

A Thirsty Land



Algiers Mission Band

Algiers Mission Band

FOUNDED IN 1888 BY I. LILIAS TROTTER.

HEADQUARTERS: DAR NAAMA, EL BIAR, ALGIERS.

President: MISS S. E. PERKIN.

General Secretary and Treasurer: MR. H. W. BUCKENHAM.

Corresponding Secretary and Hostess at Dar Naama: MISS V. WOOD.

Secretary in Great Britain: THE REV. HAROLD W. STALLEY.

Home Office: Campfield, Great Barton, Bury St. Edmunds, Suffolk.

Organising Secretary: MR. DOUGLAS PILCHER, 37, Stephens Road, Tunbridge Wells.

OVERSEAS REFEREES.

DR. SAMUEL M. ZWEMER, 33, Fifth Avenue, New York 3, N.Y., U.S.A.

DR. PHILIP E. HOWARD, JR., The Sunday School Times, Heid Building,
325, North Thirteenth Street, Philadelphia 5, Pa., U.S.A.

MISS RUTH PAXSON, Ambassador Apts., Hendersonville, North Carolina, U.S.A.

M. LE PASTEUR CHATONEY, 82, Boulevard St. Saëns, Algiers.

M. LE PASTEUR ROLLAND, Tizi-Ouzou, Algeria.

Mlle. L. SAILLENS, L'Institut Biblique, 39, Grand-Rue, Nogent-Sur-Marne, Seine,
France.

DR. R. PACHE, L'Institut Emmaus, Vennes-Sur-Lausanne, Switzerland.

MR. H. E. ALEXANDER, Le Roc, Coligny, Switzerland (Ecole Biblique de Genève).

MISS RONA SMEETON, 811, New North Road, Mt. Albert, S.W.2., Auckland,
New Zealand.

PRELIMINARY NOTICE

ANNUAL LONDON RE-UNION

will take place, D.V., on

THURSDAY, 29th SEPTEMBER

at 3 p.m. and 6.30 p.m. in the

TUDOR ROOM, CAXTON HALL WESTMINSTER

Missionaries expected—M. AND MME. PIERRE NICOU

THE MISSES WOOD, GRAUTOFF AND RUSSELL

FOUR NEW MISSIONARIES

There will also be a Short Film and Exhibition

PLEASE BOOK THE DATE



The Missionary's Secret

"If ye then be risen with Christ . . . put off all these"

Colossians, III, 1-7

Here are enumerated sins "which are so strong in their grasp upon our fallen race that, alas, even in the fullest light of Christendom legislation dares not go all lengths in punishing them as crimes. And who shall estimate the dreadful power of these serpents in that old effete world at Phrygian Colossae? What was to happen to the converts just emerged from the fetid swamps? Were they to be nursed by slow degrees into some approach to health? Should they be educated little by little into small improvements till a public opinion should arise at last which would help the feeble individual? Not so. St. Paul knows "a more excellent way." He leads them straight from the fever-jungle to the heaven of heavens for the secret of the new life. God has worked in them the miracle of the first step, they have believed, just as they are, in Jesus. And none less than God will now work in them the miracle of that wonderful second step, the use of their union with Christ so as to tread, in their utter weakness, but in His name . . . "upon all the power of the enemy." They are entrusted **AT ONCE, WITH THE WHOLE SECRET**, the inmost secret, of the boundless power latent in our union with Christ by the Holy Ghost. They are called upon **AT ONCE TO USE IT**, and to live **NOW**, henceforth, in a humble, holy glorious deliverance from their "tyrant lusts."

That secret is old as the Apostles, and it is as modern as this hour. I have heard of a Mission station on the Congo where a noble standard of Christian conduct is successfully maintained by the missionaries among the converts so lately "walking and living" in the foulest air of tropical paganism. And their secret is **the inculcation at once on the new Christian of the deepest principles of union with Jesus Christ**. The man who has three times burst into anger is debarred from the Table of the Lord; "You need not sin so, you have the whole power of Christ with you and in you, not to do it."

And just the same facts of grace reach us from the great Victoria Lake. In the wonderful work done by our Lord through His servants in Uganda, nothing is more conspicuous than this, "the demonstration of the Spirit" . . . And how? By the method of taking the converts as promptly and explicitly as possible, to "the things that are above" for their resource and strength in the midst of a world of

sin." Union with Christ by dwelling in and with his glorified Lord, the Spirit . . . filling the life with the Redeemer, this has been the missionary's secret for himself, and he has passed it on without reserve to his dusky converts, with results of untold blessing.

No method could be more apostolically orthodox. It is exactly the method of Colossae.

H. C. G. MOULE, D.D.

**Lo! I do a new thing;
Even now shall it spring forth;
Will ye not regard it?**

Is. XLIII, 19

(A. Barnes translation).

This text has been cited elsewhere in this issue, and it has been present in our minds for months past as a direct message from God. The translator of the above in his commentary of a hundred years ago, points out that the word "spring forth" is always used in connection with plant life, and could be rendered "germinate." It represents a lovely picture of the development of Divine purposes. Germination begins long before any visible evidences appear. When the "springing forth" begins to be seen its appearance is nothing like the harvest hoped for. To the waiting eyes and hearts of the sowers, however, it speaks with hope and cheer. Faith looks forward with confidence to the in-gathering that is coming, even though stormy days and much toil may intervene. The "new thing" shall be, and Moslem Lands are the most obvious ground for its appearance—simply because Islam as a community and a major religious system has never yet felt the full impact of Pentecost at any time in its history. In the first centuries of the Christian era all others had, and they are as vulnerable to-day as they were then to the tide of the Spirit. Islam arose in the wake and the wash of the ebb of that flood in the seventh century.

In it the negative opposition of pre-Christian faiths and cults are crystallized and concentrated into a positive

defiance of the one true revelation of God in Jesus Christ. It believes in its invulnerability, and strangely enough many Christians do the same. In the "new thing" that God has promised to do its apparently unyielding nature will know the mighty power of the Spirit of our God.

"Even now it shall spring forth!" These pages of "A Thirsty Land" read prayerfully against the background of your knowledge of Islam, we hope will bring you the consciousness that the "germinating" of the purposes of God has not only begun, but that the evidences are appearing above ground; small, but young and promising; in this portion of the greater Field. H. W. S.

* * *

Many of you get our prayer letter which is issued between the editions of this magazine. If others desire to have it we should be delighted to hear from them. It will keep you in closer touch with events on the Field.

It is with joy that we tell you that D.V. Mr. and Mrs. Ronald Waive and Miss Iris Fletcher will be leaving for Algeria at the end of September. They have successfully completed their year in France, and look forward to beginnings in the Land of their calling. Mr. Edmund Buckenham accompanies them to return to his post after a year of study at the Bible Training Institute, Glasgow.

Those of you who can be with us at Caxton Hall, Westminster, on September 29th, will be able to meet these young missionaries and bid them God speed. Missionaries from the

Field will be present, and there is a possibility that a short film record of the journey to Tamanrasset will be shown at the evening gathering. We look forward to having with us Mr. Pierre Nicoud, one of the two who undertook the journey.

The Annual Re-union is to be preceded by a workers' Conference at Felixstowe, when we hope to gather our missionaries, and their new colleagues, for a time of fellowship and prayer. We would ask your prayers for this that it may be a time of real enrichment for them all. They will gather D.V. on Monday, the 26th September, and leave for London on Thursday morning, the 29th.

The past year has been a very busy one for the Home Secretary. There have been many calls and opportunities of presenting the Lord's work in North Africa in different parts of the country. He counted it a great privilege to be permitted to join forces with the Rev. Harold Fife, of the North Africa Mission, for a short time last February for a united presentation of the whole of our great Mission Field. These two brethren not only felt it to be a privilege, but also that the effort was blessed of God. Their united ministry took the form of a three-day series of meetings in some places, and was directed towards the deepening of the spiritual life of the churches who had invited them, as well as the presenting of the tremendous challenge of Moslem North Africa to their hearers. It is the desire of our two societies that such activities should continue. We feel sure that along such spiritual lines of united action the missions have a great contribution to make to the life of the churches in the Homeland, one that will bring enrichment to all and deepen and extend their effective witness and fruitful service.

It is a sad fact that many Christian workers at home tend to look at missionary deputationists as a queue

of importunate people waiting for a chance to present their case and beg for financial help. We believe that we have something, a ministry of blessing, to offer to such. Can we help you? Write to the office of either Mission if you wish for further details.

FOR YOUNG PEOPLE. The A.M.B. is co-operating with other Societies working in Moslem lands in the production of a missionary magazine for youth. It presents in a very interesting way the many facets of the challenge of Islam to the Christian Church. Will older friends help to make it known by placing specimen copies in the hands of young Christians. Write to the office for copies of "Challenge and Counter-challenge," appearing bi-monthly; annual subscription 2/-.

THE TREASURY. The following figures concern General Fund for the twelve months to June 30th last, and are tentative only. The fully audited statement will appear in a later issue.

Subscriptions and donations	£2108 13 9
Reserves drawn	£1546 11 9
	<hr/>
	£3655 5 6
Allowances & expenses	<hr/>
	£3434 18 0

We thank God for all His "cheerful givers."—2 Cor. : ix, 7.

Vision and Challenge

"Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert."

This was the promise that the Lord gave to those of us who were privileged to meet together at Sefton House, Riddings Road, Ilkley, Yorks., for the Easter A.M.B. Conference. In the morning Bible readings, led by Mr. Douglas Pilcher, we experienced a new vision of the risen Lord.

In the missionary discussion which followed, and in the evening missionary meetings, conducted by the Rev. H. W. Stalley, we received a new challenge, as we considered the fields — white unto harvest, whilst the labourers are so few. The closed stations, as we looked at them on the map, gave us a greater prayer burden, whilst our hearts were lifted up in praise to God for new openings and new recruits, and we realized that the Lord has already begun to do a "new thing" in North Africa.

We were specially interested to hear about the new venture at Tamanrasset, as most of those present are personal friends of Frank Baggott, whom the Lord has called to take the Gospel to the Touaregs.

Several friends gathered in on the Saturday evening to see the film "By Mountain and Desert," and someone was heard to say afterward, that it was a "real eye-opener." Certainly our horizon has been widened, and our responsibility is now greater, to see that these people who are still in darkness shall have the light.

As we met for praise and prayer on the last morning the desire of all present was that this first Yorkshire Conference of the A.M.B. should not be the last. We thank God for a sweet realization of His presence throughout the whole weekend.

A. E. POWELL.

Two Thirsty Men in "A Thirsty Land"!

It seemed so very funny that we both laughed! On a desert island not more than five miles in diameter, and the sea rolling in on every side! "Water, water, everywhere, but not a drop to drink"; at least, not over-much!

No, it was a mirage we saw: we were not on an island but in mid-

desert. Our thirst was real enough, however, and we wished that it might have been the sea so close to us, it was so hot.

Monsieur Nicoud and I were on our way south to Tamanrasset, where I was to be privileged to open up this new centre among the Tuareg people. On the afternoon of Sunday, March 27th, a few missionaries and friends gathered in the garden by the front entrance to Dar Naama, our Mission Headquarters. Standing there was a silver-coloured car with red wheels, a jeep which had been lengthened and covered with a steel body. At 3 p.m. the French Pastor, M. Chatoney, arrived, and we had a short service of dedication. Then we went into the Prayer Court and gathered round the Table of the Lord. M. Chatoney there gave an inspiring and helpful message on "Christ, the Bread of Life, type of the manna in the wilderness."

The Tuesday following, March 29th, at midday, the few members of our Band at Headquarters gathered in the courtyard, where we praised the Lord in song, received the blessing of the Word, and prayed for His protection. A few moments later the heavily-laden jeep left for the South. We had reckoned on covering the one thousand three hundred miles to Tamanrasset in six or seven days. Instead, we arrived on the twenty-sixth day!

We reached Ghardaia, according to schedule, in two days. Then our troubles began. Was it because we were now entering new territory, and the Devil was resisting us all the way? On Easter Sunday we actually retreated about fifteen miles, but more of that later.

We had all sorts of difficulties. Two batteries broke, a cushioning spring snapped, the support of one of the main springs followed suit, the roof carrier came loose several times, once leaving the car completely! A tyre burst. All these were occasioned by

the state of the desert track. Trouble with the starter, the carburettor, the petrol feeds, and two burst engine gaskets, were all faults of the car itself. We had expected the sand dunes and soft sand (fech fech), but I had certainly not anticipated the awful "tole endulée" (a surface exactly like corrugated iron) for miles and miles. Sometimes if we drove fast, which was not always possible, we got over with few bumps. Sometimes the hollows were so deep that we had to crawl over them. Several times we stuck in fech fech but, except for one occasion, we didn't have very great difficulty in getting out with the aid of our four-wheeled drive, wire-netting under the wheels, and the use of a spade. The trouble with the carburettor was the greatest, and this meant many stops and starts. Sometimes we would go two or three kilometres. At other times but a hundred metres only. Combined with battery and starter weakness, this meant turning the engine by hand literally hundreds and hundreds of times; a most exhausting exercise in the burning sun.

Thank God we lacked neither food nor water. For a day or so we were without bread, and were near to our last drop of water, but the Lord was very merciful to us. I never dreamt I could drink so much. Even Monsieur Nicoud well exceeded the Englishman's usual quantity of tea. We certainly were two thirsty men in a thirsty land! Our Easter week-end was spent in the hottest part of the desert, between In Salah and Arak. From 10 a.m. until 4 p.m. we could do nothing but lie still and try and rid ourselves of flies. We were alone, a loneliness which was real. We knew, however, the presence and companionship of the Lord Jesus with us. On Easter Sunday morning we sang together the French hymn, "A Toi la gloire, O Ressuscité" (Glory to Thee, O Risen One!) and joined in spirit with all God's children, praising Him throughout the world,

On Easter Saturday, probably the hottest day, there came into my mind that wonderful verse from Isaiah "And a Man shall be . . . as rivers of water in a dry place, as the shadow of a great rock in a weary land." Immediately I found myself singing—"Beneath the Cross of Jesus, I fain would take my stand, The shadow of a mighty Rock within a weary land; A home within the wilderness, a rest upon the way, From the burning of the noontide heat, and the burden of the day." There under the meagre shadow of our small tent, pitched against the side of the car, we knew the rest, refreshing and joy of the presence of our Lord.

There is a wonderful comradeship to be found with those who frequent the desert trails. We can never be grateful enough for the drivers of transport lorries who came to our rescue and spared themselves no trouble in order to help us. We think of three particularly who worked in the blazing sun to change our engine gasket, which did not solve our problem. They then towed us, and when our spring collapsed and our driving shaft embedded itself in the ground, and we escaped what might well have been a very serious accident, they worked by the glare of headlights for two-and-a-half hours to put our spare spring in. We all spent that night out, sleeping in the dunes! The following morning they towed us a hundred miles to the shelter of an oasis. Nor can we forget the man, a building constructor, going with his three heavily-laden lorries south to Niamey. He offered us help as we were retreating to In Salah on Easter Sunday morning after having abandoned our jeep. He stuck by us for the remaining three hundred and forty miles to Tamanrasset, helping us, towing us, and in the end lending us one of his own batteries. At the same time he had many troubles with his own lorries.

Along our journey our witness went forth for the Lord Jesus. The response at El Golea was poor, but the half-dozen men at the lonely bordj of Fort Miribel listened attentively to the reading of God's precious Word, and the guardian was very pleased to receive an Arabic Gospel of John. One of the young men of the party going to Niamey heard the clear Gospel of salvation in Christ for over two hours, and one felt that the Lord was speaking to his heart.

It was a great joy and relief to enter Tamanrasset at 5 p.m. on Saturday, April 23rd. We were so pleased to be able to wash away much accumulated dirt, and to take off our beards! Our reception by the authorities was good, and through God's gracious provision I was offered a nice mud-brick house with garden, right in the native quarter. As Tamanrasset is high, there are no date palms, but there is a variety of fruit trees, and there is water. Thank God for water, life-giving, thirst-quenching, satisfying!

Here at Tamanrasset, and away among the Hoggar mountains that surround it, there are Tuaregs and others with parched souls, dying without Christ. I want to be a saguia (an irrigation channel) through which the rivers of life that flow from Calvary and the very heart of God, may reach these perishing souls in "a thirsty land, where no water is."

"We have drunk the Living Waters,
On the Tree of Life have fed.
Therefore deathless do we journey
Midst the dying and the dead.
And unthirsting do we stand
Here amidst the barren sand."

FRANK BAGGOTT.

A Strange Pupil

It is seven a.m. and little hands begin to knock hard on the iron door of our class-room, which opens on to

the market place. As the bolt is drawn back, merry little voices call out "Bonjou," "Bonjou" (meant to be Bonjour). I then open the door just wide enough to admit a group of little negresses and yet not to look too inviting to the flies.

Then there is much clamour, "Give me my work!" "Give me thread!" "Give me scissors!" Gently I correct them, these impatient little girls, teaching them how to make their short, blunt sentences a little more polite. Obediently they repeat after me, then comes the lesson in patience, when I tell them that I have but two hands!

Further knocks at the door, and more children arrive. One little girl has a bundle on her back which turns out to be a small brother. Immediately there is a chorus of very self righteous voices: "She has brought her brother!" (for being alone I cannot look after babies and their happy-go-lucky little nurses at the same time) and of course it is quite hopeless to try and get in any teaching when babies are howling lustily on every side, so to bring them to the class is forbidden.

Finally the class is complete, and all these wild little negresses, in their bright orange, blue, red and green frocks, their hair a mass of thick woolly curls, or in short tight plaits standing out rigidly all over their heads, and into which they joyfully weave any little odd pieces of silk I may give them, have settled down to their work. While they embroider they learn to sing hymns. Later when the work is laid aside comes text learning and the message.

But on this particular day, we had hardly settled down to comparative quietness when there was a loud knock at the door. Feeling that it could not be a child's hand, I crossed the room and opened the door myself.

Behold a black goat, as black as jet, stood on the threshold, all dressed up in brilliant colours, with shells and other ornaments round its neck! Beside the goat stood a very amiable looking negro, and at his side another with a drum. The poor goat allowed me to stroke it, and looked as though it would much like to join us in the class, perhaps it had an intuition of the fate which was soon to overtake it, for after it had been duly paraded all round Touggourt it was to be killed and its flesh distributed to the poor who would be gathered at the Mosque to receive it.

As far as it has been possible to gather from the various very mixed-up explanations (for natives often perform religious rites without having the slightest notion of their signification) the jet black coat of the goat represented an evil spirit, which had entered into certain people making them ill, and which, with the sacrifice of the goat, would be appeased and the people in question would recover. This is exclusively a religious rite performed by negroes and is not observed by the Arabs.

After a while, our strange pupil having departed, we settle down to work again.

I. K. NASH.

Look on the Fields!

BOU SAADA. From letters received from Mlle. Butticaz we rejoice to realise that the same enthusiasm and abundance of activities which have characterised this station have been maintained. Here are extracts from a recent letter: "Since my return here from Ghardhaia work has been strenuous! But we are happy in it! We had, as usual at Easter time, a lot of visitors, and it is not finished! Classes are revived and there are more demands for visiting than one can cope with. The house needs a good deal

of repair and looking after, too. We have never had so much rain as lately, so the garden is still very green but rather wild. We have had evening prayers with our guardians and friends every night. Last Thursday we had a young Swiss with two Swedish friends who knew some French, so they joined in singing with our seven Arabs. They were real Christian friends and we had very happy fellowship. We are hoping, too, that this new opening may bring us more prayers and interest. We need more publications to make the work known.

We praise God that our Aisha has learned to read and that she is willing to teach others. She may become a real mission helper if the Lord wills. Pray for her and all the family.

Yesterday as we were coming back from visiting we met a party of natives, men and women and children. My bag was nearly full with tracts, and they were delighted to receive them.

A great spiritual battle is going on here. One young Arab, let us call him Mebdoul, comes often to the meetings. He is remarkably changed. Also another, a young married man, who tries to come every night. He reads French and Arabic very well, and comes from a very fanatical family. He gives his testimony fearlessly, and is true to the Lord Jesus. How much we feel these need our constant upholding.

We have had six girl guides staying with us. They were very happy, and we enjoyed their stay very much. Some of them came visiting with me, and were very good with the children's class. They wrote such nice letters of thanks afterwards. Imagine my horror when I went to put in order the room where they had slept on the floor I found a big scorpion. It is a marvel they were not stung. Is it not just like our God, keeping them safe in His hand. Then I found

another near the kitchen and so we had to put a hen in the place to destroy them. She seems very pleased to scratch near the small door."

Mlle. Butticaz later says:—"Mebdoul came to worship with his wife and two children and so we were nine at the service including our two selves. Pray for this man and the two Mohammeds for Ramadhan is near and persecutions never cease. Remember also Horya, whom Mlle. Chollet is teaching to read, for she more than any others longs for the liberty of the children of God in that which concerns Ramadhan, marriage, etc. She gives us great joy."

There is cause for praise in the news of a helpful visit from Mr. Marsh, when he spoke to a few men gathered at the mission house; also for the faith and courage of a young man "M." who openly expressed his faith in Christ before others. He explained very clearly that nothing but the blood of Christ could purify their hearts, and that He was raised for our justification and interceding for us. Let us pray for him and others like him, that they may be strengthened in faith and protected against the attacks of the enemy.

TOLGA. The beginnings of the little school for native children announced in our last issue were very happy. Towards the end of May Mlle. Guibé wrote:—"The children have been working hard at their lessons since 14th February (three months) but for some weeks there has been a wave of fanaticism passing over them. They will not repeat the hymns, and even stop their ears in order not to hear them."

The first prize-giving took place on the 31st May. Mme. Lull writes:—"Thanks to the little children of a Sunday School at Aunonay, in France, who sent us a sum of money for our little girls, we were able to buy some

material and make a pink handkerchief for each one. What a joy for the little ones to receive something extra with the prizes for attendance and good conduct; also cakes and lemonade. For the most part they were sorry that the end of term had arrived."

Of the other work of the station Mme. Lull writes: "We have had much encouragement in visiting surrounding villages. While M. Brés (a young French pastor) was with us we had two fine services with the European family living here. Please pray with perseverance that this good seed may bear much fruit."

Our two fellow-workers with their family were planning to go to France on June 30th for a much needed rest. M. Lull especially is very tired. The constant oversight of the building of the new Mission House plus all the other work has drained his strength. Please bear them up at the Throne of Grace.

TOUGGOURT. "Nathanael" continues a subject for prayer: he is getting so blind that he cannot read much; so he "is not getting on very fast with Mizan el Haqq. However, I really believe (Miss Nash writes) that he has opened a part of his heart to Christ, but has not yet abandoned himself sufficiently to Him to be entirely delivered from his besetting sin."

Through the healing of their little boy a man and his wife have been blest, and are most keen to be taught more of the things of God.

The numbers attending the classes have increased in spite of the fact that several of the girls are now married—one girl leaving being replaced by about three. About half the class are really keen on learning the texts and hymns.

Pasteur Moussiégt, of Constantine, visited us in March, when he con-

firmed in our hall one of my Sunday School pupils, little Colette, the Alsatian girl, who is very much in earnest, and also baptised the sister of another of the little pupils. These services were followed by Holy Communion.

May the Holy Spirit continue to work in all these souls, Native and European, and unto Him be the praise and the glory.

TAMANRASSET. Mr. Pierre Nicoud arrived safely back at Dar Naama early in May, having made the journey from Tamanrasset to El Golea by lorry, and thence by aeroplane to Alger. He reports that Mr. Baggott was left in good health, established in a very nice little house (with a garden), and that the military authorities received him well, and expressed a willingness to help or advise in any difficulties, if need arose.

Let us pray for bodily health and strength for Frank, as well as spiritual power and guidance. He had been suffering from an attack of fever when he last wrote, but was thankful that it had passed off. He is more than ever aware of the great need of the people, and the difficulties of the work among them.

BLIDA. Mrs. Porteous writes:—
“when Zohra comes I usually sing and read with her . . . One Friday just as we began, T. came again, so we had quite a meeting. It was a happy time. Z. invited us to go to drink coffee with her. It was really amazing how the Lord opened up that visit, for we found Z.'s neighbour's mother there, who said that she had not much knowledge of Jesus—she had only heard about Him from her own neighbour who was from Miliana. This led us to her house another day where we met the Miliana woman and her mother; it was a very pleasant visit as well as very profitable—eternally I'm sure. This woman

from Miliana was able to tell us where to find the Zohra of whom Miss Grautoff has spoken so much, and we visited her as well.”

Friends of our dear brother and sister, Mr. and Mrs. Porteous, will rejoice with them over the gift of a little daughter, Alexandria. She arrived safely on June 12th. May God guard and bless this precious wee life, and may she ever be a joy to her parents.

MILIANA. Life is not lacking in problems here, too. The children have been coming in good numbers since Christmas, in spite of the break caused by the M'Zab itineration. They are, however, increasingly difficult to hold—in fact, downright disobedient. One reason may possibly be that many of their mothers go out to work and don't get home till about 6 p.m. Just imagine what this means! It is no good visiting them, for one thing.

Another thing is as a heavy burden upon us. Former class girls who have now left school roam the streets in European dress, with apparently nothing whatever to do. We had to suspend two, who were still attending our classes, because of their bad influence. One wonders what their parents are thinking about to allow it. In some cases the father is in prison, in others he has left the mother and gone off with someone else. We hope to teach some of these Arabic on Tuesday afternoons, but it is not exactly a rest cure to have a room full of them, as you can well imagine.

Please pray for two men from the hospital. They attend the French Protestant Church. One, a Kabyle, came to dine with us. They have a certain amount of persecution from Moslems in the wards, because they are known as Christians. Our faithful A is so happy when he can sing French hymns with them after the boys' class.

