

REPORT NUMBER.

A Thirsty Land



Algiers Mission Band

ALGERS
EDGES

Algiers Mission Band.

FOUNDED IN 1888 BY I. LILIAS TROTTER.

HEADQUARTERS :—DAR NAAMA, EL BIAR, ALGIERS.

General Secretary : Miss F. HELEN FREEMAN.

General Treasurer :—Miss F. K. CURRIE, Oulad Sultane, Blida, Algeria.

Executive Committee :—

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MISS BUTLER.
W. CECIL COLLINSON.
MISS CURRIE.

MISS FREEMAN.
MISS GRAUTOFF.
MISS MAY.
MISS McILROY.

JOHN L. OLIVER.
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A. E. THEOBALD.
A. T. UPSON.

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JOHN L. OLIVER.
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Hon. Secretary and Treasurer for England :—

MISS ENID ARMITAGE, 38, Outram Road, Croydon.

Hon. Medical Adviser : DR. GRACE CHAMBERS.

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DR. W. C. PEARCE, W.S.S.A., 626, " W. M. Garland " Building,
Los Angeles, California.

CHARLES G. TRUMBULL, 104, Rex Avenue, Chestnut Hill, Philadelphia.

Algerian Mission Band, America :—

President—MRS. M. F. BRYNER, 126, Flora Avenue, Peoria, Ill.

MRS. J. A. WALKER, Sec., 2300, Dexter Street, Denver, Col.

MRS. F. GOODRICH, Treas., 302 College Ct., Albion, Mic.

Referees, France :

PASTOR J. P. COOK.

PASTOR R. SAILLENS, Nogent sur Marne, Seine.

Location of Workers, 1933.

AT DAR NAAMA. EL BIAR.

1891. Miss F. H. FREEMAN.
1906. Miss S. PERKIN (part time
1919 & 1922. [Tolga].
Mons. & Mme. PIERRE NICOUDE.
1922. Mr. & Mrs. A. E. THEOBALD.
1920. Miss A. KEMP.
1927. Miss JOHNSTON.
1932. Miss R. KNIGHT, M.H.

ALGIERS.

1930. Miss IDA NASH.

MOSTAGANEM.

1906. Mlle. A. GAYRAL.

BLIDA.

1909. Miss F. K. CURRIE.
1909. Miss M. H. ROCHE.

MILIANA.

1907. Miss M. D. GRAUTOFF.
1929. Miss P. M. RUSSELL.

MASCARA.

1912. Miss F. HAMMON, M.H.

TOZEUR.

1920. Miss V. WOOD.
1907. Miss RIDLEY.
1929. Miss R. SMEETON.
(on sick leave).

COLEA.

1920. Mr. & Mrs. H. W. BUCKENHAM

TOLGA.

1928. Senor S. LULL.
1951. F. MACDONNELL WATSON.

TLEMCEN.

1916. Miss K. BUTLER.
1927. Miss D. GRAHAM.
1932. Miss HANSEN.

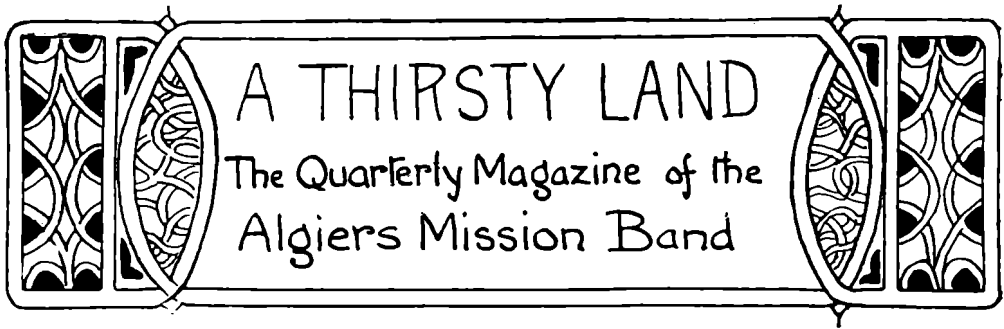
DELLYS?

1914. Miss A. M. FARMER.
1922. Miss I. SHEACH.

BOU-SAADA.

1909. Miss A. McILROY.
1919. Mlle. A. BUTTICAZ.

Evangelist Colporteur : Senor MUNIOZ (supported by Nile Mission Press). Headquarters at Relizane,
M.H. = Mission Helper.



No. 23.

WINTER, 1932-33.

1/6 PER ANNUM
POST FREE.

A Retrospect.

The following is an extract from Miss Trotter's Journal, written twenty-five years after her arrival in Algiers. In giving the Report of the past year's work it seems appropriate to reprint this retrospect and show from what small beginnings the work has sprung.

On March 9th, 1888, we steamed into the Bay of Algiers: the water below shimmering with phosphorescence, the crescent of the shore set with gleaming lights; and the glorious southern sky set with quiet stars. Next morning, seen from the deck, the Arab town rose in a creamy mass in the sunrise against the dead deep blue. Three of us stood there, looking at our battle-field, none of us fit to pass a doctor for any society, not knowing a soul in the place, or a sentence of Arabic, or a clue for beginning work on untouched ground: we only knew we had to come. Truly, if God needed weakness, He had it! And it is just because He may win a ray of glory out of that fact that I am setting down the story of His way with us.

The tale of those early years might be summed up in apparently "knocking our heads against stone walls." The first stone wall was the language, with no one to advise us as to masters or methods. The next was access, with no one to help us into a single native house or to tell us what to do when we got there. In despair with

our dumbness we got our Arabic teacher to translate for us bits of Scripture passages into the colloquial, wrote them out as best we could with a cyclostyle, and with one of our few sentences "Canst thou read?" distributed them in the native streets and shops, a small friendly boy brandishing a stick before us to keep off crowding. In between we had French meetings for our neighbours (for we had a flat now) that became bigger and rowdier until we could only hold them with help from the police. As they finally outgrew our powers, we gave them over to a Swedish missionary and went our ways among natives alone.

Sunday classes for shoe-blacks and market boys were our first venture, with infinite toil over preparation, resulting in each being able to speak for about five minutes. Yet one of the boys of those earliest and feeblest days (who gave his name as "Son of a Dog," hoping that we should not understand and that he would have the wicked joy of seeing it go down thus on the register) passed eighteen months ago into the Church Militant, and thence into

the Church Triumphant, recalling as the first seed in his heart those lessons and hymns—hymns strung together out of our tiny vocabulary in blissful ignorance of any rule of Arabic versification.

Entrance came to the houses as our tongues got freer: it was mostly won by making friends with the children on the door steps. Three or four men and lads came out on Christ's side and were baptized. A poor set they were as it proved: we comforted ourselves often over the fact that paper and sticks are needed to set light to the coal which will be the real fire.

And with all the outward disappointments the hardest ones of those first years were, I think, in ourselves. The testings on the battle-field where the inner life failed, the nerve strain of the climate, the pressure on our spirits of the Satanic forces with which all teems out here, the lessons which we thought we knew and which we had "turned back" again and again to be learnt afresh. All these were the dark background against which God's mercy has shone out. Those early years seemed taken up in the learning of the meaning of one word—"Grace."



"Mine eyes have seen the glory of the
coming of the Lord,
He is trampling out the vintage where the
grapes of wrath are stored.
He hath loosed the fateful lightening of
His terrible swift sword,
His Truth is marching on.

He has sounded forth the trumpet that
shall never call retreat.
He is sifting out the hearts of men before
His judgment seat.
Oh, be swift my soul to meet Him! Be
jubilant my feet!
Our God is marching on."

The
Rev. Percy Smith.
A TRIBUTE.

The long illness of the Rev. P. Smith, B.D., of the Methodist Episcopal Church, came to its close in the month of August, 1932. Through his Home-call the Church in North Africa has suffered an irreparable loss. Few men have sought to understand the intricacies of the native mind, or endeavoured to enter into their peculiar intellectual difficulties as he has done. His heart was inseparably bound up with the evangelisation of Moslems; his love for Moslem souls held him steadfast to the end. His sympathy and help went out especially to all those who worked among Arabs, and throughout the years the Rev. P. Smith has been an intimate friend of the A.M.B. We shall all miss sorely his presence and counsel.

One can never think of him without linking together our Lord's own words, "I am among you as one that serveth." His beautiful humility, joined with such profound scholarship, was always a source of wonder to all who really knew him. Without any air of superiority, he would willingly and patiently help the veriest amateur. He once lent the writer Delitsch's commentary on Isaiah. It was a revelation of the thoroughness and profundity of his learning. The chapters delineating the Servant of Jehovah evidently made a special appeal to his mind. They were annotated in Hebrew, Greek, Latin, French and Arabic. On every page one saw the marks of a careful student. Almost every verse was underscored and almost every word was followed by an illuminating comment. These chapters bear an abundant witness to his accurate and untiring scholarship.

Only a few weeks before his departure for England and subsequent death, he was

enthusiastically studying, with his son, a new French dictionary of religion. Anything that would further elucidate the Scriptures always gripped his attention. As a scholar he was exact and painstaking, and to him we owe the priceless gift of the translation of the Gospels into the Algerian dialect. Of a retiring disposition, he bared his heart to few, but one day in one of those rare moments of revelation he said, "There is nothing, no nothing for sinners but the Gospel of our Lord Jesus Christ. There is nothing that will win the Moslems to Him but the proclamation of that Gospel. The longer I live, the more I feel impelled to press in and rest upon the simplicities of the Gospel." To him ever more and more light was breaking from the Word; to him the Scriptures were the very breath of God Himself.

As a scholar and theologian he was great, but as a true humble disciple of Christ he was even greater. The same chapters in Isaiah that bear record to his erudition, witness also to his character. In his life of self-effacing hiddenness, he was a true follower of the meek Servant of Jehovah. He was content to work unnoticed and unpraised of men. His life was truly hid with Christ in God. The manuscripts of the New Testament which he has left behind him, are a testimony to years of faithful, hidden, unremitting toil. He very rarely talked of his own efforts. God's true corn of wheat, he has but fallen into the ground to bring forth an abundant harvest. I know one at least in whom the same vision, the same yearning over the native church, will live on. And to all who ever knew him, the witness and inspiration of that hidden life will be a constant call to follow more closely in the footsteps of the Master he so faithfully served and so truly loved.

A.E.T.

God did anoint thee with His odorous oil
 To wrestle, not to reign, and He assigns
 All thy tears over, like pure crystallines
 For younger fellow-workers of the soil
 To wear for amulets. So others shall
 Take patience, labour, to their heart and
 hand
 From thy hand, and thy heart, and thy
 brave cheer,
 And God's grace fructify, through thee, to
 all.

E. B. Browning.

Editorial.

Just ten years ago Miss Trotter wrote with joy of "the changing spirit among the Moslems, indefinable as yet, but as unmistakable, it seems to us, as the first faint spring breath. We have here at Dar Naama a reproduction of a Danish picture. It is a frozen river, grey in its icy deadness, but that breath of the spring is beginning to conquer, and, through the midst of it, the first flow of the current has begun to gleam, reflecting the purple fir trees and the daffodil sky of dawn in its curve. . . . It is a thousand times worth while to spend one's life among the Moslems, to see that hour draw near!

"He sendeth out His Word and melteth them. He causeth His Wind to blow and the waters flow.' His Word and His Wind—that is all these ice-bound lands need. Will you strive in prayer that His Word may be sent and that His Wind may blow?"

And we, all these years later, are seeing her vision coming true. Since our last Report Number different members of the Band have been laid aside by illness, but we have seen and heard of the working of God's Holy Spirit on Moslem souls to an extent that we have not known before. Perhaps in the quiet of the sick rooms much prevailing prayer went forth.

Again we would give thanks for the Father's care over those itinerating in difficult parts. I believe it happened some time ago, but it was only lately that I heard of two of our missionaries obliged to spend the night in an ill-looking inn away in the mountains. Their room was only separated from the public café by a slight wooden partition, and at night, when all the customers had gone, they could not help over-hearing a conversation concerning themselves between the Kabyle waiter and his master, a conversation which became somewhat interesting when they heard one of the men saying, "Those two English are not worth murdering, they have only two hundred and fifty francs in their purse!" How he knew the exact sum they could not imagine, but they felt that "to be poor" is sometimes "best," at least in these countries.

We believe the literature report will be interesting to our friends, but as we write the words we are reminded of the great loss that we, and all missionary North Africa, have experienced in the Home-call of the Rev. Percy Smith, of the American Methodist Episcopal Mission. Best of scholars and kindest of friends, he has left a blank that can hardly be filled. Knowing thoroughly that most elusive language, classical Arabic, he yet by his study of and admiration for the spoken Arabic, raised it in the consideration of all, and his translation and other work formed for it a nucleus of literature that was greatly needed.

Before concluding let me say at this beginning of a new year, how very much we should like to thank each one of our American friends for the way in which through many difficulties they have stood by us with unflinching help and courage. If it were not for the two seas between, how I should love to say it *viva voce* on behalf of all our members.

F.H.F.

Literature Report, 1932.

Since issuing the last Report, an important piece of work has been put through, namely, the translation into Arabic and French and the publication of a set of questions and answers, prepared mainly by Miss Trotter, for enquirers and converts from Islam. These questions and answers have been issued in the form of a booklet which has two parts. The first part deals with the foundation truths of our faith, and the second part is concerned with the things of Islam and of superstition which are contrary to the Christian faith and which must be left behind; also with the practical side of Christianity.

An illustrated booklet in French, telling the story of Naaman, largely in Bible words, has also been published by the A.M.B., and the "Life of Abraham" is in preparation.

The steady output of literature, much of which was in Miss Trotter's thoughts, means a constant out-going from our literature fund. Much of the literature is distributed free and therefore the returns are very small, but we praise our God who has so far supplied the need, and look to Him to send the money necessary for further publications.

In addition to what has been issued by the A.M.B. we have been able to co-operate with the N.M.P. in the publication of a tract of Miss Trotter's entitled, "Three boys of long ago." The N.M.P. has also published some stories for boys, "Uncle Solomon's Stories," written by Mr. Theobald.

It has been a great joy this year to welcome the publication by the Bible Society of St. Mark's Gospel in colloquial Arabic.

M. H. ROCHE

(Sec. Literature Committee).



"Everything shall live whither the river cometh."

Reports for 1931-1932.

Algiers.

On looking back over the past twelve months we have much for which to praise God. The numbers attending the classes and meetings have on the whole been very encouraging. To these meetings we have had the pleasure of welcoming many who had been in touch with the Mission twenty years ago, but who had for various reasons drifted out of our reach. There were also many quite new faces present. While speaking to these women one would notice here and there the wistful upturned face of a one-time fanatic, and one felt that Christ was calling to them afresh, giving them

another opportunity to throw off the grave-clothes of fear and superstition and to come forth. Several of these new ones we believe to be real seekers after truth. One woman was so stirred by the Gospel message that she even risked the wrath of her son-in-law by bringing her daughter to one of our meetings that she also might hear. (The husband did not often permit her to go out.)

This would not, however, be a true report if we did not give also the other side of the picture. The great enemy of souls, the father of lies, makes his counter-attack from time to time by stirring up the people to fanaticism, which has for an immediate

result the thinning down of the attendance at our classes and meetings, for weeks at a time. Nevertheless, we do not get too discouraged over this, for we know that it is a sure sign that hearts are being reached. It is not always those who keep away from us who are furthest off from the Kingdom. For instance, the mother of two of our class children has proved to us beyond all doubt that she earnestly desires to know the Truth. She has a very difficult husband and son and is often prevented by them from coming to us. We were speaking to her one day in her house when she said, "But our people say that Mohammed will save us." As tactfully as we could we pointed out to her that no sinner can save another sinner. Light seemed gradually to dawn in her face and turning to her neighbours she exclaimed, "Do you hear, Christ is above Mohammed."

This year we have been obliged to start girgaf (the native embroidery) in the girls' class, as plain sewing does not seem to interest them. The native eye needs plenty of colour. Since this has become known many requests have reached us from girls now shut in, that we should give them embroidery to do in their homes. The hours must seem long to them after the happy freedom of childhood. Alas, this would run into more expense than we are able to meet at present, but we comply with the request as far as possible, for the bringing to them of work by which they can earn a little is often the only way of keeping in touch with these elder girls, especially if the parents are at all fanatical. One of our little class girls has just been shut up in this way. She is begging for girgaf to do at home and this may be the only means of keeping the door to her open. Only eleven years of age and she has had to say good-bye to that which is so dear to all of us—freedom! This is the third we have lost thus from the class within the year.

Last Christmas some of the little brothers of our girls looked so wistfully in at the door while we were gathered round a brightly garnished tree, that we promised we would start a class for them in the New Year, and although there is only an average of about a dozen little lads who attend that class regularly, we feel it has been well worth while and have decided to keep it on.

In the Boulevard Bru district we now know several young brides and have had much to encourage us in visiting them. We believe some of the fetters which hold them back have been loosened in answer to prayer. "The Lord knoweth them that are His." We therefore have the assurance that He will perfect in His good time every bit of work which He has begun in the hearts of many.

I. K. NASH.

L. E. THEOBALD.

Blida.

Last year was a short year of work as we were obliged to close at the beginning of May, but it was a time when we were very conscious of the "going before" of God's Spirit and of His working in preparing the way for the message of Christ.

In visiting, which always seems the most important part of the work, we were specially conscious of this, and many times we rejoiced in the definite openings given for speaking of Christ. One woman said, "Christ is coming again we know; many are talking of it at this time," while another told us, "My neighbour's son had a dream last night. He dreamt that he saw the Lord Jesus." A young shut-in woman, newly come to a house we were visiting, proved to be a reader of French, clever and sad, married to an utterly unsuitable husband. She was delighted with tracts and booklets and listened with real interest to the story of Christ's love. Then we

found that Miss Watling had visited her home in Belcourt years ago !

An old woman we met when visiting a sick girl, spoke of readers in a Marabout village to which she was going, and books were sent to this untouched centre and gladly received. These are only a few instances of our proving that the Lord went before us in the visits paid in Arab houses.

Visitors were many and though most came for help for their own or their children's bodies, yet with some there was a very real and God-given opportunity for more than this. Said a woman visitor from a mountain village, "I have such terrible fear. Can you tell me how it may be taken away?" Could we? With our Lord's "Fear ye not therefore. . . ." ringing in our hearts !

A college lad came to ask for help in his English study and took home with him a New Testament both in English and French, while a young soldier who brought his bride to see us, was delighted later with the gift of a Bible in French. In one instance after another we rejoiced to see the sure leading of the Good Shepherd.

Meetings and Classes. The girls and little children came very regularly and a needle-work class for older girls gave good opportunities for quiet talks with them. Boys came in very large numbers to the occasional lantern meetings which were made possible by the co-operation of men-workers from Algiers. The attendance at the weekly women's meetings was larger than usual and many of those who came listened very earnestly. On Sunday afternoons last year God made it possible to hold a tiny meeting for Bible Study and prayer. In this meeting Kabyles, French, and English took part, and we often felt our Lord very near.

It was a great joy just as we were leaving Blida, to meet the newly arrived Pastor and his wife, and to find how keen their interest is in the work among Moslems as

well as among Europeans in Blida. It is a great cheer in looking forward into another year of work, to know that they will be one with us in prayer for this town where the powers of evil have so great a hold. We believe the Spirit of God is at work, "Ye also helping together by prayer for us."

M. H. ROCHE.

Bou Saada.

"Jesus, still lead on. . . ."

The glad certainty that Jesus was still leading us on ran like a thread of gold through the many changes of the past year. On re-opening the station we were privileged in having a week-end visit from Miss Paxson, who had been God's messenger of blessing to us at the Rally, with her friend, and our Miss May.

Then came a circular tour during which we re-visited six important towns. Amidst all the darkness of Islam it brought us much joy to find here and there women in whose hearts God's Holy Spirit had kept alive their desire to hear more of the One who died to save them. One specially joyful incident was our finding again a dear girl whom we had not seen for ten long years. Her heart was still warm and open to the Lord Jesus, though she might well have been crushed and numbed in spirit by her many sufferings, cruel beyond words.

In December both of us had it laid on our hearts that A.B. should offer to help in nursing a fellow-worker who was ill at Headquarters. Thus, being in Algiers, I was able to help Miss Nash with class work and to re-visit women and girls I had known before engaging in work in the south.

Early in January we were back in Bou Saada and with us was the girl we had rescued five years ago. Her sister, who had so cruelly turned her adrift, had found and lured her back to Arab life, but some months later the girl returned to us and is

now our useful house-helper. Better still her face is more than ever turned Christward.

On resuming our station work the women came freely—singly or in little groups—for medical help, and remained for quiet talks. Of casual callers there were not a few! Then there were the classes for girls and boys. These closed near the end of June with a happy week of lantern meetings and prize giving. The French girls who came on Sundays also had a lantern meeting.

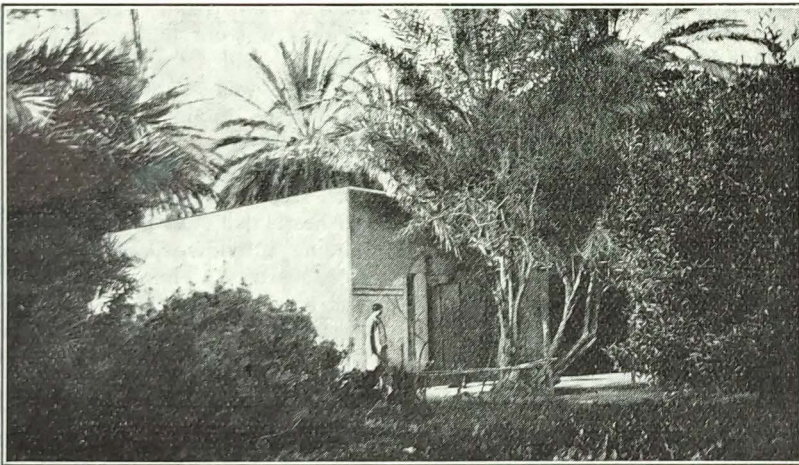
For about a fortnight in the spring we were at Touggourt and the surrounding villages where again the Lord led us on. When re-crossing the desert we were in imminent danger for more than an hour; terrific rain on the mountains suddenly flooded the valley, but He brought us through the waters!

Visiting in Bou Saada is of a two-fold nature; the easy visiting where perhaps a former pupil lives and we and our Message are understood, and then to those ir. rooms dark and cramped, with souls and bodies

corresponding to their environment. In such circumstances fresh inspiration comes when we recollect that friends are praying and we can by the Holy Spirit's power win through even this deep spiritual darkness. Often, thank God, the sweetness and power of the Gospel begin to be felt. One day three women, first one, then two in another house, were given courage to break with the tobacco habit. One of the latter emptied her snuff-box on the charcoal fire. Another day a woman who we knew practiced sorcery, remarked about us in an aside to another woman, "These are good people; it is impossible to harm them." Keep on praying! May Jesus still lead on to mightier intercession and mightier victories among these dear people.

"It matters not
How wide the shores of evil,
How strong the reefs of sin,
The waves may be defeated
But the tide is sure to win!"

M. ALICE McILROY.
A. BUTTICAZ.



The Arab Classroom, Bou Saada.

Tlemcen.

From the beginning of things here in 1924 and ever since, the word of the Lord to us, both for the place and ourselves, has been "Wait," "Wait patiently," "They that wait . . . shall not be ashamed," "Blessed are all they that wait for Him," "A God which worketh for him that waiteth for Him."

This past season there has been fresh need to *wait*, the reason for the "pause" being illness, first of one then of another of us. We rejoiced that the station could be opened in the autumn, with Miss Ridley in charge, and that God made possible up till Christmas a concentrated visiting of the people in the town itself and in the villages around. The fact that for the time being the carpet work had to be left in abeyance, made us believe God was specially leading to this, and His preparation of the people, time after time, proved it. In some houses, though there was counter-attack and strong opposition at first, the workers knew before they left by the changed front of the listeners that the Word of the Lord, the Sword of the Spirit, had struck home.

Miss Ridley wrote of a visit they had at Sidi Bou Medine, a village two kilometres off, where the patron saint of the whole neighbourhood lies buried, and where the visiting in consequence has often been very hard. The woman in that particular house had two daughters; one of them had been ill when we last visited and we had promised to pray for her. God had answered and healed her in the meantime, so her welcome was very sincere, as was also her husband's, who was lying very ill at one end of the room. Miss Ridley wrote, "the way he received the Gospel message was marvellous. God had indeed prepared his heart and he had no doubt that Christ was 'the only way of salvation and the only remedy for sin.' He said to his wife 'See, you are a Sherifa and a religious

person, but you know nothing of this. This is the Truth. There is only one Way and that is Christ.' I was absolutely amazed. He spoke as one who had had years of instruction. The wife was just as dear in her way and remembered the hymns you had sung to them. She asked for them again saying, 'That is what enlarges the heart and takes away the narrowness.' Then she invited us to come again bringing the lantern, and said if we could tell her the day she would collect her neighbours and be ready." Unfortunately, bad weather and other reasons made it impossible to re-visit them before Christmas.

Later, Miss Ridley wrote, "The classes are quite nice but very ordinary so far. The power of God is in the visiting." Will you pray that those who heard may be willing to follow the Light they have received and that God will increase the faith He called forth in the man at Sidi Bou Medine?

After Christmas, when just about to return to Tlemcen, Miss Graham was taken ill. Miss Ridley was needed at another station and could only go back to close the mission house for the remainder of the season. So again there has been a time of waiting, when no work has been possible through human channels, but all these months past we believe that the Divine Agent has been working and has been keeping the spark of life alive in hearts He has touched. Pray that this spark may be kindled by Him into a flame that shall last and in turn kindle other souls. Pray also that those of us who work, and those who wait, may be strengthened continuously, "not primarily unto a rush of energies, a torrent of witness, a blaze of miracles," but "unto all *patience* . . . with *joyfulness*."

J. H. BUTLER.
D. GRAHAM.

—◆◆◆—
"The devil may wall you round, but he cannot roof you in."

Dellys.

"The harvest truly is plenteous, but the labourers are few. Pray ye therefore . . ."
Matt. 9. 37, 38.

Retrospection is always a time of mixed feelings. As we look back over the past session, our first impression is the vastness of the field and the inadequacy of two workers to accomplish all that is in their hearts. Thanks be to God, He is our Sufficiency!

Our first note therefore is one of praise for His unflinching presence and His strength in weakness. The second however, is rather a sad one. After a few weeks of boys' classes which were well attended, we went one morning to find that the older boys refused to enter, saying that we wished to make infidels of them as we only taught about the Lord Jesus and not Mohammed. Puzzled and deeply grieved we went to our knees. We discovered that their attitude was caused by a wave of fanaticism which was sweeping over this part of the land. It had originated in Egypt owing to the conversion of some students. The Arab papers forbade their coming to missionary classes and ordered stricter attendance at the mosques. To enforce these orders Moslem teachers were sent to towns and villages to organise classes in which to teach boys and girls the Koran. The boys who had hitherto been so friendly now treated us with indifference. The mosques in Dellys were full to overflowing and various Moslem classes were opened for the children.

However, the girls and younger boys continued to attend our classes in good numbers and the Lord made up to us for the loss of the bigger boys, by the great interest and happiness of this class which we held four days a week. We found as we visited in the homes of the children, that the lessons were being repeated to their parents.

There is nothing new to report about

the visiting though this has been very encouraging. Two of our first girls, sisters, have returned to their home as divorced wives, broken in spirit and sad. Their faces lighted with love and joy on our first visit and their eagerness to hear once more the Gospel messages and hymns was very touching. Several villages in the vicinity of Dellys were visited by us for the first time. Three of these across the river, which can be forded only at low tide, were opened to us after much prayer. The re-visiting of others showed a marked growth in interest and in more intelligent listening.

Our itineration was made in the spring and we praise the Lord for the fulfilment of His promises, "Lo, I am with you always," and "I will guide thee." We found many open doors and open hearts wherever we went and were only once refused entrance into a village. In places we had already visited we were encouraged by the warm welcome given to us and to the Word of God. We were led to confine our work to Bordj-bou-Arréridj and Setif, both large towns with a considerable Arab population in each. Before this report is printed we hope to have re-visited Setif and its surrounding villages. We are praying that the Lord of the Harvest may very soon send an abundant reaping from so much living "seed" sown there from time to time.

A. M. FARMER.
I. SHEACH.

Tolga.

During the winter season of 1931-32 Tolga was worked with the assistance of Mr. and Mrs. Wigg, of the North Africa Mission. Looking back on that time, the boys and young men crowd into the picture and a few little girl faces can be discerned in the background.

Every day boys came knocking: "We want to play." They put up with the Bible teaching for the sake of the brisk

Army drill and games afterwards, and though often they did enjoy the hymns and scriptures, they would not acknowledge it, for these boys are well shepherded by their Moslem leaders and quite small boys are ready to argue that Christ did not die. Those who did not go to the French school went to the Koranic school in the early morning, and as soon as they were out came rushing to the mission house.

At night there was religious instruction for the older lads who are at work or who go to the French school. Most days Mr. Wigg was kept busy with lads and young men who came in ones and twos or small groups to read, or be read to, and to argue. Sometimes it was the son of the sheikh of the neighbouring oasis, proud of his Tunisian education. "I am going to start a school at Farfar: the boys there are getting corrupt—for want of education. It is going to be a modern school, not like the Rassouta school. The boys will sit on forms!"

At another time a good-looking, courteous young fellow in a dark blue burnous, the son of a wealthy date-grower, would come on his bicycle. He requires a dressing for a small injury, or he wants to sit and read in French. Then an elderly Marabout comes from the shrine across the desert and with him two young students. They are polite and well-educated and read the tracts aloud to each other breathlessly, afterwards taking copies away to read at home. Very often a young man in a pastel blue burnous swings into the court. He is well read in the Scriptures and likes to sit on and on reading and asking questions. At times he seems to be near the Kingdom and then again he becomes violently opposed and sets himself to hinder the worker in every way.

At all times groups of boys wanted to come, but they had to be limited to their own special hours, the favourite time being from 6 p.m. onwards. Then the lads

came in from their ill-lighted homes, attracted by the cheery lamp-light. They found a long trestle table with illustrated literature, and best of all, hymn books in Arabic and French. The lads would sit there choosing hymn after hymn with the greatest enjoyment as long as we could allow them to stay and sing. Often the pupils of the Koranic sheikh would steal in but they could not stay long. A messenger would come for them and they would have to go. On Thursday night there was no Moslem class and then such numbers came to us that we did not know how to seat them within the light of the lamps.

In the afternoons Mr. Wigg used to go out with his pack of books and visit the cafés and other resorts of the men, while Mrs. Wigg and I visited the women in their homes. Sometimes we joined forces and went all three to one or other of the oasis villages.

I mentioned the little girl faces in the picture. Word seemed to have gone forth that little girls were not to come! On the whole there were not more than three who came to the house and each one heavily encumbered with a tyrannous "It," who often would not allow the poor patient sister even to sit down. The difficulty of teaching a class of this kind may be imagined. The "Its" on their part were pitiful objects, suffering from eczema, bronchitis, or inflamed eyes, and they screamed convulsively when any attempt was made to relieve their ailments.

As we look again at the picture we realise that youths like these, sin-stained and fanatical, crowded round our Lord in Galilee and later swelled the number of His disciples, and that it was little children like these that He drew to Himself and healed and blessed. So in hope and faith we commend them all to Him who came to seek and to save them.

S. E. PERKIN.

Miliana.



Outside the new Classroom, Miliana.

In the autumn number of *A Thirsty Land*, 1931, a prayer-call was sent out from Miliana that God would send a fellow helper and one fitted to work among children. The answer came promptly and Miss P. Russell joined me in October and took over the infant classes. This was a great joy for our little Arab boys and girls who could again have a happy time on Thursday mornings with toys and games before the class, and on Sundays over their picture books. Prayer was also asked for a proposed boys' club and we can now thank

God for the four months when a weekly evening club was held and Mr. Barrow was able to get a small group of young lads round him for games and short prayers. It was only a beginning, but it proved to us what valuable times might be spent if permanent clubs could be started. Sadly we have to write that this year there is no one to be an elder brother to these lads, for we have so few men workers.

Our industrial class took on fresh life when we were able to hire a native room in the Arab suburb outside the town. It has only a mud floor and is damp; umbrellas might be necessary inside during a heavy shower, but it is in a garden, hidden and inconspicuous, so that the young native girls who would not otherwise be allowed to come to us, can find narrow by-ways leading them unnoticed to its door. Here on Wednesday afternoons the girls bring the beautiful needle lace they have made in their homes, and have a Bible talk, learn hymns, and see pictures or anything helpful that we can bring into their shut-in lives. Also on Friday afternoons Miss Russell holds a class for the little country children who are too small to venture alone along the dangerous main roads into the town, shy little people who have first to be won to friendship and then taught to listen.

The attendance at the women's meetings has been good, but we long to see them so touched by the love of Christ that they are willing to acknowledge Him openly in spite of the cost, and the persecution it would bring.

From February 18th to March 12th, I was with Miss Ryff itinerating among the seven towns of the M'zab district in the south, and there again came a wonderful answer to prayer. I needed a teacher for the Mozabite dialect, but doubted if any member of that reserved, proud people, would give me lessons. Yet only two days after our arrival we were called into a house and found that our hostess was a

Mozabite widow who knew Arabic and she gladly undertook my education. When we left, three different families offered to find us a house if only we would come back next spring to make a long sojourn among them. We trust God has His thought in this.

Space does not allow to tell of the very important part of our work—visiting in the homes of those who cannot come to us. All our time could be spent in this way, and how often we are scolded for coming so seldom! We ask you to share with us in the prayer for the guidance needed continually as to how to use our time hourly to God's glory.

M. D. GRAUTOFF.



Colea.

"Take forth the precious from the vile." Jer. 15. 19.

It is of the precious things of the past year that we would tell. 1. *God's faithfulness.* "How precious is Thy loving-kindness O God" (Psa. 36. 7, R.V.). We gratefully testify that down to the minutest detail the needs of the work and the workers have been met by God's providence throughout another year. Added assurance has thereby come that place and people still are "dear unto Him."

2. *The savour of His knowledge.* In His own appointed and varied ways He has, we think, more fully manifested this, not the least of His vehicles being His own most precious written Word. The many portions distributed have had this hallmark of perfection—"Thy word is very pure." This reflection is precious in a land so sin-stained.

3. *The Book Depot and His use of it as an enquiry room.* This, its fourth year of service, has been marked to a special degree by manifestations of His Presence. To some even its door has seemed to be a sacred portal. At times men have stag-

gered at the truth they have discovered. The attitude of others as they have gazed at Christ's revealed beauty, has reminded us of those in the days of His flesh who, when they saw Him, fell backward to the ground.

4. *"Then opened He their understanding."* Not in the Depot alone, and with men, has this been true, but in visiting among the women a similar thrill has come. Some who have long heard without any apparent understanding have suddenly exclaimed, as if a sudden shaft of light had penetrated their deepest darkness, "Now we begin to understand!" These too shall surely yet "know, if they follow on to know the Lord."

5. *"The fruit of lips that give thanks to His Name."* A class-room incident. One of the older girls, often a troublesome one, whose father had just died, was offered what were felt to be appropriate words of consolation. In her characteristic way she replied, "Oh don't talk about that, people die every day. What we want to hear is more about *the One who died for us!*"

The testimony of a dying man. For weeks we had visited him. At first probably our words were strange to him, but in our last visits he thus expressed himself, "There are no words like these words! JESUS is THE WAY." Will it be a surprise to us to find by and by among Christ's gathered ones many such to whom undoubtedly "the word of their salvation has been sent"?

6. *"A little one shall become a thousand."* It has not been an unusual thing for God to use His little ones for some great service. During the past year instances have multiplied where some old class girl of this or some other station, has been used to open a door for the Word, and more than that, to stand by God's messenger when proclaiming His Word to some for the first time. In their shut-away life this is high service indeed. "For that they thus

offer themselves willingly, praise ye the Lord."

7. *Other fellow-helpers to the truth.* We must make mention of our black brothers in a Senegalese regiment, up here for a time from further south. They come for their regular Christian worship to the Mission House and have by this sustained testimony to their hope for salvation in Christ alone, accompanied by worthy behaviour, impressed many of those we seek specially to win.

8. *Answered prayer.* In the earlier months of the year much prayer was made at home that the cafés of the place, once open to us for meetings, and then closed, would re-open. Although the answer came by a new door being opened, it was an abundant answer, as shown by an article in the summer number of this magazine. Also, at the moment of writing we are able to record a signal prayer victory with regard to finding another Depot, as the old one had to be relinquished. This one is in a still better situation, quite near the market, and we praise God for His gift and perfect choice, and pray that in this and in all else His will may be accomplished, and that the Word of the Lord may still have free course and be glorified.

H. W. BUCKENHAM.



"Lo, these are but the outskirts of His ways; and how small a whisper do we hear of Him. But the thunder of His mighty deeds who can understand." (Job 26. 14, R.V. and margin).

Looking back over the past year's work might easily be very discouraging, bringing the sense of how much has been left undone, and the thought, how much more might have been done *if . . . if* we had been more efficient, *if* circumstances had been more favourable, *if . . .* But let us leave these depressing "ifs" and try to make

our report a record of what God has done this past year, remembering, as we follow it, "Lo, these are but the outskirts of His ways; and how small a whisper do we hear of Him."

The season began with fair attendance at classes, but opposition and indifference brought the boys' class to nothing and greatly diminished the number of readers in the book shop. The indifference is bad, but the opposition has this good side, it is a sign that the opponents believe in the force and power behind the work enough to fear it.

The illness of one of the workers seemed another adverse circumstance, yet it was not without a brighter side. It was an opportunity for real love and sympathy to be shown by Arab neighbours, and hard though it seems when a worker has to leave the field, we believe God will use her time at home to increase interest in His work here.

Yet again, the fact that only one worker was left in the station for the last few months seemed adverse. But it was certainly used of God to help some of the people to understand the reality behind our Lord's words, "I am with you all the days." It was sweet to hear one woman explain to another, "Yes, she is alone now, but she does not feel herself alone because Jesus Christ keeps her company."

The girls' class has increased much, and when visiting in some houses we now have the new experience of being surrounded by "old girls." They are eager to hear again what they learnt in class, and prove how much they remember by the way they join in singing hymns. They remember, but how much do they *understand*? In moments of despondency one answers, "Very little." Yet one or two little incidents may show that God is teaching some of the women something.

A woman, turning over a book of Bible pictures, looked up to say, "How is it, Christ used to heal people like that and

He is alive now—does He not do wonderful things now?" And before we could frame a suitable answer she added, "I suppose He does. You remember that day I was so ill and you said you would pray in His Name,—the very next day I was better." Another woman in an outlying village said, "Since I knew that anger was not in Jesus Christ's way, I try not to let anger conquer me, and when I feel it I ask Him to help me to be quiet." Her husband added, "It is true, she does not get angry nearly so often." Three women who come regularly to Sunday service and Friday women's meeting, pray also at home now daily. One of them, a young divorced woman, had been telling a girl friend all about it, till one day the girl said to her, "Sometimes when I am alone at night I speak to Him. Do you think that is all right? Will He listen?" Surely He listens with joy and will go more than half way to meet those who are thus groping their way towards Him in their darkness.

Does it seem little to record, a very small "whisper"? A missionary in India seventy years ago, fighting adverse circumstances, said, "If we were to look only at what has been, there would be no grounds for any high expectations. But are we to limit our expectations by what has been only?" His biographer, still in the fight, voices the answer his heart would have given in two emphatic words, "No, verily." Let us echo these words and go forward in faith and hope, till the "whisper" swells to "the thunder of His mighty deeds" in this land.

V. WOOD.



"... the hall-mark of the true missionary (the good Lord make it ours) is refusal to be weakened or hardened or soured or made hopeless by disappointment."

AMY CARMICHAEL, in "Gold Cord."

Relizane.

"The spirit of man is the candle of the Lord."

Quite recently someone spoke scornfully of the little tallow candles which in his youth were the only means of dissipating the darkness of the long evenings. Immediately there came to mind the following little incident at a fête time in Relizane some four or five years ago.

The big, bare court was hardly recognisable in its festive array, and there was an air of joyful expectancy among the little girls of varying ages, and the few mothers who were present. It was a small gathering of perhaps twenty or thirty, those of the inner circle, many of whom had responded in some measure to the love of Christ. Darkness, however, veiled both the attractiveness of the court and the charm of the little figures flitting around in their brilliantly coloured dresses and silken head scarves. The only light came from one large white candle which stood in the centre of the court, forming the apex of a pyramid of small Christmas-tree candles of various colours, each in a small glass candlestick, the tiny replica of that holding the central candle.

There was an intensely interested hush as the candle was used in helping to explain how Christ came into a world black with sin in order to be its Light and that even as the candle spent itself in giving light, so did Christ lay down His life that Light might come to our dark souls. Then it was pointed out how valueless were the tiny candles, in spite of their pretty shapes and colours, unless, lighted from the central candle, they too were spent in giving light. "He that loseth his life shall save it."

An earnest invitation was then offered to any of those present who wished to witness to the surrender of the little candle of their lives to Christ, to come forward and take a candle, lighting it at the central

one. The constraining power of the Presence of God was there, for in spite of the fact that the little candlesticks were to be kept as mementoes, not all came forward to take one, and those who did so seemed to realise the gravity of their action. Then holding them aloft and singing, they made a joyful procession round the court.

Only God can tell what He wrought that day, but the Light has shone in the lives of many who thus witnessed for Him. They are only tiny candles, but how God must love the light they give in the thick darkness of their Moslem homes.

For several years God allowed human love to tend those little candles, which sometimes needed to be shielded from gusts which threatened to extinguish them; but just a year ago the human help was withdrawn. The mission station has had to be closed temporarily, and now God alone is doing all the tending and shielding. He who lighted can surely be trusted to keep them shining! The sense of responsibility was great as they realised they were going back to witness without outward help in the very midst of the darkness. There was even joy in being counted worthy to shine for Him. Said a little one of ten when taken from the mission house and

put to work with strangers, "I can be for Christ just as much in this other house; in fact I can do more for Him, for here many visitors come and I can sing them the hymns I have learnt."

Another girl has written of terrible upheavals at home and yet she too said, "In spite of all this misery, I have always in my heart the joy of the Lord, and always I hear Christ's voice saying to me, 'Be not afraid, I am with thee.'" Another has come through victorious in a time of great temptation. God gave her the courage to break through the fear that was walling her in to a life of sin.

Will you put your shield of faith and prayer round these little candles and so protect them from the breath of the enemy?

There have been candles of God's lighting also among the men. One has gone into the presence of his Lord and those who saw him in death were amazed and said the light on his face was such that they could not believe he was dead. Another is shining bravely and witnessing continually before his comrades. He is asking for baptism. Ask God's shielding around him too.

E. K. M. RIDLEY.



TWO OF THE "CANDLES."

"Jesus saith, My meat is to do the will of Him that sent me, and to finish His work." (John 4. 34).

"To do the will." "To finish."

For us too there is this double meat, and the "finishing" comes last though often in our impatience we want to put it first. There is a rest in completion and we long to reach our goal and feel the relaxation of having finished.

But simply to do the will; this comes first. Some days we seem to accomplish so very little in sight of the infinite work around us. We seem to get nothing through to completion—we can never say "It is finished." But here we can find and partake of that meat which is for us, and that comes first—to do His will. In days of impossible finishing we have the rest of doing His will, and let us be at peace therein, content to supply small pieces towards a pattern unknown to us, doing His will and helping *Him* to finish His work.

B. G. L. H.

—◆◆◆—
HOME NOTES.

We would take this opportunity of reminding our friends that the Fellowship of Faith for Moslems is holding a day of prayer on February 1st, 1933, at Mildmay Conference House. The sessions will be at 11 a.m., 3 and 5.30 p.m. All who have the needs of the Moslems at heart are warmly invited.

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The workers at the different stations wish to convey their warm thanks to the kind donors for the gifts which have been sent out to them from time to time, such as dolls for the children, necklaces, clothing, bags, etc. These have been of tremendous help at Christmas time, and we wish that our friends could see the joy with which their gifts are received.

Literature.

To be obtained from The Secretary,
38, Outram Road, Croydon.

Books and Booklets by I. Lilius Trotter.

- "Between the Desert and the Sea."
With sixteen pages of Miss Trotter's beautiful illustrations in colour. 6s., postage 6d.
- "The Life of I. Lilius Trotter." Compiled from her Letters and Journals by Blanche A. F. Pigott. 6s., postage 6d.
- "Parables of the Cross." Illustrated. 3s. 6d., postage 3d.
- "Parables of the Christ Life." Illustrated. 3s. 6d., postage 3d. Bound in one volume. 5s. postage 6d.
- "Children of the Sandhills," a descriptive painting book. Pictures by Miss Elsie Anna Wood. 1s., postage 2d.
- "Focussed." 3d., postage ½d.
- "Vibrations" Some fresh thoughts on prayer. 2d., postage ½d.
- "A Thirsty Land and God's Channels." 2d., postage ½d.
- "A Life on Fire." 1d.
- "A Ripened Life." 1d.
- "Trained to Rule." 1d.
- "Story Parables." 1d. each. Bound in one volume, 6d.
- "North African Girls and Boys." 1d.

English Translations of Books Written for Moslems.

- "The Way of the Sevenfold Secret." (A Book for Twilight souls). By I. Lilius Trotter. 1s., postage 2d.
(Also obtainable in French.)
- "The Lily of the Desert." By A. E. Theobald. 3d., postage 1d.

Books and Booklets for those who wish to study the Moslem question in North Africa.
 "The Land of the Vanished Church."
 A survey of North Africa. By J. J. Cooksey. 2s., postage 3d.
 "Thamilla." A story of the mountains of Algeria. By M. Ferdinand Duchêne. 7s., postage 6d.
 "Islam and Its Need." A concise book for study circles. By Dr. W. Norman Leak, M.A. 6d., postage 1d.

The "Outlook" Series. Written by Members of the Band. 1d., postage ½d. 8s. per 100, post free.
 "A Province of Barbary."
 "The Problem of Moslem Boys."
 "Zenib the Unwanted."—What it is to be an Arab Girl.
 "The Why and Wherefore of Industrial Work."

Requests for Praise and Prayer.

Praise.

For answered prayer concerning the Rally days ; for the spirit of unity and the sense of God's presence. And for all He has given us to see since of the working-out of His purposes.

For tokens of God's keeping power over souls during the summer months, and over the missionaries in all their journeyings.

For a new room acquired as Book Depot in Colea. We trace God's hand in all that has led to it and believe it His choice.

For two very encouraging itinerations undertaken by the workers from Dellys and Bou Saada. Please follow with prayer the seed sown.

For tokens that members of the educated class of Arabs who have been so difficult to reach, are being led of God to study His Gospel with a view to finding out the Truth.

Prayer.

That God's rich blessing may rest upon the new Book Depot at Colea ; that His touch may be upon all who enter.

For a class of French-speaking Arab schoolgirls which is being held at Blida on Sunday afternoons ; that God's Spirit may work mightily in their midst.

That God will bless to passing readers the open Bibles in French, Arabic and Hebrew, that are daily placed in a window of the mission house at Miliana.

That God will bring to the point of definite decision many of the men and lads at Tolga who have shown a real interest in His Word.

For clear guidance in all plans for work in the spring.

Special prayer is asked for the converts during the difficult month of Ramadhan, beginning early in the New Year.

"The first great Christmas Gift to men
 Was hung upon a Tree ;
 What shall I render unto God
 For this His Gift to me ?"

ALGIERS MISSION BAND.

Statement of Accounts for the Year ending June 30th, 1932.

RECEIPTS.		Francs.	Francs.	PAYMENTS.		Francs.	Francs.
By Balance in Bank	...	28089.01		<i>General Fund:</i>			
„ Cash in Hand	...	36.70		To Women's Allowances	...	59075.70	
		28125.71		„ Men's Allowances	...	87451.50	
<i>General Fund:</i>				„ Rents, Taxes, Repairs	...	14015.30	
„ Donations	...	190431.50		„ Travelling	...	1074.30	
„ Bank Interest	...	1295.17		„ Printing and Postage	...	688.05	
„ Rent	...	1800.00		„ Various Mission Expenses	...	198.79	
		193526.67				161503.64	
<i>Appropriated Gifts:</i>				<i>Appropriated Gifts:</i>			
„ Donations	...	4951.45		„ Refugee Work	...	1560.00	
„ Donations for N.M.P.	...	1750.00		„ Production of Literature for Arabs	...	4507.00	
„ Sale of Literature	...	640.90		„ Car and Colportage	...	3624.85	
„ Miss Trotter's Estate for Upkeep of Dar Naama	...	31180.30		„ Stations	...	1261.70	
		38522.65		„ Itinerations	...	2601.00	
				„ Nile Mission Press	...	1750.00	
				„ Upkeep of Dar Naama	...	31209.80	
						46514.35	
				„ Balance in Bank	...	51926.34	
		Francs 260175.03		„ Cash in Hand	...	230.70	
						52157.04	
						Francs 260175.03	
<i>Balance of Appropriated Funds</i>	...	17631.34		<i>Appropriated Balances:</i>			
<i>Balance of General Fund</i>	...	34525.70		Refugee Work	...	12533.71	
		Francs 52157.04		Production of Literature	...	3403.33	
				Itineration	...	1160.25	
				Car and Colportage	...	363.55	
				Dar Naama	...	170.50	
						Francs 17631.34	

Hon. Treasurer: Miss F. K. CURRIE, Oulad Sultan, Blida, Algeria.

Examined and found correct. HENRY R. TURNER.
Algiers, 30th September, 1932.

ALGIERS MISSION BAND.

Statement of Accounts for the Year ending June 30th, 1932.

RECEIPTS.		£ s. d.	£ s. d.	PAYMENTS.		£ s. d.	£ s. d.
By Balance in Bank	...	312 2 0		<i>General Fund:</i>			
„ Cash in Hand	...	0 8 2		To Women's Allowances	...	645 5 8½	
		312 10 2		„ Men's Allowances	...	971 13 8	
<i>General Fund:</i>				„ Rents, Taxes, Repairs	...	155 14 6	
„ Donations	...	2115 18 1½		„ Travelling	...	11 18 8½	
„ Bank Interest	...	14 7 9½		„ Printing and Postage	...	7 12 10½	
„ Rent	...	20 0 0		„ Various Mission Expenses	...	2 4 2	
		2150 5 11				1794 9 8	
<i>Appropriated Gifts:</i>				<i>Appropriated Gifts:</i>			
† „ Donations	...	55 0 3½		„ Refugee Work	...	17 6 8	
„ Donations for N.M.P.	...	19 8 10½		„ Production Literature for Arabs	...	50 1 6½	
„ Sale of Literature	...	7 2 5		„ Car and Colportage	...	40 5 6½	
„ Miss Trotter's Estate for Upkeep of Dar Naama	...	346 8 11½		„ Stations	...	14 0 4½	
		428 0 7		„ Itinerations	...	28 18 0	
				„ Nile Mission Press	...	19 8 10½	
		£2890 16 8		„ Upkeep of Dar Naama	...	346 15 6	
						516 18 6½	
				„ Balance in Bank	...	576 19 2½	
				„ Cash in Hand	...	2 11 3½	
						579 10 5½	
						£2890 16 8	
<i>*Of this £636/12/4 from Home Office.</i>				<i>Appropriated Balances:</i>			
<i>†Of this £15/12/10 from Home Office.</i>				Refugee Work	...	139 5 3½	
				Production of Literature	...	37 16 3½	
<i>Balance of Appropriated Funds</i>	...	195 18 1		Itineration	...	12 17 10	
<i>Balance of General Fund</i>	...	383 12 4½		Car and Colportage	...	4 0 9½	
		£579 10 5½		Dar Naama	...	1 17 10½	
						£195 18 1	

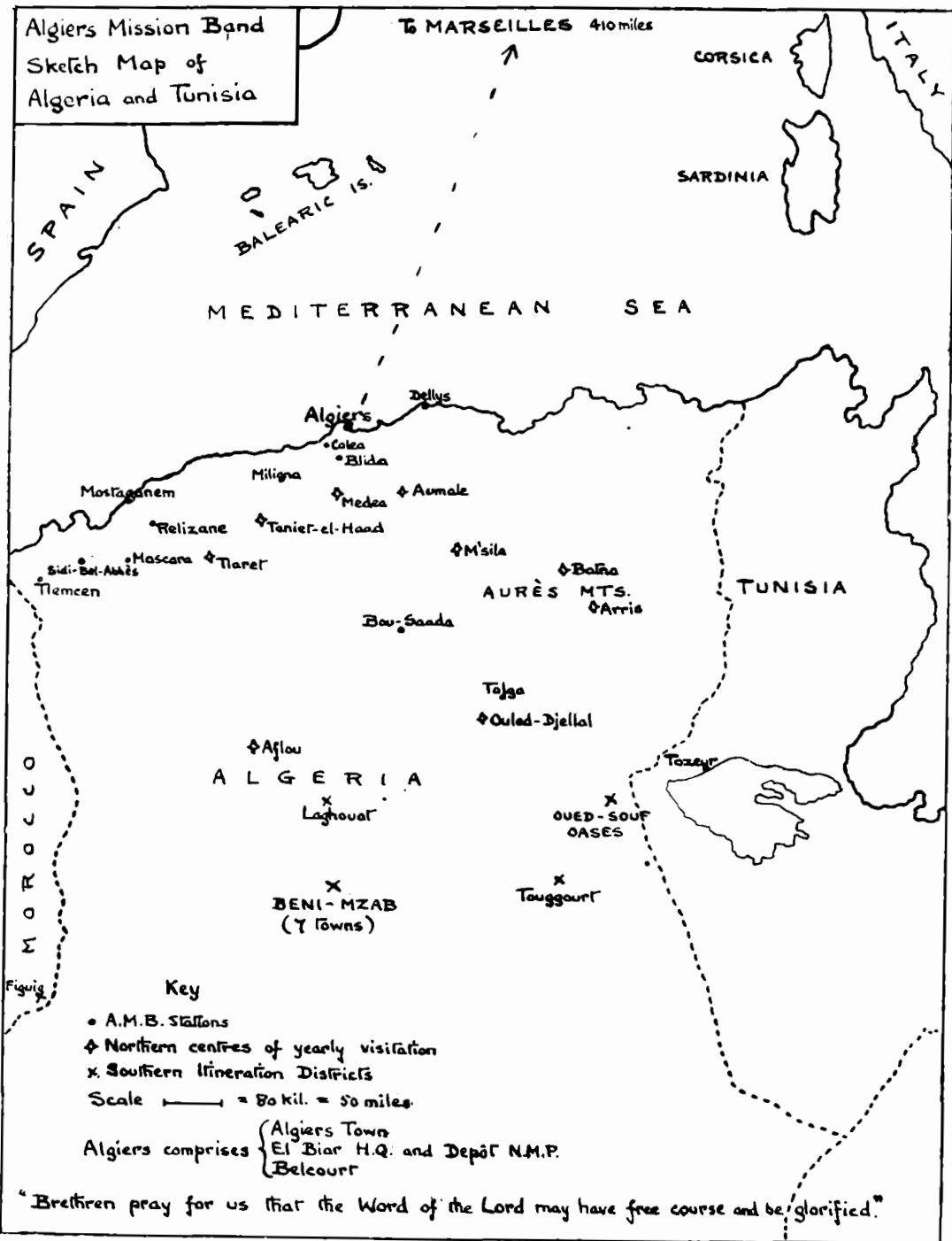
This was approximately the value during the year, calculated at 90 francs to the £.

Hon. Treasurer: Miss F. K. CURRIE, Oulad Sultan, Blida, Algeria.

Algiers, 30th September, 1932.

Examined and found correct, HENRY R. TURNER.

Algiers Mission Band
 Sketch Map of
 Algeria and Tunisia



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 speaking Moslems with special emphasis on the needs of the practically untouched regions of the interior.

ENGLAND.

Local Representatives :

ALL NATIONS MISSIONARY COLLEGE.—Missionary Prayer Secretary A.N.B.C., Beulah Hill, Upper Norwood.
BARKING TYE.—Mr. P. J. Butler, Barking Hill, Needham Market.
BEXHILL.—Mrs. Brownrigg, Gorse Cottage, Terminus Road.
BOURNEMOUTH (Wirton).—Pastor W. G. Stalley, "Kurichee," Norton Road.
BIRKENHEAD (Emmanuel).—Mrs. J. D. Drysdale, Emmanuel Training Home, 1, Palm Grove.
BRIGHTON.—Miss E. Bullen, 14, Clifton Terrace.
BROCKLEY, S.E.4. (Girls of the Realm Club).—37, Elswick Road, Lewisham, S.E.13.
BURY ST. EDMUNDS.—Mrs. Elliston, 82, York Road.
CARLISLE (Willow Holme).—Mr. T. Child, 11, Ferguson Road, Longsowerby.
CRAWLEY.—Miss M. J. Cheal, The Nurseries.
DARLINGTON (Pierremont Mission).—Miss E. Armstrong, 37, Green Street.
EASTBOURNE.—Miss C. Firmin, "Dar Naama," Baldwin Avenue.
FELIXSTOWE.—Miss E. Threadkell, "Raebury," Constable Road.
FITTLEWORTH.—Mrs. Rice, "Fortrie."
HASTINGS.—Miss Kate Booth, C.A.W.G., 26 Holmesdale Gardens.
ILFORD.—Mr. Walter Sarfas, 121, Coventry Road.
IPSWICH.—Miss Challin, C.A.W.G., Bolton Lane.
Mr. W. C. Collinson, 62, Tuddenham Rd.
INGLINGTON MEDICAL MISSION.—Miss Day, Britannia Row, Essex Road, N.1.
LEEDS.—Miss J. Falconer, Calverley House, near Leeds.
LEWES.—Miss Lee, "Cobury," 20 Prince Edward Road.
LEXDEN.—Miss G. Wayre, 12, Straight Road, Lexden, Colchester.
MANCHESTER (New Bank Street Mission).—Miss E. McDiarmid, 84, Birch Street, West Gorton.
OXFORD.—Mrs. Elwin, 1, Warnborough Road.
PURLEY (Baptist Ch. C.E.).—Mr. J. C. Dinnage, "Ventnor," Whytecliffe Road.
REIGATE.—Miss A. M. Hodgkin, "Wraycroft."
SAFFRON WALDEN.—Miss E. Midgley, "Larchmount."
SIDCUP.—Mrs. Russell, "Rosslyn."
SOUTHPORT (Y.W.C.A.).—Miss Pennington, Lord Street.
THORNTON HEATH.—Mr. C. J. Ford, 13, Heath View Road.
WELLINGBOROUGH.—Miss W. Purser, 23, Hill Street.
WEST SUFFOLK.—Mrs. Ed. Johnston, Campfield, Gt. Barton, Bury St. Edmunds
WOODBIDGE.—Miss M. Fisher, 24, Chapel Street.
WORTHING.—Miss Gotelee, White Lodge, Mill Road.

SCOTLAND.

DUNDEE.—Miss Stewart, 8, Woodlands Terrace.
DUNFERMLINE.—Miss J. M. Swanson, 27, Monastery Street.
DYSART.—Mrs. Muir, "Ansford," Dysart, Fifeshire.
FAITH MISSION TRAINING HOME.—Miss I. R. Govan, 18, Ravelston Park, Edinburgh.

IRELAND.

BALLYMENA.—Miss Harper, c/o Mr. W. Millar, "Hebron," Ballymoney Road.
BESSBROOK.—Miss R. Baillie, Deramore House.
CO. MONAGHAN.—Mr. P. McMinn, The Diamond, Monaghan.

NEW ZEALAND.

AUCKLAND.—Miss D. Markham, 123 Lake Rd., Takapuna Auckland, N.Z.

HOME OFFICE ACCOUNTS.

Year ended 30th June, 1932.

RECEIPTS.				PAYMENTS.										
		£	s.	d.			£	s.	d.					
To	Balance in hand 1/7/31			25	3	5	By	Secretarial Expenses	77	18	6			
	<i>General Fund:</i>							<i>Less Special Donation...</i>	13	6	8			
„	Donations	789	17	11						64	11	10		
„	Offerings at Annual Meetings (two)	32	2	5				Expenses of Meetings			16	8	0	
	<i>Appropriated Gifts</i>				822	0	4	Printing, Postages and Petty Expenses			42	15	1	
	<i>Magazine and Book Account:</i>							<i>Magazine and Book Account:</i>						
„	Subscriptions	42	3	4				Cost of Magazine	87	0	10			
„	Sale of Literature	55	1	1				Literature Purchased	135	8	10			
	<i>Sale of £150 5% Conversion...</i>				97	4	5	<i>Remitted to Field:</i>				222	9	8
					158	12	1	General Fund	570	5	0			
								Appropriated Gifts	12	16	10			
								<i>Balance in Hand 30/6/32</i>				583	1	10
												186	10	8
					£1115	17	1					£1115	17	1

NOTE.—The 'Literature Purchased' includes the first instalment of £100 (part of £303) paid on account of the remaining copies of 'Between the Desert and the Sea', the balance being payable in 1932/33.

UPKEEP OF DAR NAAMA.

		£	s.	d.			£	s.	d.			
To	Dividends and Interest		199	14	11	By	Legal Expenses	5	5	0		
	Income Tax recovered		58	11	1		Travelling Expenses	8	0	0		
	Royalties Received		53	1	5		Remitted to Field	238	9	2		
	Sale of £62/3/11 War Stock		60	0	0		<i>Balance in hand 30/6/32</i>	119	13	3		
			£371	7	5					£371	7	5

INVESTMENTS HELD ON BEHALF OF THE BAND.

For the Upkeep of Dar Naama:

£200 Anglo Argentine Tramways, 4 per cent. Deb. Stock.
 £20 Industrial and General Trust Stock.
 £360 Investment Trust Corporation, Deferred Stock.
 £1435/17/9 War Loan 5 per cent.
 £1550 Conversion Loan 5 per cent.

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

(Signed) C. NEVILLE RUSSELL,
 Incorporated Accountant.

Poultry Chambers, E.C.,
 5th Aug., 1932.