

REPORT NUMBER.

# A Thirsty Land



Algiers Mission Band

# Algiers Mission Band.

FOUNDED IN 1888 BY I. LILIAS TROTTER.

HEADQUARTERS:—DAR NAAMA, EL BIAR, ALGIERS.

*General Secretary* : Miss S. E. PERKIN.

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

*Executive Committee* :—

H. W. BUCKENHAM.  
MISS BUTLER.  
W. CECIL COLLINSON.  
MISS FARMER.

MISS GRAUTOFF.  
MISS McILROY.  
MISS NASH.  
JOHN L. OLIVER.

MISS PERKIN.  
A. E. THEOBALD.  
A. T. UPSON.  
MISS WOOD.

*Advisory Council in England* :—

Rev. FRANCIS C. BRADING, B.D.  
MRS. F. C. BRADING.  
W. CECIL COLLINSON.

MISS DOROTHY DAY.  
Dr. NORTHCOTE DECK.  
JOHN GORDON LOGAN.

MRS. S. KAYE.  
JOHN L. OLIVER.  
H. W. VERNER.

*Hon. Secretary and Treasurer for England* :—

MISS ENID ARMITAGE, 8, Sydenham Road, Croydon.

*Hon. Medical Adviser* : DR. GRACE CHAMBERS.

*Hon. Auditor* : C NEVILLE RUSSELL.

*Referees, America* :

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, Nevers, France.

PASTOR R. SAILLENS, Nogent sur Marne, Seine.

*Referee, Algeria* : PASTOR CUCHE, Mostaganem, Algeria.

*Editor of " A Thirsty Land "* :—MISS M. H. ROCHE.

## Location of Workers, 1935.

### DAR NAAMA, EL BIAR.

1906. Miss S. E. PERKIN.  
1919 & 1922.

Mons. & Mme. P. NICOUDE.  
1922. Mr. & Mrs. THEOBALD.  
1927. Miss J. JOHNSTON.

### ALGIERS.

1930. Miss I. NASH.  
1922. Mrs. THEOBALD.

### MOSTAGANEM.

1906. Mlle. A. GAYRAL.

### BLIDA.

DAR EL AINE.  
1920. Mr. & Mrs. H. W.  
BUCKENHAM.

### DAR ER RIH.

1907. Miss RIDLEY.  
1932. Miss S. HANSEN.

### MILIANA.

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

### TOZEUR.

1920. Miss V. WOOD.

### TOLGA.

1928. Senor S. LULL (part time).  
1934. Mr. H. STALLEY.

### TLEMCEN.

1916. Miss K. BUTLER.  
1932. Miss E. CLARK (M.H.).

### DELLYS.

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

### BOUSAADA.

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

### RELIZANE.

Senor S. LULL (part time).

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

Miss KEMP (in England).

M.H.=Mission Helper.

Miss MARY MAY (in Switzerland).

Miss M. H. ROCHE (on furlough).



No. 31.

WINTER, 1934-35.

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POST FREE

## “A God . . . which worketh for him that waiteth for Him.”

“He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he had purposed in his heart; not grudgingly, or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written He hath scattered abroad, He hath given to the poor; His righteousness abideth for ever. And He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God” (R.V.).

And as part of the enriching in everything unto all liberality, God can give us all the ingenuity of love in scattering broadcast Spirit-filled, Spirit-sent seed that He has figured in the seed-vessels—the Heaven-given inspiration as to how to lay out His treasures to the uttermost—how to secure to Him the highest return out of our lives, as they do.

Yes, the “return” is to Him, as again we see in parable with the plants. They show us a love that seeketh not her own: no-one knows whence the seeds come when they reach their journey’s end: no glory can possibly gather round the plants that surrendered their lives to form and shed them. They just give and give, with no aim but to be bare foot-stalks when all is done. Everything is loosened and spent without a shade of calculation or self-interest.

“Not unto us, O Lord, not unto us, but unto Thy name give glory,” they are all saying in spirit: they teach us absolute indifference as to whether our service is appreciated or even recognised so long as the work is done and the Lord is glorified. The plant itself asks for nothing to keep, nothing to show, nothing to glory in from its whole life toil.

Nothing to glory in—God cannot get His whole glory while man gets *any*. That seems a truism, but do we realise the fact? “Herein is my Father glorified that ye bear much fruit.” If that is our one aim, as it was in the soul of Jesus, it

is *bound* to be realised. Let Him work this in us too—this simple, absolute, absorbing passion of His years on earth.

And then we shall have, as He had, that independence of visible results that we have just seen in the plants. He left the world—this one world out of His mighty universe in which God had come to dwell—with no more to be seen from His travail than a few hundred brethren, every one of whom had forsaken Him only six weeks before, and of whom but one hundred and twenty had enough purpose of heart to follow on to Pentecost. And still He could say, "Yet surely my judgment is with the Lord, and my work with my God." And though Israel was "not gathered", He was "glorious in the eyes of the Lord", and "made His salvation to the ends of the earth." For it was *life* that had been sown.

So no matter, if we never see the full up-springing on earth of the Spirit-seed scattered. It is all the more likely that God may trust us with a great multiplying if our faith does not need to witness it. He can grant us spiritual harvests out of sight, of which He only gains the glory. In "the things which Christ hath . . . wrought by us . . . by the power of the Spirit of God" there is a multiplying energy that can reach, not single souls only, but other souls through them: a Holy-Ghost touch that can fire trains, so to speak, far-reaching beyond the sphere of what we see or know.

\* \* \*

And God's possibilities for these germs of Spirit-life are not bound by time. Jesus is drawing so near that already our thoughts and hopes begin to step over the shrinking foreground of "the present age" and to *rest* in the ever-opening horizon beyond. Who can tell what harvest after harvest may be waiting in the eternal years, after the summer of earth has faded into the far past?

Yes, we have to do with One Who "inhabith eternity" and works in its infinite leisure. Some years ago, when a new railway cutting was made in East Norfolk, you could trace it through the next summer, winding like a blood-red river through the green fields. Poppy seeds that must have lain buried for generations had suddenly been upturned and had germinated by the thousand. The same thing happened a while back in the Canadian woods. A fir-forest was cut down, and the next spring the ground was covered with seedling oaks, though not an oak tree was in sight. Unnumbered years before there must have been a struggle between the two trees, in which the firs gained the day, but the acorns had kept safe their latent spark of life underground, and it broke out at the first chance.

And if we refuse to stay our faith upon results that we can see and measure, and fasten it on God, He may be able to keep wonderful surprises wrapped away in what looks now only waste and loss. What an upspringing there will be when heavenly light and air come to the world at last, in the setting up of Christ's Kingdom; the waste places may see "a nation born in a day".

All that matters is that our part should be done. We are *responsible* for sowing to the Spirit—responsible, with an awful responsibility, that power should be set free in our lives, power that shall prevail with God and with men—responsible like the seed-vessel, for fulfilling our ministry to the last and uttermost. Let the cry be on our hearts, as it was on the heart of Jesus, to "finish the work" that the Father has given us. "My meat is to do the will of Him that sent me, and to finish His work." On He went with it, though it cost Him the strong crying and tears of Gethsemane to fight through to the end—to live on to the "It is finished" of Calvary.

Is it our soul's hunger and thirst that, before He comes, we may have given every message He had for us to deliver—prevailed in every intercession to which He summoned us—"distributed" for His Kingdom and "the necessity of saints" every shilling He wanted—shared with Him every call to the "fellowship of His sufferings" for others—poured out His love and sympathy and help as He poured them out on earth? Are we longing that He should find when He comes, no unspent treasure, no talent laid up in a napkin, like the unshed seed in its shelly fold? Are we *acting* as if it were our longing? "By Him *actions*" (not longings) "are weighed!"

I. LILIAS TROTTER.

(From "*Parables of the Christ-Life.*")



## Editorial.

The extract taken from Miss Trotter's book seems to make a perfect introduction for this number of *A Thirsty Land*, in which reports are given of the work done during the past year in the different Stations. Though the harvest may not be "seen" as yet, God "can grant us spiritual harvests out of sight, of which He only gains the glory."

The Editor is deeply conscious of her inadequacy to follow in the footsteps of two such Editors as Miss Trotter and Miss Freeman. But as God was in the beginnings of the Magazine and has blessed its continuance, so through His power its future will, we believe, be assured.

We ask the prayers of our readers that God's Holy Spirit may guide and direct the Editor and all who contribute to *A Thirsty Land*. We would also ask your co-operation in introducing the magazine to those who do not know it. People cannot pray and care for the work in Algeria unless they know about it. One

of the best ways of knowing is by reading first-hand news from the Field, and this is given in *A Thirsty Land*, quarter by quarter.

Several members of the A.M.B. on furlough this last Summer have been able to spread information, also, through Meetings at which they were asked to speak. Prayerful interest in the work was shown in Denmark, Scotland, Suffolk, and Brighton—where Miss Bullen gathered a large number of friends, in St. Leonards—where the Vicar of the parish kindly gave openings, at Bournemouth and Mildmay during Conferences, and in other places.

A report number necessarily tells of the past, but news is to hand of God's continued blessing on this new season of work. Letters tell of Christ's presence manifested at the Rally and during the Committee meetings. Work is in full swing in the Stations and there have been various itinerations. Mr. Buckenham and M. Nicoud with Senor Munioz were doing colportage work in western Algeria during November, and Mr. Buckenham writes—"The last of the six markets we did was a bit of real penetration into one of the fastnesses of Islam. It had never been visited with colportage before, being away in the mountains. Until a year ago no accessible road had been made round the ravine which separates it from the outer world. Now Government schools are just erected and are filling with both girls and boys."

Miss McIlroy and Mlle. Butticaz have been itinerating to M'sila and a letter from the former says—"The Lord was with us in power and blessing." A huge barrage is being built at some distance from the town, and large numbers of men are employed there. Miss M. writes that some of these men were glad to have literature, and in their families, as well as in houses in the town itself, there were good openings. She says—"We got into new houses, and oh, the pathos of it!"

to see whole families, and crowds of souls, who have never seen a missionary or heard the blessed Gospel."

The A.M.B. hopes to welcome new Swiss workers, M. Millon and his wife, early in the New Year. M. Millon has the desert Arabs much on his heart, and is designated for work at Tozeur. As we thank God for His gift of these new workers, let us pray for them that they may be abundantly blessed and made a blessing.

Another link with the early days of the Mission was severed by the passing away of Senor Soler at Sidi Bel Abbes early in November. For many years Senor Soler lived in the Mission house at Mascara, and was supported by Miss Freeman in his work among the Spaniards in the district. He was a devoted and much-loved Evangelist, many souls being saved and blessed through his ministry.

M.H.R.

## Literature Report.

1933—34.

There have been changes this year on our Literature Committee. We have accepted with regret the resignation of Miss Roche from the office of secretary, owing to her temporary absence from the Field, and have nominated Miss Phyllis Russell in her place.

During the past year two French booklets have been published, thus bringing the total of A.M.B. publications up to fifty-one. The first of these is the story of Jonah, in Bible words, and the second a tale for children, being the translation into French of "That Hare" (by kind permission of the C.M.S.). Both booklets are attractively illustrated. Two sheets of hymns in colloquial Arabic have also been published. These are of a definitely evangelistic nature, and it is hoped that they will prove a blessing to boy readers and others. This summer, our French Informatory leaflet

(giving basis, aims, and other information about the Band) was translated into Danish and over 400 copies were distributed in Denmark. A series of French Gospel Texts (post-card size) have also been printed. These are framed in an Arab design, the idea being that children at home should colour and return them for distribution on the Field.

There has been throughout the year, a steady rise in the demand for A.M.B. literature prepared for semi-literates. Our illustrated Bible stories are much appreciated in Madagascar, and we have had further orders from missionaries working there. Some of our literature has gone to Hausaland and further South. Others of our books are being distributed by a scientific friend in some of the remote places of the Sahara. In the land here we have been glad to make free grants of literature to those lacking the means of purchase. The actual sales are 1,000 more than last year.

The statistics of literature distribution (including N.M.P. and B. and F.B.S. publications, etc.) by members of the A.M.B. are as follows:

(1) Books and tracts (by sale and gift)	5,022
(2) Gospels and Scripture portions (by sale and gift)	2,154
(3) Free grants to missionaries of other Societies	1,000
Total	8,176

What of the future and its needs? The first 2,000 copies of our "Prodigal Son" booklet (bi-lingual) was much valued and has been sold out in consequence. We therefore desire to print a second edition as soon as possible, for it is in great demand. There is also a request for a new and smaller edition of the "Moses Book." Both of these projects are at present held up through lack of funds.

P. M. RUSSELL.  
(Sec., Lit. Com.).



SAND LILIES. Painted by Miss I. L. TROTTER.

"NOT UNTO US, O LORD, NOT UNTO US, BUT UNTO THY NAME GIVE GLORY."

## Reports for 1933-1934.

### Algiers.

Another twelve months have gone, and once more we look back over the work and endeavour to record some of the principal happenings of the past year.

The number of attendances at the girls' class is always on the increase. When we closed down in June there were fifty-seven names on the register. About forty of these children are regular attendants, at least eight more are fairly regular, whilst the rest are fitful. We shall be losing several of the big girls this year as some have reached, and others are just reaching, the age of fourteen, when most city girls are shut in away from the outside world, unlike those in some of the towns of the interior, who are often left free until marriage. If a girl here in Algiers is tall

she is usually shut up at the age of twelve, or even eleven. This has been the case with two of our girls.

We have now started a Tuesday morning class for girls who do not go to the French schools. This has been regularly attended by about a dozen, whose ages range from eleven to fourteen. Up to now we have not held classes on Moslem fete days, not wishing to partake of the special cakes and sweetmeats the children would be likely to bring us, and not wanting the fanatical members to bring the strong Moslem atmosphere, so prevalent at such times in some of the homes, into our classroom. However, on one of these occasions the big girls begged so hard to be allowed to come, assuring me that their fete was nothing to them and that they much preferred to come to the class, that I gave way and tried

the experiment, with the result that all the girls turned up, and only one of them wore fete clothes, though I had not said anything to them on the subject of garments.

A lending library has been started, the books having been carefully chosen. Many of these contain definite Christian teaching. This library has helped us to keep in touch with those who are no longer allowed to attend the classes owing to their age, and we have been able to reach in this way other shut in ones who hitherto have not known us. This scheme takes up less time than the teaching of native embroidery in the homes and is more profitable for the girls' souls.

Many of the above-mentioned girls were brought by their mothers to a series of special meetings for women held up at Dar Naama during the summer. The women were very keen on these meetings, and several who were unable to pay the tram fares each week, walked the four kilometres in a stiff sirocco in order not to miss them. On an average we had from fifteen to twenty women and about eight big girls. At the annual gathering at Dar Naama the end of April, which was open to all, there were forty-three women, six big girls, and thirty tinies.

From the foregoing you will see we are now in close touch with a very large number of women, girls, and small children, and there are many more whom space does not allow us to mention and whom we visit.

For instance, there is old H—, too feeble now to come to us. She is far from being a shining Christian, but we see signs of the working of the Spirit in her heart, and believe that one day the Good Shepherd will come for her. When I expressed a doubt as to her standing she said, looking me straight in the eyes, "But I *am* one of you," and in the prayer which followed she revealed all the yearning of her soul.

A very precious link is that with a young man who used to attend the Rue du Crois-

sant classes. In our visiting we came across his wife who told us of this connection with the past, and said he had told her that should the missionaries ever come to their house she was to ask them for a book of New Testament pictures. He had treasured one for many years which had been given him at Rue du Croissant, but his children had destroyed it. Later we took him the book he desired, but did not get the opportunity of meeting him till many weeks later, when we found him at home ill. He then told us of his joy over the book, and said that as he could read a little he had asked a French workman for a New Testament and was reading it. He is very keen that his wife should have teaching too. One Friday afternoon I called for her, for no respectable Arab woman goes out alone, and her neighbour was unable to accompany her that day. She was very tired as she was just back from the Hospital where she had been all the morning with her sick husband, and this had meant carrying the heavy baby boy up and down endless steps. But the man was keen for her not to miss the meeting, and she was just as keen to come, so in spite of his great weakness he said he would fetch her from the tram in the evening if I would put her in at El Biar. This was no small sacrifice on his part, for he had to go up over a hundred steps to reach the tram at the top of their street. Knowing he had been out of work for some time owing to his health I offered to pay her tram fare and that of their two little girls (which I only do in *very* exceptional cases), but he would not hear of it. It is so beautiful to have husband and wife equally anxious for more teaching. Do pray for them that they may be brought out into the full light and liberty of the Gospel.

"Behold I, even I, will both search my sheep, and seek them out."—Ezek. 34. 11.

I. K. NASH.

L. E. THEOBALD.



## Blida.

So neither planter nor waterer counts, but God alone who makes the seed grow.

1 Cor. 3. 7 (Moffat).

The past year has been shadowed by the sorrow of knowing that it was our last at Blida, but it is our Lord who says to one "Go and he goeth," and to another "Come and he cometh." It was a great comfort that Mr. and Mrs. Buckenham and Miss Hansen, those to whom God was giving His call to "come" to Blida, were able to share at times in the work of the station during the year, and to get to know our native friends.

When the A.M.B. first visited Blida long ago, tracts were refused and torn up, and the closed doors opened but slowly. Now as a result of that early sowing, through the faithful prayers that have surrounded the work, and by means of contacts made with the people during our twenty-three years in the place, the doors are wide open, there is a friendly spirit towards us and a readiness to listen to the Message of Christ, though this does not imply its acceptance. Many of the people have realised that the way of Christ is the way of righteousness and they are glad for their boys and girls to come to classes. Women, though still not allowed to go out very much, are freer than they used to be, and during this past year there have been good numbers at the Women's Friday meetings, listening quietly and with real attention to the message of Life.

Whenever we went to a new house there was always someone who would say, "Oh, these are the people who tell of the Lord Jesus," and so entrance was made easy for us. Often it was a young married woman who had come to Sunday School as a child, who recognised us and who had a remembrance of what had been learnt

long ago. One young woman who had left Blida when a child and whom we had not seen for years, gave us such a welcome to her tiny room, had remembered a little from long ago and drank in what we told her of Jesus. It is a joy to feel that touch will still be kept with her and others like her. And not only was there a welcome into the homes of old Sunday scholars, but also into the families of the large number of boys and girls who attended classes during the year. Moreover, the welcome was not for ourselves alone but so often, even before we had opened our books, or begun to give the Message, came the request from one or another, "Tell us about the Lord Jesus." It is still a miracle for which Blida is waiting, that some of these women who love our Lord and believe in a wistful way in Him, should step out in faith, in spite of the stormy waves of persecution and all that might be involved. They need to hear the voice of our Lord Himself saying, "Come." We cannot push them, but we have the great responsibility of praying for them.

The men, fathers of our Class children, husbands of girls and women who are our friends, or those who themselves attended classes years ago, were friendly and courteous. In visiting we had opportunities at times for talks with them. One, a lame lad, a good reader who holds a little Koranic school in his house, though he is a stiff Moslem, was glad to borrow books from us; another man, husband of a very dear girl friend, knows that drink is his bad enemy, and had several talks with us about it. The brother of a young divorced girl, who is very up to date in his point of view, was glad to discuss things and accepted a New Testament. One young husband, on the other hand, said when we offered him a book, "Is it the Gospel? Then I don't want it!" It is good to know that these varying types of men will

have a brother alongside in Mr. Buckenham, and we do so hope that a Book Depot may be established in Blida, with its large and growing native population.

The children, as ever, were a great joy this last year, and even the smallest acted as carriers of the good seed. One tiny fat girl who was so shy at first that she always covered her face when she saw us, amazed a neighbour by singing of Jesus and His love as she ran about at play, and it was so with many.

Seed has been sown in the hearts of men and women, boys and girls. The seed was good seed, though the sowers often failed and faltered in their work. Pray that those who are now working at Blida may "gather fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

F. K. CURRIE. M. H. ROCHE.

### Bou Saada.

"*HIS compassions fail not . . . they are new every morning.*"

"*GREAT is Thy faithfulness.*"

"*New mercies each returning day,  
Hover around us while we pray . . .*"

We praise God that we have proved afresh this year something more of His wonderful compassion, and the greatness of His faithfulness, and we humbly believe that Christ has been revealed to souls.

What a privilege it was to meet every morning the sick and needy ones as they came. These were chiefly women and girls, but there were also men and boys who came for eye treatment. The Lord greatly used Mademoiselle Butticaz in this medical work. One boy has just gone

through a specially hard time and shown real pluck. Like many southern children he has had to fight against being a slack worker, the real cause of this being insufficient nourishment. Saad has, not surprisingly, now developed serious eye and chest trouble.

A good number of women call on Wednesdays on their way from the Free Government Dispensary, and we encourage them to follow the doctor's advice. Then, as we preach the Gospel, it is touching at times to see a soul becoming suddenly aware that a Saviour came and died to save from sin. One such woman persisted in remaining behind to enquire further, in spite of the entreaties of her friends.

At the boys' class we continued to read portions of God's Word in French and Arabic, and we believe that the Holy Spirit wrought in hearts. The girls spent happy hours in the garden at the swing and playing games, after which came their Bible lessons. A girl's free time passes so soon here in the south, but we can still keep in touch with some by visiting. Thank God, He opens hearts as well as homes. At least one sick woman trusted Christ, and when visiting her during the months following, we met many new women. The ill woman's eldest girl came every morning to report as to how her mother had passed the night and to tell us if there was anything we could send to tempt her to eat. After their mother died, the three children, one a shepherd lad, and his two sisters, came for a little visit before being separated and sent to relatives in the country.

Sunday afternoon hymn-singing continued with the French girls, and frequent Saturday afternoons with Jewish women and girls.

God gave us great joy in taking the Gospel to nine towns during two "round tours." The first tour, of about eight hundred miles, took us north and east; the second, of five

hundred miles, took us south and west. The need of these districts is appalling. May the Lord send forth labourers ! In all the work we are daily conscious of the Lord's goodness to us through our home friends "helping together."

The former waif-girl, Chira, had for some years been in touch with her sister and brother-in-law who live in a mountain village, and it was there she died in April. Part of her clothing, of very inflammable vegetable silk, caught fire, and she lingered for two days in partial unconsciousness. Miss Freeman saw the Lord's tender mercy in the fact that her relatives could not insist on her witnessing to Mohammed. Her last request to us had been to send her some very nice pictures of the Lord Jesus, and these she used when teaching her nephew and nieces.

We had some happy little talks with our beloved Miss Freeman in those last days before her translation. After a Women's Meeting in Dar Naama court, we mentioned to her that Miss Nash and I had chosen the same text for our messages, and I repeated 2 Tim. 1. 10. "Our Saviour Jesus Christ, who hath abolished death and brought life and immortality to light through the Gospel." A most joyous expression came over Miss Freeman's face, which said without words, "Yes, I know, and I may soon experience the glory of that triumph." We who continue in the fight can trust God's GREAT faithfulness, "New every morning"; for her it is now "life and immortality."

"Jesus triumphant when the spirit wings,  
Upward and heavenward to the King of  
Kings ;  
And through the last great triumph of  
Thy grace,  
Triumphant saints shall see Thee face to  
face."

M. ALICE McILROY.

A. BUTTICAZ.

## Colea.

"He openeth and no man shutteth." (Rev. 3. 7).

These are words given us as we think over the year covered by this report. By them we are reminded of the early years of occupation; in the "Story of 1922-23" Miss Trotter wrote of the seal to the station's opening having come in "openings of hearts and houses beyond our hopes," and in the "Story of 1924-25," after telling of expansion, stands this ascription, "He openeth and no man shutteth."

How much we have now needed the same assuring word for the place we have come to love, as the pillar of guidance has led us elsewhere and Colea's station status has ceased. Many of our friends will have known of the coincidence that has accounted for this, the requirement by its new owner of the house first hired by Mr. Smeeton in 1921, which has since served as a mission station, and our appointment to Blida.

While growing assurance, through the knowledge of this His will, was ours, the news of our leaving, breaking upon the inner circle of those who through the years God had been gathering around us, brought grief indeed. To us also came a new solicitude for those who in measure would be left as sheep without an under-shepherd, and for the many from whom the lamp of witness would be largely withdrawn, through the closure of the Book Depot.

God has given us great joy in that our new appointment was to a place of such close proximity as Blida. Mrs. Buckenham cherishes the hope not only of visiting individual families from time to time, but of accepting proffered rooms for meeting such as could there get together. On the men's side we have a strong hope that at least during Ramadhan, café lantern meetings may still be arranged.

He has "opened" very widely in Colea,

and "no man shutteth." This our last year has given ample testimony to that. This report could not be complete without, among other things, special thanksgiving for the café meeting held in January last. In nothing it came short of those previously held, and the messengers of the evening regarded it as a pledge of a still open door. Throughout the classes, in the visiting, and at the Book Depot, there have been evidences of open hearts; and last of all, so far as we know, we have come away "having favour with all the people"—how valuable *such* persuasion of an open door.

Then, as if to crown all, at the moment of writing this report, came evidence of His having kept "open to impression" the heart of a lapsed soul. Those who have never ceased to pray for N., the young man of Colea, who at his baptism gave such promise of a fruitful life, will rejoice that at length he has responded to the entreaties of a fellow-missionary in whose town he now works, and with all his shame and sense of defeat, attended their Gospel meeting. Please earnestly remember him still.

In closing it seems fitting, because of our having been moved from Colea to Blida, to recall that Miss Trotter's first "Journal" reference to our settling in at Colea was written during one of her "breathing spaces" at Blida. She also gave one of her inimitable panorama sketches from the windows of Dar er Rih, showing Colea's position on the opposite range of hills, and mentioning the Blida "links" which already existed. And now that we have come from those hills "to the mountain Jesus has appointed for us," we crave your prayers that such of these links as still remain, and those since formed, may be strengthened, and that Colea's place in your prayers may not pass away because it may not henceforth have a separate report to give.

H. W. BUCKENHAM.

## Dellys.

Once again we come to the commencement of another year's work. It is interesting and encouraging to look back on the past months and to note the way by which the Lord has led us, and to mark His special care and providing at every turn.

We praise Him for safe journeyings, and for health and strength for the work to which He called us. There were discouragements, but from these we would try to learn the lessons our Master would teach us.

The various activities of the Station went on as usual, except that at the end of the session we removed to another house, which we trust will prove in many ways better for the work. Despite the fact that our itineration was curtailed for lack of funds, our time though short, was very encouraging, and we are hoping, God willing, to pay a longer visit to Setif this session and perhaps to reach some places not yet visited. That, however, must await the replenishing of the Itineration Fund.

The classes for girls and little boys were very well attended and the children made good progress in memory work. We have to regret, with all the other stations, that the girls are so soon "shut in," but we are cheered when we visit them in their homes, to see the good influence they sometimes have and how they teach the others what they have learnt.

The visiting in the town was perhaps a little less than usual, but we had more in the garden houses, where we are always welcome and where the Gospel is listened to with interest. There are many houses in these gardens, into which we have not yet found entrance, hidden as they are by prickly pear hedges and guarded by fierce Arab dogs.

We have several villages and hamlets within a four-mile radius, which we are able to work in half a day. These were

visited quite often during last year. Such visits entail a good deal of walking and climbing and can be accomplished only in fine weather. We were much cheered to note the eagerness to listen, especially in one village where formerly the women used to laugh and call out for medicines, but had no desire for our teaching. Now medicine takes the second place, and any woman who is inclined to be flippant, is told by the others to be quiet, as they wish to hear! We find that this happens more or less, in all the villages we visit and we know that they begin to understand.

We require a whole day for the further off villages, and there also we find a ready welcome for our teaching. One village about thirty-five miles from Dellys, is situated about an hour's walk up the mountain from Menerville. We like to go there at the time of the olives, when we find family groups gathering the fruit and we are able to have open-air meetings with each group. The women feel freer to talk to us while in separate families. At other times the whole village turns out to listen and are not content with one address, but plead for more, often requesting us to tell them over again the Bible stories which they have already heard. Only our Lord knows how many of these women may, like Lydia, have opened their hearts to the Saviour, but dare not confess Him for fear of the awful consequences.

Please pray very definitely for meetings for women and older girls which we are hoping to hold in our new Mission house. Pray also for the boys between the ages of ten and fourteen who have not been able to come openly to the class, though several came stealthily. We long for the wave of fanaticism to pass. It can only be "cast out" by prayer, and "much prayer" as in the case of the demon-possessed boy in the Gospel story.

M. FARMER.

I. SHEACH.

### Headquarters, Dar Naama.



BABY ZUBEIDA AND HER BLIND FATHER.

Sunday morning! It is spring: the house is covered with white Banksia roses, the air fragrant with orange blossom. The first arrivals for the Arab service are an infirm little couple, A—blind and feeble; R—his young wife, hobbling along on her malformed feet, leading him and carrying her pride and joy, baby Zubeida—incredibly clean.

Then comes "The Slave of the Almighty," straight and thin and also blind.

There is a young woman with six little children; it is rarely that she can come. She is followed by a tall woman with her tall daughter, and her lanky half-blind son.

Last of all, comes an orphan girl, who was at one time in moral danger, but who is now a Christian and a willing worker in a mission house.

The blind men follow intently Mr. Theobald's address, showing their interest and approval by occasional remarks or exclamations.

The service over, baby Zubeida comes in for a good deal of attention. Black

coffee with orange petals is handed round, and the congregation linger in the garden, loth to go back to the close, noisy town.

The Sunday service was carried on through the year, except for a short time in the summer. Mr. Theobald is responsible for it, and sometimes arranges for M. Lull, M. Nicoud, or Si Mubarek of the Bible Society, to take his place.

Mr. Theobald was at home to men on Saturday and Sunday afternoons. Some lonely ones were glad of a cup of tea and a quiet talk.

In the spring and summer women and children love to come for a day in the garden, and have their meals restfully in the fresh air. Miss Nash and Mrs. Theobald brought a large party of women one afternoon; and at the end of the season their girls' class came for their prize-giving fete.

One great event of the year was the visit of Major Delcourt and Captain Bordas, to start the work of the Salvation Army in Algeria. They stayed at Dar Naama while they surveyed the land; and great was the joy of Miss Freeman to see the hopes and prayers of many years fulfilled. They were followed by Captain Abadie and his lieutenant, who opened the Hall that had been obtained in a populous European quarter. They had a hearty welcome from the authorities and all the Christian community of Algiers; and "the hand of the Lord was with them, and a great number turned unto the Lord."

Another outstanding event of the year was the celebration at Dar Naama of the fiftieth year of M. Cuendet's service on the Mission Field. During these fifty years he has laboured almost without ceasing among the Kabyles of Algeria, translating the Bible into their language, and preaching the Gospel "in season and out of season." All the missionaries and Christian workers of Algeria who could be present, assembled in the Orange Court to

honour this veteran missionary of the North Africa Mission.

The friends of the A.M.B. who have visited Dar Naama during the year, if assembled together would make quite an imposing procession. Some, among them Mr. and Mrs. Collinson and Mr. Stephen Richardson, came for the day only; others stayed for longer periods and visited some of the stations. Among these were Mr. and Mrs. Blackwell of the Missionary Training Colony, the Misses Bullen from Brighton, Mr. McClenahan and Mr. Chenot from Cairo; also Miss Walton, who helped to man the out-post at Ghardaia.

S. E. PERKIN.



### Miliana.

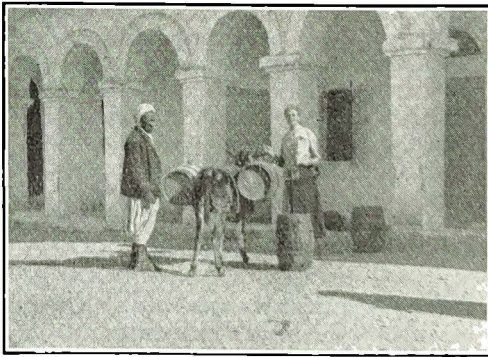
It is with thankful hearts for God's loving-kindness that we give a short story of the year's work in the out-station of Miliana, which has just completed its twenty-fifth year, and in the new out-post of Ghardaia, where we have now rented a mission-house, although the town had been regularly visited during the past few years.

In telling of Miliana we could give details of the weekly routine of classes for boys and girls and little children, or the large number of visitors who come daily to the house, including the many who come to the women's morning prayers, but that would only show the busy life of the station, and not God's working in the hearts of the people. We count our blessings, in work among Moslems, not by numbers, but rather when a keen question is asked by some child in the classes, or when a fervent Amen in the women's meeting tells us that the Message has gone home.

It gives great pleasure to hear the little ones of Miss Russell's class repeating from memory the texts and hymns they have learned, and when the parents tell us that these are sung to them in the homes. Our two baptized women have shown growth

in grace, though the life of the married one especially is full of difficulties and she needs prayer upholding, for she lives in a Moslem house. Then there are others of the inner circle, who though they have not felt able to take the public step of baptism, yet show a deepening in their lives. Alongside are the sad ones, who although they love us and come regularly to the mission-house, yet seem to have counted the cost and found it too great.

We left a friendly missionary couple (not belonging to any Society), to carry on the work in Miliana while we went south in January to Ghardaia, the chief town of the M'zab district. Our camp furniture was soon in place, and a native room with palm-leaf mats, carpets for seats, and a low Arab table, was ready for the hoped-for visitors. The first to come were children, little toddlers, led by an Arab child who had made friends last year. Later the boys began to come between school hours; there were Arabs, Mozabites, Negroes, Jews, and occasionally little French lads. Still more cautiously, very fearful of being seen entering our door, a few elderly Arab women came; then two Mozabite women appeared, with their Negro slave woman, and these sat with us, partaking of green tea.



BUYING WATER AT GHARDAIA.

We had to use much discretion in walking about the M'zab quarter of the town, for the priests and leaders of this sect resent the presence of those of another religion in their streets, and it will need much prayer and tact to help their shut-in women. It was therefore a relief to tramp away over the dry river-bed to visit the encampments of tent-dwellers. The men are camel-drivers who bring their families from Ouargla and other desert towns. We received a welcome from them, and Miss Walton, with her medical knowledge, was able to relieve many eye-sufferers, and thus to open doors for the Word there and in the surrounding Mozabite towns.

The tent women live hard and busy lives and have a great deal of character. They are usually occupied in making baskets from palm leaf, patching the camel and goat-hair tent-roof, or in spinning wool. They have good memories and enjoy seeing pictures and trying to sing the hymns we teach them.

We were able to visit the seven Mozabite towns within a radius of about one hundred kilometers, and in each we sold or gave many books and tracts, for the markets are a fruitful ground for distribution and many of the men can read. There is a large Jewish population which can also be reached through the Arab tongue.

Later in the spring we made a ten days' itineration to the towns of the Sersou tableland, visiting the markets and shops with literature, and getting openings to some Arab homes. Tiaret, the last town visited, was once an Algiers Mission Band outpost, but was closed when the workers moved on to a larger town. Later it was worked for a short time by North Africa Mission workers, until they were called to another district, so we found Arab women who were missing the missionaries' friendship, and in the Negro village on the hill, we made new contacts. Outside Tiaret is a historic battlefield where a thousand or

more years ago the Mozabites, then called Ouahabites, were almost exterminated by the orthodox Arabs of the country. There is a cave or underground room in this desolate waste, where the Mozabites still come on pilgrimage, in memory of their ancestors who fell in that battle. Yet the glorious wild flowers around spoke to us of life, of hope and of God's love.

M. D. GRAUTOFF.  
P. M. RUSSELL.



### Mostaganem.

"Thank you for thinking of me and of Mostaganem in your prayers. When working alone in a town of 15,000 souls, it is a great encouragement to know of prayer behind one. The burden sometimes becomes almost too heavy, but, thank God, we are not alone, the Lord is working with us.

How greatly I miss Miss Freeman! . . . her going has left such a blank, she was such a strength to me. I knew that she prayed, interceded, wrestled in prayer. But now she is in the full light of Heaven and she knows the why and wherefore of all.

It is so good to know that there is prayer on behalf of Islam! Through great difficulties and apparent impossibilities there will come forth a great host, among whom will be these people, who will fall at the feet of the Saviour worshipping and glorifying Him.

I would like to tell one or two incidents which occurred in my visiting in Arab houses. These may give some idea of what is going on in the souls of these people.

In the house of Si M., there were two men from a neighbouring village, when I was telling the story of Abraham. I spoke of how God had chosen him to be the father

of a people, set apart that the Saviour might be born from among them. The men were greatly interested, and said, "Ah, you know the truth, how much we should like you to come and teach us, we know nothing of these matters."

In another house to which I have often gone, is a woman who has four daughters, and one son. The mother was terribly hard and unresponsive, but the poor thing was ill and had suffered much all her married life at the hands of a wicked husband. It seemed a difficult household for the Light to shine into. At last one day I found the woman alone and asked her if she would like me to read God's Word to her. She assented fairly cordially but listened earnestly and seemed touched. When the daughter came in her mother said, "Mademoiselle has come, and has told me a Story, oh such a lovely Story, I have never heard one so beautiful!" Since then, this woman has been so welcoming and so glad to hear. Her heart seems to be truly open to the working of God's Holy Spirit.

Just lately I have been in touch with some women who had never heard the Gospel before. When I spoke to them they were so impressed that it seemed as though they were truly concerned about their sins. All began to search in their pockets and in their coffers for some sous to give to me. They were most surprised when I refused them and could not understand why!

How glad I should be if what I have told could rouse interest and prayer for the Moslems, and for those who work among them."

A. GAYRAL.

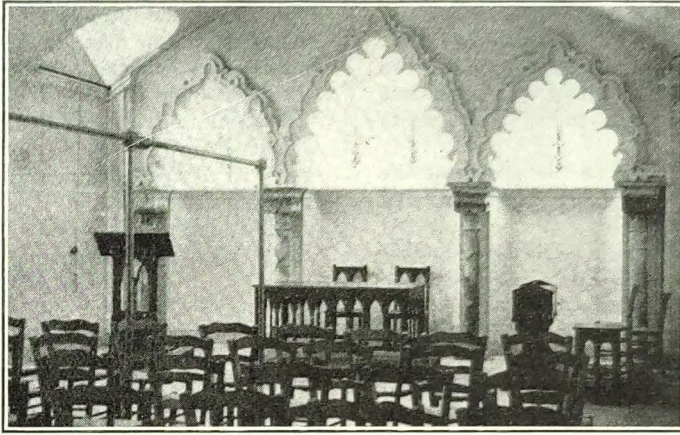
(Translation of part of a letter.)



"Thou shalt bring the ransomed with thee,  
They with songs shall come.  
As the golden sheaves of harvest  
Gathered Home."



## Tlemcen.



"HOW SHALL THEY HEAR WITHOUT A PREACHER?"

"God . . . giveth the increase."

How thankful we are for such a reminder as the above when we think of the exceedingly little we seem to have been able to do during this past season here, in comparison with all that is waiting to be done!

We are thankful that the Mission house has been open, though before Christmas last year we could only have classes on Sundays, because of necessary repairs to the ceilings, etc. This was an unlooked for hindrance and there have been other things too, that have on the human side, prevented large attendances. Tlemcen is a place of many industries, the principal one being carpet making. A great number of girls work daily in the carpet factories, others go to the French Government schools or to the one belonging to the Roman Catholic Sisters. During the last two or three years also, a new Government school for native girls has attracted increasing numbers. In this school they are taught French reading and writing, in addition to all sorts of handicrafts. This Summer a sort of holiday home was arranged under

the same auspices at the seaside. From the human viewpoint we can offer them but little in comparison, from the spiritual viewpoint, praise God, everything! We are thankful for those whom God has brought regularly, and for His touch upon them.

There have been sorrowful times this year over three girls whom we have known since first coming here. One, our former carpet teacher, was married when barely sixteen, soon after our return in November, to her Uncle who is the Imam (priest) of the Mosque in a neighbouring village. He is an old man of seventy-seven, with a family of eight. When we went to see her she spoke of her "prison" existence, for truly her surroundings are such, and she is never allowed out except to the baths. Since her marriage her life has been full of misery and suffering. At one time apparently, two of her grown-up step-sons used sorcery upon her out of jealousy, and just recently she has been very ill with typhoid. When I saw her the other day, she looked like a woman of forty, she was so changed.

Another girl who came for years to help us in the house has also been leading a most unhappy life. She was married about four years ago. Her husband drinks, and smokes "kief" (a drug like opium) and treats her cruelly. Thank God she does believe in Christ, and He has taught her to pray.

The third girl had also helped us at one time in the house, but after long months of trial we had to tell her that she could not continue with us, as in every way she was most difficult and her influence over the other girls that came, was bad. She married afterwards and then left her husband as he was a drunkard. Later she remarried and we lost sight of her, as she left the town. Just before Christmas when we had been specially praying that we might have some news of her, she suddenly reappeared with a baby of ten months old. Her husband had taken another wife and had told her that she herself could go or stay as she liked. She chose the former alternative, and came back here but she has no idea of taking care of herself, and is in moral danger. Please help us to pray for these girls, each in her particular need of Christ's comfort, strength, and protection.

We were very thankful for Miss Hansen's help for a few weeks before we closed for the summer. This meant that we could do more visiting, and God opened several new houses to us. Visiting in the town itself where the people are well to do is a very difficult matter. Outside in the villages there is much more readiness to hear, and in one village particularly there are many open doors.

We had the boys for their class on Thursdays as regularly as possible after the New Year, and twice had special "friendly" times for Arab and French boys together, which they seemed to enjoy thoroughly.

The little Church is waiting still for a preacher. Or rather is it that God is

waiting perhaps for someone who at His call, will rise up and follow Christ, ready "to spend and be spent" in this place, where there is no man yet to teach the Arab men of Him, and be a brother to the hundreds and hundreds of native boys? Is it not Christ Himself who is standing with outstretched arms to bless those who would come in to hear of a present, perfect, full and free salvation?

How long must He wait?

Perhaps He would show you the answer.

J. K. BUTLER.

E. CLARK.



### Tozeur.

This is no regular report, with dry details of so many classes held, and so many visits paid, facts and figures conveying nothing to the reader!

But it aims at being a record of a few links in the chain of the history of one part of the mission work; the work among the women in the villages around Tozeur. If those of you who possess the "Life" of Miss Trotter will turn to page 168, you will there read of the forging of the first link in this chain. As I write I am reminded of Tennyson's words—"Bound by gold chains about the feet of God," and I feel sure that the first link of all was a God-inspired prayer for these village women; and the last link, which is not yet, may it not be the gathering of many of them in faith about His feet?

Miss Trotter wrote in March, 1917, of an "elderly woman," who "told about her home in a far-off village in the oasis," and called her visit "the first spontaneous advance from any of the women-kind." This poor old Mabrika passed away some years ago, to the last a yearly visitor at the mission house, though latterly she became too deaf to hear any teaching, and only seemed to understand well the language of human kindness, especially if expressed in the

form of the gift of a bit of soap or a cup of coffee.

But through Mabrika, Miss Trotter and Miss Krebs made the acquaintance of another woman, Ourida, living in that little village under the shadow of a great jububier tree, sacred to the name of a Moslem "saint." In her tiny room there, almost filled by a rude bedstead and two enormous earthenware jars for holding the year's store of dates, and so dark that they could hardly see one another, they visited her, and, from the first day when she heard from Miss Krebs the story of the lost sheep and of the love of the Shepherd of souls, Ourida's heart seems to have turned to Him with longing for the peace and grace, which she dimly understood could come from Him alone. Though her village is too far from the mission house to be frequently visited, yet whenever we have an opportunity of seeing her, it is always a joy to find the same loving welcome, and glad listening to any fresh things we can tell her, though she often begs again for the first old story of the Good Shepherd. As years go on too, we begin to perceive that Ourida is really trying to walk in His Way. It is in His Name that she prays for help in her troubles, and the thought of Him, she says, helps her to keep calm and quiet, when tempted to anger and loud quarrelling, for she has learnt that these things are no part of His Way, and she would fain put them away too. Truth to tell, they have formed a good part of her life in the past, for Ourida is a woman of strong feelings and many troubles. Of late her anxieties have been mainly centred on her only daughter, a young woman with a hot temper and some force of character, whose name is Hania.

V. WOOD.

(Miss Wood's Report closes with the story of Hania, too long alas, to fit into this number! It is far too interesting to cut down, so we are saving it for next time.)

## Tolga.

M. Nicoud and I were at Tolga for a shorter visit than usual, but our stay was not lacking in interest or in blessing.

For the first time we had evangelistic meetings for men in which we made use of a Magic Lantern, and the results were encouraging. At each there were at least twenty-five men present. By this means we were able to get into contact with people who were, until then, quite unreachd. The day after one of the meetings one who had been present said to us, "I was so struck last evening by the picture relating to Christ's return, and by what you said on the subject. I thought about it a great deal in the night, and this morning I spoke of it to the Taleb. He says it is true that Jesus Christ will come again, but that the Antichrist must appear first." This man seemed really touched by the thought of the possibility of the near coming of the Lord.

The most important part of the work centred in the interviews with the men and lads. We set aside every afternoon for this work of dealing with individual souls. These times gave us the chance of very frank personal talks on salvation and other important subjects. During the course of a conversation on pardon, and the Christian's hope, a man said to us, "I realize that Islam does not procure these blessings for us in this life." He added, "It is a good gift of God to be enabled to possess such things in this world."

These individual talks make us realize the superficiality of Islam. The valuable part of their religion to Moslems, is in external things, prayer, fasting, almsgiving, and the witness to Mohammed. Their conduct seems to them a far less important matter. A young Marabout said to us one day, "Our religion is better than yours, we can lie and steal and live evil lives; but if we carry out our prayers,

alms-giving, and witness, faithfully, God will save us at the Last Day."

We always tried to show them that true religion brings about change of heart and holiness of life.

Many of our visitors were afraid to come in daylight for fear of being seen, so came by night. Fear is always a great stumbling block to them. A man who asked us many times to pray for him said, "I do not become a Christian because if I did my family and all the Moslems would persecute me."

The help we were able to give to ill people helped us to gain their confidence. A man who asked us to treat a sick member of his family, and whom we advised to consult the military doctor, made this remark—"We have not much confidence in the doctor, because he will either be a worshipper of the Cross and images, or else be an unbeliever. We have more confidence in you because you do not worship images. For this reason God blesses the treatment you give to sick people."

During our stay in Tolga we visited ten villages near the town. We sold some Scriptures, distributed tracts and had talks with groups of men and boys.

Please continue to uphold us in your prayers that souls may be set free, the struggle is often fierce.

S. LULL (Translated).

### Called Home.

This number of "A Thirsty Land" was in the press when news came of the passing on of Monsieur Rolland, a much loved veteran missionary, of Tizi Ouzou, Algeria. We hope to say more about this staunch old friend of the A.M.B. in the next magazine.

M.H.R.

## Praise and Prayer Requests.

### Praise.

For God's presence and blessing during our Rally days and His guidance at the Committees.

For new workers; Mr. Stalley, at Tolga, and M. and Mme. Millon who hope to join us in January.

For encouraging itinerations and new openings.

### Prayer.

For Mr. Stalley in his study of Arabic, and for M. and Mme. Millon on their entering into Tozeur.

For guidance with regard to several candidates, French and English. That as the number of workers increases funds sufficient may come in.

For blessing on the literature sold and distributed during the Autumn itinerations, and that funds necessary for printing may be provided.

That a suitable place may be found for a book depot in Blida, in God's good time.

For the converts during these closing days of the Fast, that they may be given courage and joy in Christ.

The way of God is only God  
To those who know Him best.  
The way of God is Love to those  
Who take Him for their quest.

The way of God is Love to those  
An utter deep of Love;  
The way of God—Excelsior,  
From earth to Heaven above.

ANON.

## ALGIERS MISSION BAND.

Statement of Accounts for the Year ending June 30th, 1934.

RECEIPTS.		PAYMENTS.	
	Francs.	Francs.	
By Balance in Bank	16467.60		Francs.
„ Cash in Hand	1151.90		151681.65
		17619.40	
<i>General Fund :</i>			
* „ Donations ... ..	159832.30		
„ Bank Interest ... ..	593.85		
„ Rent ... ..	100.00		
		160526.15	
<i>Appropriated Funds :</i>			
† „ Donations ... ..	4750.20		
„ Sale of Literature ... ..	1165.40		
„ Miss Trotter's Estate for Upkeep of Dar Naama ... ..	24113.45		
„ Rents of land and buildings at Dar Naama ... ..	12100.00		
		42129.05	
	Francs	220274.60	
* (Of this from Home Office 67590.40			
„ „ „ Gifts from America 34668.40			
† Of this from Home Office 986.25			
Balance of Appropriated Funds ... ..	11118.44		
Deficit on General Fund ... ..	3481.16		
	Francs	7637.28	
Treasurer : Mr. H. W. BUCKENHAM, Oulad, Sultan, Blida, Algeria.			
			Francs.
To Missionaries' Allowances ... ..			151681.65
„ Rents, Taxes, Repairs ... ..			14182.85
„ Travelling ... ..			240.30
„ Postage and Stationery ... ..			644.80
„ Various Mission Expenses ... ..			1045.17
			167794.77
<i>Appropriated Funds :</i>			
„ Refugee Work ... ..		2250.00	
„ Production of Literature for Arabs ... ..		1474.50	
„ Itineration ... ..		1800.00	
„ Car and Colportage ... ..		2423.25	
„ Stations ... ..		955.25	
„ Upkeep of Dar Naama ... ..		35939.55	
			44842.55
„ Balance in Bank		7530.58	
„ Cash in Hand		106.70	
			7637.28
	Francs	220274.60	
<i>Appropriated Balances :</i>			
Refugee Work ... ..		Francs.	
Production of Literature ... ..		9444.36	
Itineration ... ..		970.58	
Car and Colportage ... ..		85.55	
Upkeep of Dar Naama ... ..		344.05	
		273.90	
	Francs	11118.44	
Examined and found correct. HENRY R. TURNER. Algiers, 9th October, 1934.			

The foregoing Statement at its approximate value in English Currency, the average rate of exchange for amounts received being 80 francs to the £.

RECEIPTS.		PAYMENTS.	
	£ s. d.	£ s. d.	
* (By Balance in Bank ... ..	205 16 10½		
„ „ Cash in hand ... ..	14 7 11½		
		220 4 10½	
<i>General Fund :</i>			
† By Donations ... ..	1997 18 0½		
„ Bank Interest ... ..	7 8 5½		
„ Rent ... ..	1 5 0		
		2006 11 6½	
<i>Appropriated Funds :</i>			
‡ „ Donations ... ..	59 7 6½		
„ Sale of Literature ... ..	14 11 4½		
„ Miss Trotter's Estate for Upkeep of Dar Naama ... ..	301 8 4½		
„ Rents for lands and buildings at Dar Naama ... ..	151 5 0		
		526 12 3½	
	£2753 8 7½		
*The difference showing between these amounts and those in last year's statement is accounted for by the differing rates of exchange for the two years. In the francs' accounts the amounts of course are the same.			
† (Of this from Home Office ... ..	845 18 0		
„ „ „ Gifts from America... ..	433 4 7		
‡ Of this from Home Office ... ..	12 14 0		
Balance of Appropriated Funds ... ..	138 19 7½		
Deficit on General Fund ... ..	43 10 3½		
	£95 9 5½		
			£2753 8 7½
<i>General Fund :</i>			
To Missionaries' Allowances ... ..	1896 0 4½		
„ Rents, Taxes, Repairs ... ..	177 5 8½		
„ Travelling ... ..	3 0 1		
„ Postage and Stationery ... ..	8 1 2½		
„ Various Mission Expenses ... ..	13 1 3½		
			2097 8 8½
<i>Appropriated Funds :</i>			
„ Refugee Work ... ..	28 2 6		
„ Production of Literature for Arabs ... ..	18 8 7½		
„ Itineration ... ..	22 10 0		
„ Car and Colportage ... ..	30 5 9½		
„ Stations ... ..	11 18 9½		
„ Upkeep of Dar Naama ... ..	449 4 10½		
			560 10 7½
„ Balance in Bank	94 2 7½		
„ Cash in Hand	1 6 8		
			95 9 3½
	£2753 8 7½		
<i>Appropriated Balances :</i>			
Refugee Work ... ..	118 1 1		
Production of Literature ... ..	12 2 7½		
Itineration ... ..	1 1 4½		
Car and Colportage ... ..	4 6 0½		
Upkeep of Dar Naama ... ..	3 8 5½		
			£188 19 7½
Treasurer : H. W. BUCKENHAM, Oulad Sultan, Blida, Algeria.			
Examined and found correct, HENRY R. TURNER.			

# HOME OFFICE ACCOUNTS.

Year ended 30th June, 1934.

RECEIPTS.			PAYMENTS.		
To <i>Balance in hand, 1 7 33:</i>					
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
General Fund ...	84 17 9		By <i>Sundry Expenses, viz.:</i>		
Appropriated Gifts	3 9 0		Printing, Postages, etc. ...	31 16 10	
	<hr/>		Expenses, Annual Meeting	3 14 3	
Donations ...		88 6 9	Purchase of Typewriter ...	10 10 0	
Offerings at Annual Meeting ...		9 1 4		<hr/>	46 1 1
Appropriated Gifts ...		12 3 0	<i>Magazine and Book Account:</i>		
<i>Magazine and Book Account:</i>			Cost of Magazines	78 15 11	
Subscriptions ...	32 0 1		Literature Purchased ...	15 16 3	
Sale of Literature ...	32 7 9			<hr/>	94 12 2
		64 7 10	<i>Remitted to Field:</i>		
			General Account ...	843 0 0	
			Appropriated Gifts ...	15 12 0	
				<hr/>	858 12 0
			<i>Balance in hand, 30/6/34</i>		30 12 5
		<hr/>			<hr/>
		£1029 17 8			£1029 17 8

## UPKEEP OF DAR NAAMA ACCOUNT.

To Dividends and Interest					
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Income Tax Recovered	147 8 0		By Remitted to Field		309 2 11
Royalties Received ...	34 8 4				
Sale of £99/0/7 War Stock	27 17 1				
	99 9 6				
	<hr/>				
		£309 2 11			<hr/>
					£309 2 11

### INVESTMENTS HELD ON BEHALF OF THE BAND

(For the Upkeep of Dar Naama).

	£ s. d.				
200 0 0		Anglo-Argentine Trams, 4% Deb. Stock.			
20 0 0		Industrial and General Trust Stock			
360 0 0		Investment Trust Corporation De'fd Stock.			
1336 17 2		War Stock, 3½.			
1550 0 0		5% Conversion Loan.			

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.  
3rd August, 1934.

## 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.

## Local Representatives :

### ENGLAND.

ALL NATIONS MISSIONARY COLLEGE.—Missionary Prayer Secretary A.N.B.C., Beulah Hill, Upper Norwood.  
BARKING TYE.—Mr. P. J. Butler, The Bungalow, Barking Road, Needham Market.  
BEXHILL.—Mrs. Brownrigg, Gorse Cottage, Terminus Road.  
BOURNEMOUTH (Winton).—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.  
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.—Mrs. Willsmore, 26, Halstead Road, Lexden, Colchester.  
MANCHESTER (New Bank Street Mission).—Miss E. McDiarmid, 84, Birch Street, West Gorton.  
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."  
THORNTON HEATH.—Mr. C. J. Ford, i3, 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. Bailie, Deramore House.

### NEW ZEALAND.

AUCKLAND.—Miss D. Markham, 23 Lake Rd., Takapuna, Auckland.  
Miss R. Smeeton, Deep Creek, Torbay, Waitemata, Auckland.

Algiers Mission Band  
 Sketch Map of  
 Algeria and Tunisia

