Tipasa, mentioned in "First Impressions.")

hearts filled with love for the Saviour. We attended classes for girls, boys and women, and saw the very real attention with which the message was received. We realised as never before how necessary are the prayers of those in the Homeland to water the seed that is sown.

While at Bou Saada we paid a visit to the Moslem college, about ten miles away, and we were fortunate enough to see a class of young men sitting cross-legged in a circle outside the Mosque. They were reciting, parrot fashion, large sections of the Koran, and as it was classical Arabic the words were probably without meaning to some.

Are we Christians sometimes guilty of reading His Word and singing His praises with our eyes and lips, while our thoughts are anywhere but on what we are doing?

Inside the Mosque was another circle of men in prayer, the leader's work being to repeat the word "Allah" about every

two seconds while his companion chanted the prayers. At each repetition of "Allah" they all bowed.

One evening we saw a Moslem go out to a rock about fifty yards from the shore, to pray towards Mecca. There was a magnificent sunset, but his back was turned to it and he faced the shadows of night in the East. One felt how symbolic it was of the man's spiritual condition, his back towards the Light of the world and his face towards a dead prophet. Yet was it not a prophetic picture also, that he should look to the East, from whence the sun would surely rise the next day? Will there not be a bright to-morrow for Islam, when the Son of Righteousness shall arise with healing in His wings? Meanwhile we can take a very real share in the work of God's servants as they seek to bring His Light into the dark hearts and homes around them.

EVELYN B. RUSSELL.

Fellowship.

If there is one thing more than another implied in an "A.M.B. Annual Statement of Accounts," it is the fact of fellowship, mainly the "fellowship of giving and receiving." The "receiving" side of that fellowship throughout another year has been most sacredly blessed but one remembers the Lord's words "It is *more* blessed to give than to receive"; many letters that have accompanied gifts have shown this, our fellowship, to be regarded a most sacred trust mutually held.

A study of those New Testament passages chiefly relating to such fellowship shows God's glory to be thereby manifested. On the "giving" side, Dr. Moffatt renders 2 Cor. 9. 11-13, thus :

"Your generosity will make men give thanks to God; for the service rendered by this fund does more than supply the wants of the saints, it overflows with many a cry of thanks to God. This service shows what you are, it makes men praise God for the way you have come under the Gospel of Christ which you confess, and . . . they pray for you, on account of the surpassing grace which God has shown to you. Thanks be unto God for His unspeakable gift."

And on the administrative side, the same gift is described as :

"This grace, which is administered by us to the glory of the same Lord."

While that of Phil. 4. 10-20, in other renderings, begins with :

"I rejoice with a deep and holy joy" and closes with :

"To Him, our God and Father, be ascribed all glory for ever and ever."

Further, and especially in this our Jubilee year, we are glad to recognise this fellowship as a "directed" one—"They gave themselves to the Lord, *and to us by the will of God.*" If the number of those to

whom it might be said for the fifty years now celebrated, "We thank God for your fellowship in the furtherance of the Gospel from the first day until now," has become small, we can add, "But thanks be to God, which putteth the same earnest care into the heart" of others. Thus we have His pledge of continuity.

Then we may speak—not of former years only but of that now passing—of those whose "zeal has been a stimulus." Believing that "the time is short," under constraint from God, capital has been turned into currency, if haply those yet unreached by the Gospel may be reached before the day of grace ends. Eccles. 11. 2: "Divide a portion into seven, yea, even into eight; for thou knowest not what evil shall be upon the earth," has, through the urgency of the present world-situation, been interpreted, "*Do it now!*" While we rejoice in the still open door of these lands, such gifts have underlined the charge of Eph. 5. 15-16: "Act like sensible men; make the very most of your time, for these are evil days."

Another word from those records of earliest Christian fellowship, "Ye sent once and again unto my necessity," leads us gratefully to mention continued systematic and regular giving on the part of many.

But this fellowship is not confined to "financial dealings" (Phil. 4. 15, Moffatt), and "money sent" (v. 16), but comprises much that cannot be so given; Dr. Weymouth's note to "They gave themselves," is, "for any service it was in their power to render"; and many, we know, give themselves to prayer for us.

Finally, let us honour God's faithfulness. Weymouth speaks of a "more emphatic rendering" of words in 2 Cor. 9. 10: "Will abundantly supply," or "give supply after supply"; to which should be added a rendering of Phil. 4. 19: "Through your union with Christ Jesus."

H. W. BUCKENHAM.

Praise and Prayer Requests.

Praise.

For the Station of Tlemcen reopened and for all the faithful sowing that has been done there in the past.

For the work among women in Tolga which is now going forward.

For the new mission Car and all its possibilities.

For the three new workers who have joined our ranks this Autumn.

For new and more suitable premises for student work.

For the testimony to Christ given in life and death by Fat'ma of Relizane.

Prayer.

For Miss Wood alone at Nefta and for Mlle Gayral at Mostaganem; that they may be very conscious that the Lord is working with them.

For Miss Grautoff and Miss Russell as they go South to the M'zab (D.V.) in February. That it may be a time of opened doors and opened hearts.

That the converts in each Station may make progress in the Christian life and may have a deep longing to win others.

For the first desert itineration to be undertaken with the new car early in the New Year (D.V.)

That all needs may be supplied in God's time.

* * *

"Heaven is still as full of stores of spiritual blessing as it was in the days of the apostles."

ANDREW MURRAY.

Home Notes.

4, Waldens Road,
Horsell,
Woking.

Dear Friends,—

Letters sometimes come which say: "I love the A.M.B. and have prayed for it for many years; now my eyesight is failing, and I can no longer read the magazine." We thank God for all that these old and faithful friends have meant to the work through the years, and for their continued prayers.

But we need also new young helpers who will carry on and make the needs known. We welcome all of you who have lately begun to care for the work among the Moslems. Please let us know if there is anything you want to know, or any way in which you feel this magazine might be made more helpful to you.

During October and part of November, Mr. and Mrs. Thomson, whose Boat was delayed in sailing, have been in East Anglia where they have had a number of meetings; Pastor Stalley had some opportunities of making the A.M.B. work known, also.

If any have already paid their magazine subscription will they please ignore the form enclosed in this number? To save money and time. we shall not post receipts for sums of two shillings and under, unless stamped addressed envelope is enclosed. We will put the receipts in the following issue of the magazine.

A happy and blessed New Year to you all!

Your sincere friend,
MILLCENT H. ROCHE.

* * * *

SUGGESTED FORM FOR LEGACIES:

"I give and bequeath to the Treasurer for the time being of the Algiers Mission Band, founded by I. Lilius Trotter in 1888, the sum of free of legacy duty, to be used for the purposes of the said Algiers Mission Band, and the receipt of such Treasurer shall be sufficient discharge for the same."

Annual Meetings

Jubilee Year, 1938

Five days before our Annual Meetings everything seemed most uncertain. The Secretary was receiving such messages as, "I am an A.R.P. warden, and should be needed if there was trouble." "We are most likely to be called up by Red Cross, and are so sorry we shan't be able to help at the Annual Meetings." But after all, our meetings were held, in an atmosphere of solemnity and gratitude to our God. Once more He had set before us "an open door," and our hearts were full of praise.

We met in the Tudor Room at Caxton Hall at 3.30 and 6.30 p.m. The chair was taken at the afternoon meeting by the Rev. Walter E. Gilliat of Woking, a new friend of the A.M.B., whom we were so glad to have with us. After praise and prayer had been offered by Pastor Stalley, the Chairman gave us a most helpful introductory address.

The Secretary recalled the fact that at this Jubilee meeting our thoughts went to those who had gone before us and led the way, Miss Trotter, Miss Freeman, Miss Haworth, Miss Mattie Watling, Mr. Smee-ton, Miss Mary May, Mr. Theobald, and so recently Miss Kathleen Butler, whose passing has left such a gap in our ranks.

The first speaker was Mrs. H. Stalley, and she told us about the visit she and Mr. Stalley had paid, with Miss Wood, to Tlemcen in June and July. Our hearts were moved as we heard of those who had so loved Miss Butler and longed for her return. Many had spoken of her prayers for them and with them, and opportunities were thus given to continue what had been begun. The children—boys and girls—came back to the Mission House longing to have their classes once more.

Mr. Buckenham (Treasurer) followed, with a joyful testimony to God's faithfulness in supplying our financial needs. Some-

times we had been tested by delay in the supplies, but all needful had been given and the year closed without any deficit.

We were so very glad to welcome Mlle Buttica, the first of our non-British workers to be present at an Annual Meeting. She told us about the desert Station of Bou Saada, and gave us a glimpse of some of those roses, yet in bud, in that "Thirsty Land." She asked our prayers that the living waters of Christ's salvation may indeed cause the barren soil of Islam to "blossom as the rose."

The singing of the beautiful hymn, "The Saviour of the World" (Fullerton), was a real inspiration, and then Miss Grautoff spoke of a journey from Miliana to the far southern town of Ghardaia, and of a further itineration to another Mozabite town beyond. She made us see, in a very vivid way, those houses so closely shut up, with their women longing to get a glimpse of the missionaries with their picture books and their message of a loving God and Saviour. We realised as she spoke, how the men, forbidding access to their women-folk are yet, some of them, glad to look at, or even to buy the Gospels or other booklets offered. We pictured those crowds of eager boys and the Jewish houses where no one reaches the often sad and lonely women with the Gospel. We understood afresh the need the workers have of prayer surrounding them as they go out "bearing precious seed" into these places which can be visited so seldom.

Mr. H. Stalley gave the closing address which was a call to prayer. First for those who come into the book depôts, some to buy and to read, some to argue, some to listen and some who cannot read, to look at pictures. He reminded us also that not only do the missionaries in charge of book depôts need our prayers, but those also who write tracts and booklets. More writers are needed who can prepare helpful Christian literature which is so necessary

Basis.

The A.M.B. is interdenominational and desires to have fellowship with all who form the One Body of Christ. The Band holds and teaches:—

- (1) Absolute Faith in the Deity of each Person of the Trinity.
- (2) Absolute confidence in the full inspiration of the Old and New Testaments.
- (3) Absolute belief in the Cross of Christ as the one means of access to God, and the redemptive power for the whole world.

COMMISSION.—The aim of the A.M.B. is the Evangelization of the Arabic and French-speaking Moslems of Algeria and Tunisia with special emphasis on the needs of the practically untouched regions of the interior.

ENGLAND.

Local Representatives:

BEKHILL.—Mrs. Brownrigg, Gorse Cottage, Terminus Avenue.
BOURNEMOUTH (Winton).—Pastor W. G. Stalley, "Kurichee," Norton Road.
BRKENHEAD (Emmanuel).—Mrs. J. D. Drysdale, Emmanuel Training Home, 1, Palm Grove.
BRIGHTON & HOVE.—Mrs. Sudds, St. Monica, Berricdale Avenue, Hove.
CARLISLE (Fisher Street Mission).—Mr. T. Child, 11, Ferguson Road, Longsowerby.
DARLINGTON (Pierremont Mission).—Miss E. Armstrong, 37, Green Street.
EASTBOURNE.—Miss C. Firmin, "Dar Naama," Baldwin Avenue.
EPZOM.—Mrs. Maurice Roche, 1, Alexandra Road.
FELIXSTOWE.—Miss E. Threadkell, "Raebury," Constable Road.
ILFORD.—Mrs. Walter Sarfas, 121, Coventry Road.
IPSWICH.—Miss Godfrey, 37, Nelson Road.
LEWES.—Miss Lee, "Cobury," 20 Prince Edward Road.
LEXDEN.—Mrs. Willmore, 26, Halstead Road, Lexden, Colchester.
PENGE.—Miss E. B. Russell, 54, Thicket Road, Anerley.
SIDCUP.—Miss P. E. C. Russell, 8, Old Forge Way.
TEDDINGTON.—Miss Ethel Little, 32, Field Lane.
THORNTON HEATH.—Mr. C. J. Ford, 13, Heath View Road.
WEST SUFFOLK.—Mrs. Ed. Johnston, Camelfield, Gt. Barton, Bury St. Edmunds
WOKING.—Miss M. H. Roche, 4, Waldens Road, Horsell.
WOODBRIDGE.—Miss M. Fisher, 24, Chapel Street.
WORTHING.—Miss Gotelee, "Heston," St. Botolph's Road.

SCOTLAND.

DUNDEE.—Miss Stewart, 8 Woodlands Terrace.
FAITH MISSION TRAINING HOME.—18, Ravelston Park, Edinburgh.
GLASGOW.—Miss Guthrie, 21, Dines Drive, W.4
NEWPORT (N. Fife).—Mr. D. R. M. Gavin, Benruaig.

IRELAND.

BELFAST.—Mr. J. H. Bennett, 60, Hillsborough Drive.
BESSBROOK.—Miss R. Baillie, Deramore House.

NEW ZEALAND.

AUCKLAND.—Mrs. Reevely, 49, Ridings Road, Remuera.

CANADA.

OTTAWA.—Miss Anderson, 92 Stanley Ave.

for those who have learnt to read in Government schools, and who have so little reading matter that is worth while.

Our Chairman reminded us that, as an Esquimaux Christian once said, we had got "fresh oil for our lamps"; much new prayer fuel had been given to us, and we must keep our prayer lamps burning brightly.

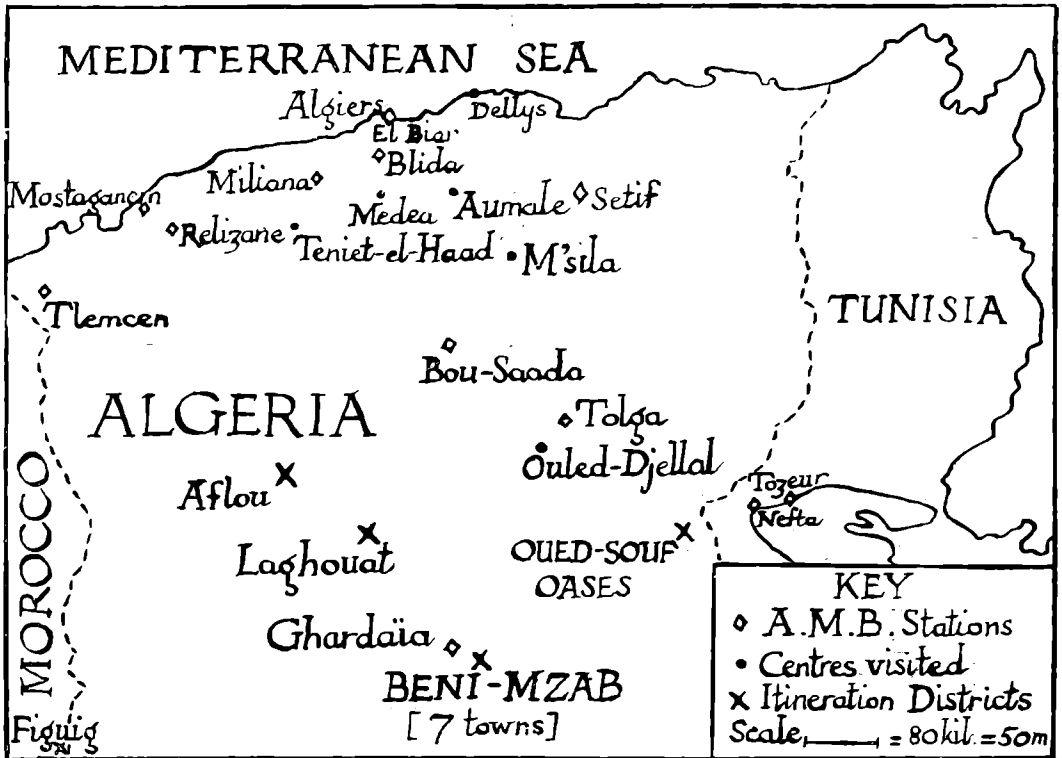
The Rev. F. C. Brading closed the meeting with prayer, and the benediction.

After having had tea, we gathered

once more for our evening meeting. We were so pleased to have Mr. Oliver of the N.M.P. as our Chairman.

Lantern pictures were shown of the various Stations of the A.M.B., each Station as far as possible being described by representatives from it.

Mr. Collinson closed the meeting with prayer, commending the work and the converts to God, and asking for His blessing.



Literature.

To be obtained from The Secretary, A.M.B.
4 Waldens Road, Horsell, Woking.

Books by I. Lilius Trotter.

"Between the Desert and the Sea." With sixteen pages of Miss Trotter's beautiful illustrations in colour. 3s. 6d., postage 6d.

"Parables of the Cross" and "Parables of the Christ Life." Illustrated. Each 3s. 6d., postage 3d.

"Focussed." 3d., postage ½d.

"Vibrations." 2d., postage ½d.

"A Challenge to Faith." 1d., postage ½d.

"Trained to Rule." 1d., postage ½d.

Chorus: "Here I Come." Words, I. L. Trotter. Music, K. A. M. Kelly.

1d. each, postage ½d.

"Faith's Highway," "The Hiding of His Power." A. E. Theobald.

each 1d., postage ½d.

"Lilius Trotter of Algiers." By C. E. Padwick. 6d., postage 1d.

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A THIRSTY LAND.

ALGIERS MISSION BAND

Field Statement of Accounts for the Year ending June 30th, 1938

RECEIPTS.			PAYMENTS.		
	Francs.	Francs		Francs	Francs
By Balance in Bank, July 1st, 1937 ...	22000.57		<i>General Fund</i> :—		
„ Cash in Hand „ „ „ ...	44.60		To Missionaries' Allowances ...	253204.95	
		22045.17	„ Rents, Taxes and Repairs ...	46209.15	
<i>General Fund</i> :—			„ Travelling ...	5143.25	
„ Donations (of which £459 8s. 6d.,	150869.68†		„ Postage and Stationery ...	1103.30	
remitted from Home Office*) ...			„ Various Mission Expenses ...	6944.08	
„ Legacy (part)—The late Miss L.					312604.71
Isabelle May, £465 remitted from			<i>Appropriated Funds</i> :—		
Home Office ...	62534.00		„ Production of Literature for Arabs ...	3982.30	
„ Dar Naama Building Plots Fund ...	106200.00		„ Purchase of Scriptures for Free		
Rent of Blida Cottage ...	150.00		Distribution ...	710.80	
„ Bank Interest ...	478.06		„ Colportage (Purchase of Scriptures		
		320229.73	and Itinerations) ...	8335.85	
<i>Appropriated Funds</i> :—			„ Refugee Work ...	2651.50	
„ Donations (of which £40 16s. 3d.	14152.55		„ Upkeep of Dar Naama (including		
remitted from Home Office) ...			special expenditure of 40000 francs		
„ Grant of £10 from "The Association			on overdue structural repairs) ...	80901.85	
for the Free Distribution of			„ Stations (Special Gifts) ...	4575.45	
Scriptures," remitted from Home					101157.75
Office ...	1777.00		„ Balance in Bank, June 30th, 1938 ...	27199.99	
„ Sale of Literature ...	1376.60		„ Cash in Hand, „ „ „ ...	36.50	
„ Profits on French Edition, <i>Life of</i>					27236.49
<i>Miss Trotter</i> ...	385.50				Francs 440998.95
„ Sale (part) of property at Tozeur ...	7000.00				Francs
„ Rent of Buildings at Dar Naama ...	13150.00		Balances of Appropriated Funds :—		
„ Dar Naama Building Plots Fund ...	43860.00		Production of Literature for Arabs ...	2401.78	
„ £108 16s. 8d.† remitted from Home			Purchase of Scriptures for Free		
Office, "Upkeep of Dar Naama"			Distribution ...	1066.20	
Account ...	17038.40		Colportage (including 976.40 for		
		98724.05	placing Bibles) ...	1450.47	
		Francs 440998.95	Desert Itinerations ...	3000.00	
			Refugee Work ...	1945.65	
			Upkeep of Dar Naama ...	5.25	
			French Informatory Literature ...	385.50	
					Francs 10254.85

† Of this Gifts from America ... 56079.23 Francs.
 * Additional £20 in transit when Financial Year closed.
 ‡ Additional £40 in transit when Financial Year closed.

Treasurer: H. W. BUCKENHAM,
 Oulad Sultan, Blida, Algeria.

Examined and found correct.
 Algiers. 15th November, 1938. HENRY R. TURNER.

Average exchange on amounts received during the year, 144.8 francs to the £.

HOME OFFICE ACCOUNTS

Year ended, June 30th, 1938

RECEIPTS.			PAYMENTS.		
	£	s. d.		£	s. d.
To Balance in hand 1st July, 1937 ...	473	14 5	By Magazine and Book Account ...	115	2 0
„ <i>General Fund</i> :—			Less Receipts ...	77	18 3
Subscriptions and Donations ...	592	1 3			37 3 9
Annual Meeting ...	6	1 5	„ Stationery, Postages and		
		598 2 8	<i>General Expenses</i> ...	42	11 0
„ Association for free Distribution			Honorarium (Office assistance) ...	19	10 0
of the Scriptures ...		10 0 0	„ Deputation Expenses ...	4	17 6
„ Appropriated Gifts ...		39 6 3	„ Remitted to Field:		
„ Upkeep of Dar Naama :—			<i>General Fund</i>	944	8 6
Dividends and Interest ...	122	10 11	Grant for Distribution of the		
Tax recovered (two years) ...	22	9 1	Scriptures ...	10	0 0
Royalties received ...	2	10 9	Appropriated Gifts—1936/37 ...	1	10 0
		147 10 9	Appropriated Gifts—1937/38 ...	39	6 3
			Upkeep of Dar Naama ...	148	16 8
					1,144 1 5
			„ Balance at Bank and in hand ...		20 10 5
		£1,268 14 1			£1,268 14 1

INVESTMENTS HELD ON BEHALF OF THE BAND.

£	s.	d.	
200	0	0	Anglo-Argentine Tramways 4% Deb. Stock.
20	0	0	Industrial and General Trust Stock.
360	0	0	Investment Trust Corporation Deferred Stock.
958	9	1	3½% War Stock.
1,050	0	0	5% Conversion Stock.

I have examined the foregoing accounts with the books and vouchers, and have found them to be correct. I have also verified the Investments.

C. NEVILLE RUSSELL.
 (Incorporated Accountant.)

21st July, 1938.