

REPORT NUMBER.

A Thirsty Land



Algiers Mission Band

Algiers Mission Band.

FOUNDED IN 1888 BY I. LILIÀS TROTTER.

HEADQUARTERS :—DAR NAAMA, EL BIAR, ALGIERS.

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

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PASTOR J. P. COOK, Menerville, Algeria.

PASTOR R. SAILLENS, Nogent sur Marne, Seine.

Location of Workers, 1931—2.

AT DAR NAAMA, EL BIAR.

1891. Miss F. H. FREEMAN.
1906. Miss S. PERKIN (part time).
1919 & 1922. Mons. & Mme.
PIERRE NICOUZ.
1922. Mr. & Mrs. A. E. THEOBALD.
1920. Miss A. KEMP.
Miss MARY MAY.
1927. Miss JOHNSTON.
1927. Miss C. CROSS, M.H.
1928. H. T. BARROW.
1928. Senor S. LULL.
1931. F. MacDONNELL WATSON.

ALGIERS.

1930. Miss IDA NASH.

Evangelist Colporteurs : Senor S. LULL : } (supported by Nile Mission Press)
Senor MUNIOZ }

MOSTAGANEM.

1906. Mlle. A. GAYRAL.

BLIDA.

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

RELIZANE.

1907. Miss RIDLEY (part time).

MILIANA.

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

MASCARA.

1912. Miss F. HAMMON, M.H.

TOZEUR.

1920. Miss V. WOOD.
1929. Miss R. SMEETON.

COLEA.

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

TOLGA.

1906. Miss S. PERKIN (part time).

TLEMCEN.

1907. Miss RIDLEY (part time).
1916. Miss K. BUTLER.
1927. Miss D. GRAHAM.

DELLYS

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

BOU-SAADA.

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

M.H.—Mission Helper.



No. 19.

WINTER, 1931-2.

1/6 PER ANNUM
POST FREE.

The Victorious Wrestler.

"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6. 12, R.V.

The epistle to the Ephesians does not end with the ninth verse of the sixth chapter. "*Finally*, my brethren, be strong in the Lord," which opens up to us the truth regarding the Christian's warfare, is the consummation of revelation in this epistle.

No true Christian is exempt from this warfare. He who fully possesses his inheritance in Christ (1. 11) and is walking worthily (4. 1) is then expected to engage in the spiritual warfare going on in the heavenlies (6. 12). God has no place for a spiritual pacifist. He calls every saint to arms.

But God has a divine order which cannot be reversed. It is utter folly for a Christian to rush into warfare with mighty, supernatural Satanic hosts, unless he can creditably pass God's efficiency test, so clearly outlined in Eph. 4. 1-6. 9. To war with Satan one must be walking with the Spirit.

Therefore it behoves us, who propose to be wrestlers, to watch our walk.

The Apostle Paul, himself a tried and trusted warrior, by two crisp commands warns of two vulnerable spots which open to Satan the way of victory through crippling the Christian in spiritual warfare. Then by a third he exhorts every Christian to perfect his preparedness for warfare.

"NEITHER GIVE PLACE TO THE DEVIL."
4. 27.

Giving place to the Devil gives Satan headquarters in Christ's camp. It provides him with a base from which to conduct his campaign. *Giving place to the devil* makes a part of Christ's army an ally of His arch-enemy, for the devil will not wrestle against himself. *Giving place to the devil* lessens the man power of the Lord's host and surrenders to Satan spiritual resources which belong only to the Captain of our salvation. It compels Christ to go out to war handicapped. It weakens the warring power of omnipotence. It diminishes the working force of the supernatural. *Giving place to the devil* divides allegiance and puts traitors and deserters into the army of the Lord.

So the devil is ceaselessly busy seeking to gain some place in the life of every Christian wrestler. He will start with a very small place, anything so long as he gains a foothold. He knows our weak spots. He comes up on our blind side. He breaks through where the crust is thinnest. He bides his time until he can take us un-awares. He tempts at our most susceptible points. He works wilily, arch-deceiver that he is, to beguile us into making a league with him. To the truly spiritual warrior he comes most often as a veritable angel of light, even ensnaring some by claiming to be an envoy from God. He uses any method, however clever or cruel, to gain access and does his best to disguise his approach. What he seeks to gain is a "place" to begin his activities, that he may undermine the Christian warrior's morale and render him incapable of fighting.

"AND GRIEVE NOT THE HOLY SPIRIT OF GOD." 4. 30.

One who might shrink with horror and fear from giving place to the devil may nevertheless be making his victory in the heavenlies possible by grieving the Holy Spirit.

The Holy Spirit dwells within us to reproduce within us the victorious life of the glorified Christ that we may be enabled "to stand" and to release through us His supernatural power that we may be empowered "to withstand." Whatever restrains or restricts the Holy Spirit from carrying out His work to His utmost capacity, plays into Satan's hands to defeat Christ.

Then what is it in us that grieves the Holy Spirit? Naturally anything *unholy*. Whatever in us that is contrary to what He is, grieves Him. He is the Spirit of truth, faith, grace, wisdom, power, love, discipline, holiness, so anything that is

untruthful, unbelieving, ungracious, unwise, unfruitful, unloving, uncontrolled, unholy, grieves the Spirit of God. Therefore sin of any nature or degree, whether open or secret, whether in flesh or spirit, whether gross or refined, grieves the Holy Spirit.

"BE FILLED WITH THE SPIRIT."
5. 18.

This is the slogan of the victorious wrestler. It is the Spirit-filled warrior, and only he, who overcomes and overthrows the Satanic hosts.

"Filled" with the Spirit's wisdom (1. 17) he discerns the wiles of the devil (6. 11). "Filled" with the Spirit's power (3. 16), he stands against them. "Filled" with all the Spirit's fulness (3. 19) he is supernaturally equipped to engage in this warfare between the supernatural forces of good and evil and is supernaturally strengthened to come off victor.

"Wherefore take unto you the whole armour of God, that ye may be able to stand your ground in the day of battle, and, having fought to the end, to remain victors on the field." (6. 13).

RUTH PAXSON.

Editorial.

A Report Number naturally leads one to look back on the past year and we can only say "Truly goodness and mercy have followed us all the days. . . ." There have been stirrings of life among the "dry bones" of Islam, a certain more freedom of outlook among the Arabs; this we deeply believe, will lead to greater things and it was with expectant hearts that our members regained their posts. Among other causes of thanksgiving we note the return of Miss Rona Smeeton, now quite recovered and able to go back with Miss Wood to the station work at Tozeur; and

the arrival of Mr. F. M. Watson, our new recruit, who is devoting his first months to language study at Tunis.

Those who have been in England brought us tidings of such deep and prayerful interest in work among Moslems as can only humble us and lead us to wait in glad faith for the answer that cannot fail in God's good time. And we look further across wider seas and remember all the wonderful and faithful help through all these years that has come to us from our American friends; not once have they failed us. Perhaps one needs to be a missionary in a foreign country to know how precious is all this,—more and more precious as the years go on. And here we would speak of one of our number who so much valued this unflinching co-operation, Miss Watling, whose love for the natives and devotion to her work in the Boulevard Bru district was much appreciated by us and by her Arab friends. Because of failing health she was in England when God called her home to Himself early in October.

The Rally was held as usual before the opening of the stations and it was a time much to be remembered. Miss Ruth Paxson spoke to us in the meetings with great power, and her experience as a missionary gave her an understanding insight into our needs.

We are hoping to begin a page for our younger brothers and sisters in the next number and in this connection may the Editor tell a little story of long ago when in a storm a ship was cast on a rocky coast. The village fishermen who saw the wreck tried to launch the lifeboat, but it was so embedded in the sand that they could not move it. Then all the women came to give their aid, but in vain. Then the children gathered and lent all they had of strength and help and the boat moved triumphantly into the water. So be it!



On the far reef, the breakers
 Recoil in shattered foam,
 Yet still the sea behind them
 Urges its forces home.
 Its chant of triumph surges
 Through all the thunderous din,
 The wave may break in failure,
 But the tide is sure to win.

O mighty sea, thy message
 In changing spray is cast.
 Within God's plan of progress
 It matters not at last
 How wide the shores of evil,
 How strong the reefs of sin,
 The waves may be defeated,
 But the tide is sure to win.

“Sure to win—sure to win”: that refrain has sung itself with a triumph-ring, ever since these lines reached us, by way of Dohnavur.

The wave is a small fore-runner, swept by the wind out of the ocean's heart, falling back shattered into that heart, without having done much, apparently, to help the cause.

The tide is the ocean-heart itself, moving irresistibly to victory, yet needing the broken waves, every one of them, whereby to do its work. They are but little waves out here; the “thunderous din” does not characterise at present the progress of Christ's cause in the Moslem world! But what matter if we are but the waves that break on its edge? All that imports is that we let ourselves go to the driving force behind, to be sent just as fast and as far as God wills, glad indeed if He gives the honour of carrying the signal of victory, as do the incoming waves, a few inches further up the shore—then falling back content as the wave that has spent itself, into the heart of the Ocean whence we came, waiting there to see the hour when the tide has won.

I. L. TROTTER.



*Back Row (Left to Right).—*Messrs. Theobald, Buckenham, P. Nicoud, Lull, Barrow, Watson.
*Below.—*Mrs. Theobald, Mrs. Buckenham, Mme. Nicoud, Miss Ridley, Miss Johnston, Miss Graham, Miss McIlroy, Miss Nash.
*(Sitting Back).—*Miss Smeeton, Miss Russell, Miss Clarke, Miss Cross, Miss Farmer, Miss Sheach, Mlle. Buttiaz.
*(Front).—*Miss Grautoff, Miss Perkin, Miss May, Miss Freeman, Miss Currie, Miss Roche, Miss Wood.
 Robert Nicoud, Edmund Buckenham.



Reports for 1930-1931.

Algiers.

October, 1930, saw the opening of a new chapter in our work in the city of Algiers. Since the house in the Rue du Croissant was given up in 1925, there had been a certain amount of visiting done by Miss Perkin, as time from her other duties allowed, and classes had been taken at the slum post Beit Naama, occasionally, as workers could be spared. Those last three months of the year we spent in picking up dropped threads and making new friends

by systematic visiting in the Arab town; and we also set apart one afternoon for the visiting of the Boulevard Bru district. At the same time we were on the look-out for a suitable room in which to hold classes and meetings.

Early in the year we heard of a room in the Rue Rovigo which seemed suitable for the work. We immediately got into touch with the landlord who, however, seemed determined not to let to missionaries. We continued praying and suddenly he made

us an offer for the room which we gladly accepted, feeling it was a direct answer to prayer. This room has been greatly appreciated by both women and children and we have been especially encouraged by the attendance of the former who came in increasingly large numbers every week, and were most keen listeners to the reading of the Word. Some hearts seemed really touched. Already the enemy is becoming active in stirring up a spirit of fanaticism and thus preventing some from coming to us. Nevertheless, we believe this to be but a temporary set-back and would be grateful for your prayers that not only may they return, but that fear may be entirely cast out so that the Holy Spirit may be able to have full sway.

In the Boulevard Bru district we came into contact with some really thirsty souls, but they are at present being kept back by the fanaticism of those around them. "Is anything too hard for the Lord?"

We have been in close touch with the old Rue du Croissant servant H. . . . We believe she is one who is not far from the Kingdom. She lives such a long way off and is so very feeble that we never thought she could possibly come to us, but she did, and was quite sad when we closed down for the Summer. In her own room I have been reading Miss Trotter's book, "The Way of the Sevenfold Secret" to her, in which she has been most keenly interested. O that her eyes may be opened and that she may see not only Jesus Christ, but Him "crucified," dead on the Cross for her. The heresy spread by the Jews years ago denying His death, is still the stumbling block, to this day, to many Moslems, though praise God some have 'seen and believed.' We cannot but think that deliverance will come to dear H. . . . also.

I. K. NASH.

L. E. THEOBALD.

Colea.

"They shall ask the way . . . with their faces thitherward." Jer. 50. 5.

"I saw a man with his face from his own house . . . and a book in his hand." John Bunyan, in *Pilgrim's Progress*.

There is a difference between an enquiry office and an enquiry room, one existing to serve many things, the other one thing only—the supreme. We sometimes think our Mission House resembles the former rather than the latter. A man comes along with papers in his hand and the request that we decipher for him the figures they contain. Another, before disclosing his business, seeks admittance where inquisitive eyes and ears may not follow, then fumbling in the mysterious folds of his burnous, brings forth an election paper. He is anxious that his mark goes to the person he favours and trusts us to tell him truly "which is which," and thereafter never to divulge his secret!

Just before the year closed, of which this report tells, a young man, a stranger, appeared with a more unusual request. His business was indeed important. His "face was from his own house"; he had started out to seek something better than his old life had held and was determined to leave behind him for ever, along with its other things, its religion. He thought we could help him to certain preliminary steps. Exactly what he asked, however, we could not do; such as we had we gave and he left us to go on his way thenceforth with "a book in his hand." Such is some of the mixture of our days.

Our tiny book-depot in the midst of the town answers more nearly to the "enquiry room." To it comes a wide range of visitors, some interest in the Gospel bringing the majority. Some, of taleb rank, curl themselves up on its benches, turn over the pages of our books with a supercilious air and seem to echo the

rather empty words of the high-priest who said, "Are these things so?" Others come because the Gospel is to them "as a very lovely song"; and we have hope that some at least of these will here find Him who is the only satisfaction for the human heart the wide world over.

Many readers of this magazine will have had interest in Colea's first known convert. His coming bore the marks of the two quotations we have given at the head of this report. The Book of books already in his hand had very much to do with the earnestness of his enquiries. As weeks have grown into months we have been persuaded that he has "obeyed from the heart that form of doctrine delivered unto him" and we are anxious that he should go on to that fuller picture which Bunyan gives of the "one who had his eyes lifted up to heaven, the best of books in his hand, the law of truth writ on his lips, the world behind his back, *and standing as if he pleaded with men . . . despising the things that are present for the love that he has to his Master's service.*" From the first he has been ready to give an answer to everyone who has asked a reason concerning the hope that is in him, and has borne witness in face of disdain and a certain amount of ostracism, but we ask for him God's keeping and the wisdom that will make him a winner of others.

The case of the first young man given above represents the larger number who enquire. Many are dissatisfied with all that Islam offers them. Many in the freshness of youth have started out in quest; ours is to put "the Book into their hands."

We have little space to tell of girls and others whose faces are towards the Light. For them we claim these assuring words:

"They flowed unto Him and were lightened."

"They looked unto Him and became radiant."

H. W. BUCKENHAM.

Blida.

The happenings of the past year here in Blida would seem to those reading a report of them, very much like those of the year before, and yet for us, the sowers, there were new blessings every day and Heavenly "timings" that made our hearts rejoice. There were new children coming to classes, new houses open to visiting, fresh sorrows and cares brought for sympathy, unforeseen contacts and opportunities to tell of Christ or to give God's Word. But you ask, "What of the harvest?" and we can only answer that we are told by the Lord of the Harvest that "the husbandman waiteth . . . and hath long patience," and so we are waiting, though not always patiently, for the day when the windows of Heaven shall be opened, and when by the mighty working of God's Holy Spirit the hidden seeds shall spring into visible life.

Tiny green shoots we have seen and we rejoice, for we believe that they are the earnest of others unseen and of yet more to follow. A dear easy-going girl much prayed for, who had had more teaching than most and who says she loves and believes in the Lord Jesus, has seemed asleep in her spirit and we have looked and longed for signs of life. This summer we met a young woman, in the same house as this girl, a stranger to us with a sad history, and who seemed so open-hearted and glad to hear the message. We discovered that our girl friend had prepared the way by singing and talking with her about Christ. A very tiny thing this, but we rejoiced over it nevertheless.

"How well I remember hearing that Bible story at Blida when I was a child, and the picture we coloured afterwards," said a girl in Algiers to us this summer. She is one who through many dangers and difficulties has been shielded by the Good Shepherd's love and care, and who has, through all, held on to what she remem-

bered of the teaching given to her years ago, and is we believe, truly following on to know the Lord.

The Christian Kabyle soldier who came to live in Blida nearly two years ago and whom we mentioned in the last report, is still here with his wife and three little children. He had a time of much difficulty and testing last year because for Christ's sake he refused to walk in a crooked path. But God gave strength and courage and out of sorrow came a new joy in Christ and a deeper understanding of the consecration to which we are called as His followers. Just after Easter this man and his wife were baptized by a missionary in Kabylia, their own country. They need your prayers for the arch-enemy knows, even better than we do, that these Christians who are natives of the country, can be the best witnesses to their fellows of Christ's power to save and to deliver from sin. The forces of evil are therefore out against all such in a very definite and fierce way in this Moslem land, but Christ has conquered and He can and will give victory in answer to prayer.

Last year brought us, to our great content, into touch with several women and girls who speak French fluently, and read and understand it well. This meant that we could give them the Bible to read for themselves. Two of these are sisters, shut-in girls in their teens, clever, brimful of eagerness to hear and know all they can and the good seed is being sown in their hearts as they hear and as they read. For them, and for all with whom God brought us into contact during this past year of work, men and women, girls and boys, we would ask your prayers. We would ask prayer for ourselves also that God's promise may be fulfilled in and through us, "I will make them a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."

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

Miliana.

Miliana mission station is twenty-one years old this autumn, for it was opened in 1909; the record of results could only be given in a heaven-sent report, to us on earth they look sadly small. The children of those early years are now the fathers and mothers of to-day. What stories could be written of some of their lives! Only last week two grown-ups called me in to see their children. One greeted me with, "Do you not remember me? I used to come often to your classes as a boy." The other proud parent I knew well, for he stayed till the age of fifteen in my class and spoke openly of his belief in Christ. How often we lose sight of them during many years, to meet their children later.

"Let patience have her perfect work" is certainly a text for Moslem girls and for any seeking their emancipation through the Gospel from the superstitions and customs that bind them. We missionaries also find deep truth in that text as we stand alongside these troubled souls and try to help them unravel the tangles in their lives.

One new thing in the year was the institution of an offertory at our little Sunday service. The gifts amounted to only a few shillings but that represented many French sous. The sum thus collected was spent in the following way:—a blind grandmother received a warm blanket for her bed, together with a supply of semolina for couscous, the favourite Arab dish. This took half the amount and the remainder was given towards the rent of an old paralytic man.

In February I made an itineration into the Souf country with Miss Walton. We passed through Tozeur and had the pleasure of seeing the steady work going on there. A most cheering welcome awaited us in the land of the sand dunes. The men and women were so grateful for Miss Walton's ministrations; she was called from house

to house to relieve sufferers from eye troubles and thus doors were opened to our message. Hammed the house-boy, who seemed so touched on our former visits, had left to seek work in the north, but another intelligent lad came daily with a group of boys who never tired of reading the stories and tracts we lent them and were always ready to listen when we told Bible incidents and gave instruction, seated on the sand dunes outside our native house. It seemed as if there was much work to be done, but influenza curtailed our sojourn there. Perhaps it was to teach us to water the seed more by prayer.

The boys of Miliana had been much neglected so I was very thankful when Mr. Barrow was able to come for two weeks in the late spring, to hold classes and open a Depot where men and older lads could examine the books and have opportunities for quiet talks with the missionary. We trust this autumn to develop this branch of the work and to open the Depot once a week, with possibly a club for a few older boys and for these young fathers of whom I have written. May we ask your prayers, since any new move Christ-wards among the sons of Islam means certain opposition, and subtle aggravating persecution is sure to fall on any who are brave enough to show interest in Christian teaching.

M. D. GRAUTOFF.

Relizane.

The word God gave for Relizane last autumn was full of promise. It was not long before we saw "new things" beginning, first among the house-children and women and then among the men. The children were like cups running over and the group of special women took such a definite step forward that when the Ramadan Fast came, several of them for the first time had courage given them to break the Fast in spite of husbands' and neigh-

bours' persecution. The one who some two years ago asked specially for your prayers, began eating in secret, but after a few days she told her husband she was not keeping the Fast, and to her joyful surprise he said, "Oh, do as you like! You are instructed and I am not, so you know best; only do not ask me to give you money to buy you coffee in the day time." Another, who had asked vainly for her husband's permission to break the Fast the previous year, now found herself deserted by him and thus free to do as she wished. She ate in spite of the active disapproval of relations. At least five women gave this witness in their homes.

Then came the Feast which closes the Fast and it was such a joy to see our house-children of their own wills refusing the cakes and goodies brought by their parents. "We have not fasted," they said, "so please excuse our not keeping the Feast."

During three weeks of special work among men, three brothers of our girls were born again. One is now asking for baptism. Souls were re-born among the women also. One old woman whose experience of Christ had stopped at a miraculous healing He gave her years ago in a dream, was enabled to take a further step through the simple story of an old box. This was the story: Day by day, dirty clothes were folded and locked away in the old box and forgotten, until the stale odour obliged the owner to unlock the box and take out each garment in turn and wash it. To the old woman this was a picture of her own hiding of sin in her heart and in a most child-like way she immediately began to confess to God one by one her various faults and sins, asking Him to wash them in Christ's blood. Her face radiant, she rushed to tell the other women, and weeks later turned up again at the mission house saying that she had told the story and its meaning to her daughter-in-law, whom she had been

visiting, and the daughter-in-law had followed her example. She said, "All these years you and others have talked to me, but you have never told me this before." I said she had been told but that the ears of her heart had been closed; now God's Spirit had opened her understanding. So it was with others.

As is always the case, with blessing came stiff fights with the powers of darkness. Almost in the flash of an eye the children were scattered to their homes and away from the mission house, their little hearts like stones. Prayer brought them all back again with an experience of God which has shown His impress upon their lives ever since.

E. K. M. RIDLEY.

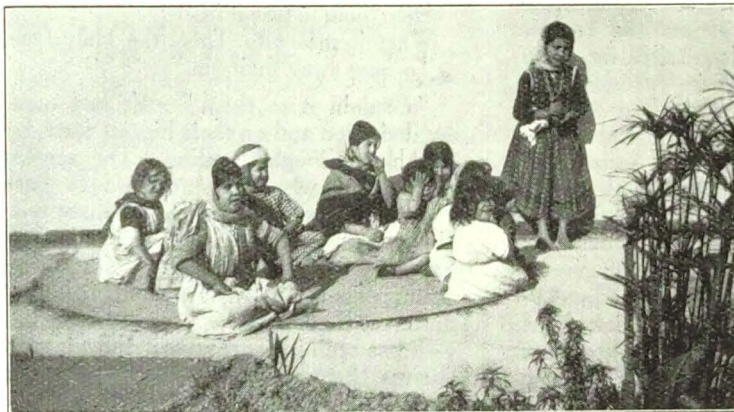
Tlemcen.

During the past year our work has been chiefly concentrated on the girls and children of Tlemcen. Reference has already been made to the carpet-making in previous issues of "A Thirsty Land"; it was by this method that, in addition to the children who come for Thursday and Sunday classes, we were able to have sometimes from ten to twelve children with us daily at the Mission House and to give them consecutive Bible teaching. The increase

in the number of carpet workers was made possible by the purchase of two new looms which were almost entirely the gift of English friends.

Last autumn simple lessons were given daily on the necessity and blessedness of "giving," first to God and then to others, for Christ's sake. That the children understood the practical side of the messages was seen last Christmas when a treat was given to a few poor women and children. Every child was encouraged to bring some poor person, preferably a child, and to give something as a present. What joy we had over those love gifts! One tiny child gave her precious doll. Another older girl gave the only garment she had with long sleeves and went about herself with bare arms in bitterly cold weather. Two other girls gave of their hardly earned money to buy small garments. The Lord's presence was manifestly in the midst and it was encouraging to see the eagerness of the children to receive and make happy those invited, and their keenness to sing to them the Gospel message.

Later in the season we realized more fully how God had been working. One of the elder girls told how her heart had burned with joy over some words in a hymn promising forgiveness "to-day" to those who repent and believe because of the atoning death of Jesus Christ. As we watched the struggle in her heart and life we rejoiced over the silent decision we believe was being made. She



Group of Tlemcen Girls.

repeatedly requested us to sing a chorus which was evidently the expression of her heart :

“ No matter what befalls me,
The strength of the Lord is sufficient
for me.”

The last term's work was somewhat disconnected owing to the illness of Miss Butler and we fear her convalescence will necessitate her absence from Tlemcen for some time yet. Please pray that she may be completely restored to health and that the Holy Spirit will guide all plans for this season.

D. GRAHAM, *for*
Miss BUTLER.

Dellys.

“ I will loose the loins of kings, to open before him the two-leaved gates ; and the gates shall not be shut. I will go before thee and make the crooked places straight ; I will break in pieces the gates of brass and cut in sunder the bars of iron.” Isa. 45. 1-2.

With these promises we began the year's work and to His praise have proved that God is faithful to His word.

We like, when possible, to itinerate before beginning the classes and regular work and God made it possible for us to visit Bouira, Bordj Bou Arréridj, and Sétif, all big towns. Bordj Bou Arréridj was quite new to us and although the place seemed very hard at first, the second day the people received us gladly and we believe that God spoke very definitely to some of the souls there.

On our return from these towns we began the regular station work. The children are learning and are really interested in God's Word. We have also been cheered in visiting to find these children repeating the Bible lessons to the women and older girls in the houses. We believe

that God is speaking to the hearts of some of these women.

We are glad to be able to report the visits of Mr. Buckenham and Monsieur Nicoud to the Arab cafés in Dellys. We have long felt that the men's side of the work should be developed, as the women can hardly be free to worship Jesus Christ if the men are still bound. These meetings have been well attended and the Gospel faithfully preached. We hope that similar meetings will be held again this year ; also classes in our class-room for the older boys.

Weather permitting, we try to visit one of the neighbouring villages every week. One of these, Rebeval, is specially open to the Gospel and we always find difficulty in getting away from it.

This year we have had the promise given us, “ Able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.” Eph. 3. 20. Shall we go forward believing that God will do wonders among the Arabs this year ?

I. SHEACH.
A. FARMER.

Bou Saada.

“ Oh make them understand it !
Help them to take it in,
What it meant to Thee, the Holy One,
To bear away their sin.”

“ Explain it to them.”—We had come by invitation and on their biggest feast day to a large rough dwelling. The speaker was a girl who had professed to have trusted Christ and now desired these relations to understand the Gospel, especially as she was soon coming as a bride to live among them. How those women listened and questioned us !

It has been in some ways a difficult year, though there were moments of joy when souls sought to understand the Way of Salvation. There was Fatna whom we

believe trusted Christ and then entered into the Eternal City. Her sister-in-law too, who listened so intently at Fatna's bedside, gave us a fine welcome when we found her later in her far-away home while we were itinerating.

Our little waif-girl came from Dar Naama for a visit and her nomad sister joined her, spending two happy days with us and never tiring of listening to God's Word.

Then at the boys' lantern meeting, held when Mr. Theobald and Monsieur Nicoud were on their way south, there was such a sense of God's presence. Once, at just such a meeting, El A. had confessed that Jesus came into the world to save sinners, but of late the boy had kept away and seemed unsatisfactory when we met him. He came one evening with a telegram: he had begun to work at the Post Office where he has remained steadily and has come sometimes on his half-holiday to the mission house, bringing other boys to the class.

The emphasis this year was on the caravanserai village of K., just across the river. For some time before, the suspicious attitude of the sheikhs had made our visiting there difficult; then one day a sad little woman came, asking us to visit her daughter who was terribly ill with double pneumonia. This we did and I am glad to say the daughter recovered.

The deaf and dumb boy, of whom we have previously written and who is now our staunch ally, came every market day and oftener to take us to groups of women brought in from the desert by their men-folk for advice. One afternoon we were led towards a group of tents, but the dogs were so fierce that we were obliged to wait at a distance. Then we saw, coming very slowly towards us, a line of seven women, some so weak they could scarcely stumble over the rough ground and our hearts, ached for them. Mademoiselle Butticaz prescribed for them and we tried to make them understand about the love of Christ

Who was "wounded for our transgressions and bruised for our iniquities."

We spent a couple of days at M'sila. A well-to-do woman sent a lad to fetch us to her home and as we entered the compound she remarked to the women there,

"I will find out if the One of whom they speak can deliver from the power of the devil, and if He can, then do not be surprised if I follow Him, even though the people call me an 'infidel.'"

"Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you."

M. ALICE McILROY.

Tolga.

In the early Spring of 1931 Mr. Barrow and I had the privilege of working for three and a half months at Tolga. The first two months we gathered the boys daily, each morning, for games and for a period of Bible teaching. We marvelled to see how these young lads, from eight to ten years of age, understood the spiritual teaching of the Gospel narrative, especially the incidents dealing with sin.

Besides the boys a goodly number of young and older men, including several marabouts, came to the mission station, a few doubtless out of curiosity, but the majority impelled by the desire to see our literature and to talk with us on religious questions. One of the most interesting cases was that of a young marabout who told us quite openly that he loved the Lord Jesus and thought Him the greatest of God's prophets as none other had wrought such works—but he dared not admit these convictions to his fellow-townsmen from fear of the consequences of such confession. He impressed us as a soul seeking the truth but lacking light.

The close, daily contact with the natives allowed us to penetrate more intelligently into their way of thinking, their mentality

and thereby reach their souls. (It was also a great help to us in our language study.) Many times in our interviews we were conscious of God's presence with us. Certainly He spoke through His Word to several of those who came to us.

Satan, however, did not remain inactive. We went through a period of opposition when for the time being the work was arrested. In this difficult period we realized the Lord's presence with us and truly experienced that "more were those with us than those against us." The difficulties that occurred became the means for the penetration of the Word of God in places where otherwise it might not have had access. It was another instance of the devil's over-reaching himself and God taught us again that indeed "all things work together for good to them that love Him." Before the end of our stay we had the joy of seeing order re-established.

A knowledge of the elementary principles of first aid also proved a means of drawing men and children to the mission house, thus winning their confidence. Several said to us at the time of our leaving, "You ought not to go away, you ought to prolong your stay now that we are accustomed to seeing you among us." We had to leave them but many of them are on our hearts and we love to think that the Word of God which we gave them is living, has life in itself, and that God by His Spirit can work in those souls even when they remain alone in the desert.

S. LULL.

TOZEUR.

Last year we wrote of two young converts as subjects for thought and prayer. Of these, one is still in the "far country," needing prayer that he may indeed come to himself and return to the loving, waiting Father: and may we have grace and wisdom to welcome and help such wanderers according to the Father's will for an elder

brother. For the second, during the winter and up to the present time a great question has been as to how he can earn an honest living for himself and help his blind mother; and we desire greatly for him that the Word may bear "more fruit," even "much fruit" unchoked by the cares of this world or the lust of other things.

Class work among girls and boys went on without any specially noteworthy feature; a small but regular class of little girls once a week, and classes for younger boys twice a week with larger numbers but less regular attendance. It is very difficult to teach them, for though a fairly large number come now and then, very few come really regularly. Of the bigger boys some came one evening a week for Bible reading, followed by a time for colouring pictures; several used to drop into the book shop for perhaps half-an-hour's reading or listening to reading and two or three have become regular attendants at "family prayers" in the evenings and at the meeting on Sunday mornings. Hymn singing is a great attraction to some of these lads and though they do not always arrive at correctness of tune, they quickly memorise the words, and we rejoice that one or two who would have been unready to accept definite teaching were unconsciously taking in Christian truths in the verses they enjoyed singing.

For six months the bookshop was open every week-day morning for two hours. Some of these hours are good to remember, when one or two older men or a little group of student lads would sit reading or hearing God's Word and listening quietly to a simple explanation of some passage which they acknowledged they did not understand. A fairly frequent visitor was a Jewish rabbi who came sometimes to compare a passage in the Hebrew Old Testament with the Arabic. The common talking language of the Jews of North Africa is Arabic, so although they read

Hebrew they need sometimes to translate to Arabic to get the meaning clear. While very firm in his assertions that the Jewish teaching was quite right and the Christians' all wrong, he was willing to listen to what Christian teachers have said and even to read some of the Hebrew tracts which we put within his reach every time he came. At the end of the season he desired to borrow an Arabic Bible. We were very glad to lend it hoping that he would not be able to resist reading in the New Testament, though he professed only to want the Old Testament, and that the written Word would speak to him with power.

People who have not lived in Moslem lands will hardly understand the sense almost of triumph with which we realized that we could number *three Arab women* as members of the Sunday congregation. Another new feature of the work was a very struggling little women's meeting on Friday afternoons. "Struggling" because many little things made it hard to establish. First, their difficulty in knowing the right time to come, where none have clocks! One would arrive an hour too soon, another just when it was all over, each quite feeling that she had hit on the exact moment they were expected. Then one would bring children who wanted to play all the time, not too quietly; another might have a baby who cried, or yet another would not at all understand why she should not keep up a little chat with her neighbour—time enough for listening to preaching when she had heard the latest gossip. The numbers are as yet very small—only three or four, and sometimes no one, if they forget the day. But the few who have come want to come again; they enjoy the hymn singing and listen with real interest to a simple Bible talk, and most of all they seem to appreciate the closing with prayer. Perhaps it makes God seem to them nearer and more loving when they find that we think it worth while to speak to Him of the

little one with bad eyes, or the husband who has no work, or the neighbour who is in trouble, or other trials and puzzles of daily life. So, though we hope for larger numbers as time goes on, we feel it is well worth while if even these few learn to understand prayer as heart-talk with God, and realize that it is the religion of Jesus which teaches us to come to Him with the entire trust of little children in a most tender Father. V. WOOD.

The King's Couriers.

THE MESSENGERS SETTING FORTH.

"The Lord sent them before Him by twos, to go to every town or place which He Himself intended to visit." "The messengers went with the letters from the hand of the king."

During this past year there has been a frequent going forth of the King's couriers. In the Algiers district Mr. Buckingham and Monsieur Nicoud have made repeated visits to the many markets of the plain. Although at times there has been an unwillingness on the part of some to receive the word of the King, yet time and again the messengers have been cheered by the ready response of individual souls. In the spring of this year two of our men workers set out for the far-off Sahara; then in the early summer, Monsieur Lull and Monsieur Nicoud accompanied by Salvador Munios, visited a large number of markets in the Department of Oran. It was very refreshing to think of the King's message in its fulness finding acceptance in Arab hearts. Eight Arabic Bibles were bought by Moslem readers.

THE MESSAGE.

"Thou shalt call His Name Jesus for He shall save His people from their sins."
 "Him that cometh unto Me I will in no wise cast out." The message the posts



Delivering the Message.

carried from King Hezekiah was, "The Lord your God is gracious and merciful, He will not turn away His face from you if ye return to Him." It is still the same word of salvation and love. Every book that is distributed is true to this message, for in all our publications we maintain an unswerving loyalty to the inspired Word of God. In this task we have the continued support and hearty co-operation of the Nile Mission Press. Two of their books, "The Way of the Sevenfold Secret," by Miss Trotter, and the "Story of Joseph," have had large sales this year. The first, written for the men of the Moslem Brotherhoods, tells them of the mystic pathway that leads to union with God. The other points out a greater deliverer than Joseph, even Jesus Christ who shall save His people from their sins.

IN THE FOOTSTEPS OF THE MESSENGERS.

"Let us go elsewhere, to the neighbouring country towns, that I may proclaim my message there also, because for that purpose came I from God." "Making it my ambition, however, not to tell the Good News where Christ's Name was already known." (Weymouth's translation.)

The messengers in Old Testament days

were sent by King Hezekiah to the utmost confines of the Kingdom, from Dan even to Beersheba. We continually keep before us what Miss Trotter once wrote: "Our mission is to the outlying and untouched places," so again this year places hitherto unvisited. A few

months ago, financed by the N.M.P., a journey was made in the extreme south of Algeria. There, in the Sahara desert, in some localities, the message of salvation was heard for the first time. Then westward in the Department of Oran, fresh places were visited with Christian literature. At the present time Monsieur Nicoud and Monsieur Lull are working in Eastern Algeria and one or two markets never before entered by the King's messengers, will have the precious opportunity of receiving a message from the hand of the King. Yet with all this extensive reaching out to the far-off places, we have not yet touched the confines of our territory East and West, and in the far distant South there are still places waiting for the King's messengers. "I wait for the messenger of God that cometh late."

REJOICING TOGETHER.

Hezekiah prayed, the messengers went forth. The message was received for "the Lord hearkened to Hezekiah and God healed the people." The messengers returned and all the people rejoiced as it is written, "So there was great joy in Jerusalem." You have prayed—we have gone forth with the message. The Lord

has heard your prayer and shall we not rejoice together "as men rejoice when they divide the spoil." It was on one of these "goings forth" before His face that we met with a soul ready for the King's message. We found him not far from the Kingdom. Prayer had already broken up the soil and the seed went into the depths. He listened to the word of the King and he turned from Islam to Christ saying, "I here and now accept Jesus Christ as my Saviour. I believe He died on the cross for me; from henceforth I am His alone." "And Jesus rejoiced in spirit." "Rejoice with me..." "And all the people rejoiced with a great joy so that the earth was rent with the sound of them."

A. E. THEOBALD.

Literature Notes, 1931.

There has been a steady demand for A.M.B. literature (French and colloquial Arabic) and specially has this been the case with regard to the illustrated booklets. For illiterates and those who can read very little these are invaluable.

Away in the far southern town of El Golea, an Arab lad heard the story of the Lost Sheep from a woman missionary of the A.M.B. to whom he was acting as self-appointed guide. As it was told, pictures were shown and this desert boy looked at them with interest and understanding. Last spring two men workers visited the town and the same boy turned up at their camp. Seeing their books, he picked up the illustrated folder of the Lost Sheep, and re-told the story of the shepherd's seeking and finding it, though he had heard but once, and that many months before. The message was remembered because of the pictures. This folder, and another illustrating the parable of the Lost Coin, have been brought out this year, the

former is bi-lingual and the latter French (Bible words), and both give great joy. At times, hostility or indifference to "Christian books" has melted at the sight of a picture book, and those who would otherwise have gone away unreached have stayed to listen with interest to the Bible story.

Missionaries in other lands, working among Moslems, as well as those in various missions in North Africa, have asked for A.M.B. literature. From the Ivory Coast, the Belgian Congo, and from South Africa have come orders for books and booklets in French.

Miss Trotter's series of beautiful lessons taken from homely things, "Heavenly Light on Daily Life," has been recently published in leaflet form (colloquial Arabic and French) by the A.M.B.; also the whole series in booklet form (bi-lingual). This series of leaflets is intended for non-Christian women and for converts. It has already been published in India both in English and Urdu, with pictures suitable for Indian women, and a Chinese illustrated edition is issued by the Christian Literature Society at Shanghai. There is also a demand for the publication of various A.M.B. booklets in other languages.

M. H. ROCHE
(Sec., *Literature Com.*)

38, Outram Road,
Croydon.

Dear Friends,

Since leaving Algeria and taking up the work at our English headquarters, the desire has been growing daily to get into closer touch with the many friends in the home lands who play such a vital part in making the work on the Field possible. It seems that a letter, tucked into the magazine which will find its way to all our supporters, might accomplish something towards this end; but even this is only a one-sided "touch" and any response that

will tend to a closer co-operation between us will be very welcome:—Such as suggestions of new methods for awakening interest, offers of openings for deputation work, the possibilities of forming prayer groups: do please pass on anything that God points out to you and let us work it out together.

As a beginning let us remember the ever present need for prayer. Miss Trotter used to say that the missionary can go no further than the tide of prayer takes him, and always this has proved true. We would warmly welcome any who would become partners with us in intercession for the work and would be glad to receive the names of those to whom we can send the requests for special prayer, and any news from the Field, month by month. Please note that through the kindness of Mr. and Mrs. Brading, a prayer meeting is held here each Friday morning at ten o'clock, to which all friends are heartily invited. (This is the hour set apart for prayer at all our stations in Algeria, and it seems good to unite with them.)

Space will not allow a detailed account of the activities of this summer, but splendid work has been done by the missionaries at home on furlough. Our last number contained a list of some of the places visited, and many more could now be added. We would express our gratitude to those who arranged meetings, and praise God for the good things that resulted. Indeed, we have much to praise Him for; especially would we mention our Annual Meetings in September and the blessed ways in which God manifested His presence with us. And we do give thanks continually for all the love and support of our friends in many lands, and trust that this time of material difficulty through which we are passing, may but weld us closer together as we look in more unwavering faith to our unfailing God.

Yours in fellowship with Him,
ENID ARMITAGE.

Requests for Praise

For God's gracious answer to our prayers concerning the Rally.

For the manifestation of His Presence in all the meetings at this time, and the fresh inspiration given to us all through Miss Paxson's ministrations.

That the Book Depot at Miliana has been opened two days a week as a meeting place for boys and older lads.

For the welcome given to all our workers on returning to their Stations after the Summer, and for the sense of God's hand having been over the work during their absence.

For new courage given to some of the converts at Relizane in witnessing for Christ to their own people.

and Prayer.

For God's blessing on the printed Word which has been largely distributed during recent colportage itinerations.

For God's keeping of the converts during the testing time of Ramadan beginning early in the New Year, and that many may have courage to make an open confession at that time.

For guidance about spring plans.

For one who has suffered for Christ's sake but who has recently yielded to drink; that he may be delivered.

For an old marabout in failing health, who is earnestly asking for more teaching concerning "the road of Jesus."

That the reign of Christ in Arab hearts may greatly advance and deepen in the year that is opening before us.

For more labourers to enter the ever-opening doors and for the means for their support,—that no work of God's planning may be held back.

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, Barking Hill, 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.—Mr. P. F. Quant, 49, Abbeigate Street.
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, 256, Victoria Drive.
FELIXSTOWE.—Miss E. Threadkell, "Raebury," Constable Road.
FITTLEWORTH.—Mrs. Rice, "Fortrie."
HASTINGS.—Miss Kate Booth, C.A.W.G., 26 Holmesdale Gardens.
ILFORD.—Mr. Walter Sarfas, 121, Coventry Road.
IPSWICH.—Miss Challin, C.A.W.G., Bolton Lane.
Mr. W. C. Collinson, 62, Tuddenham Rd.
ISLINGTON MEDICAL MISSION.—Miss Day, Britannia Row, Essex Road, N.1.
LEEDS.—Miss J. Falconer, Calverley House, near Leeds.
LEWES.—Miss Lee, "Cobury," 20 Prince Edward Road.
LEXDEN.—Miss G. Wayre, 12, Straight Road, Lexden, Colchester.
MANCHESTER (New Bank Street Mission).—Miss E. McDiarmid, 84, Birch Street, West Gorton.
OLD HILL (Staffs).—Miss R. Lamb, 34, Church Street.
OXFORD.—Mrs. Elwin, 1, Warnborough Road.
PURLEY (Baptist Ch. C.E.).—Mr. J. C. Dinnage, "Ventnor," Whytecliffe Road.
REIGATE.—Miss A. M. Hodgkin, "Wraycroft."
SAFFRON WALDEN.—Miss E. Midgley, "Larchmount."
SCARBOROUGH (C.A.W.G.).—Miss Yelland.
SIDCUP.—Mrs. Russell, "Rosslyn."
SOUTHPORT (Y.W.C.A.).—Miss Pennington, Lord Street.
THORNTON HEATH.—Mr. C. J. Ford, 13, Heath View Road.
WELLINGBOROUGH.—Miss W. Purser, 23, Hill Street.
WEST SUFFOLK.—Mrs. Ed. Johnston, Campfield, Gt. Barton, Bury St. Edmunds.
WOODBIDGE.—Miss M. Fisher, 24, Chapel Street.
WORTHING.—Miss Gotelee, White Lodge, Mill Road.

SCOTLAND.

DUNDEE.—Miss Stewart, 8, Woodlands Terrace.
DUNFERMLINE.—Miss J. M. Swanson, 97, High Street.
DYSART.—Mrs. Muir, "Ansford," Dysart, Fifehire.
FAITH MISSION TRAINING HOME.—Miss I. R. Govan, 18, Ravelston Park, Edinburgh.

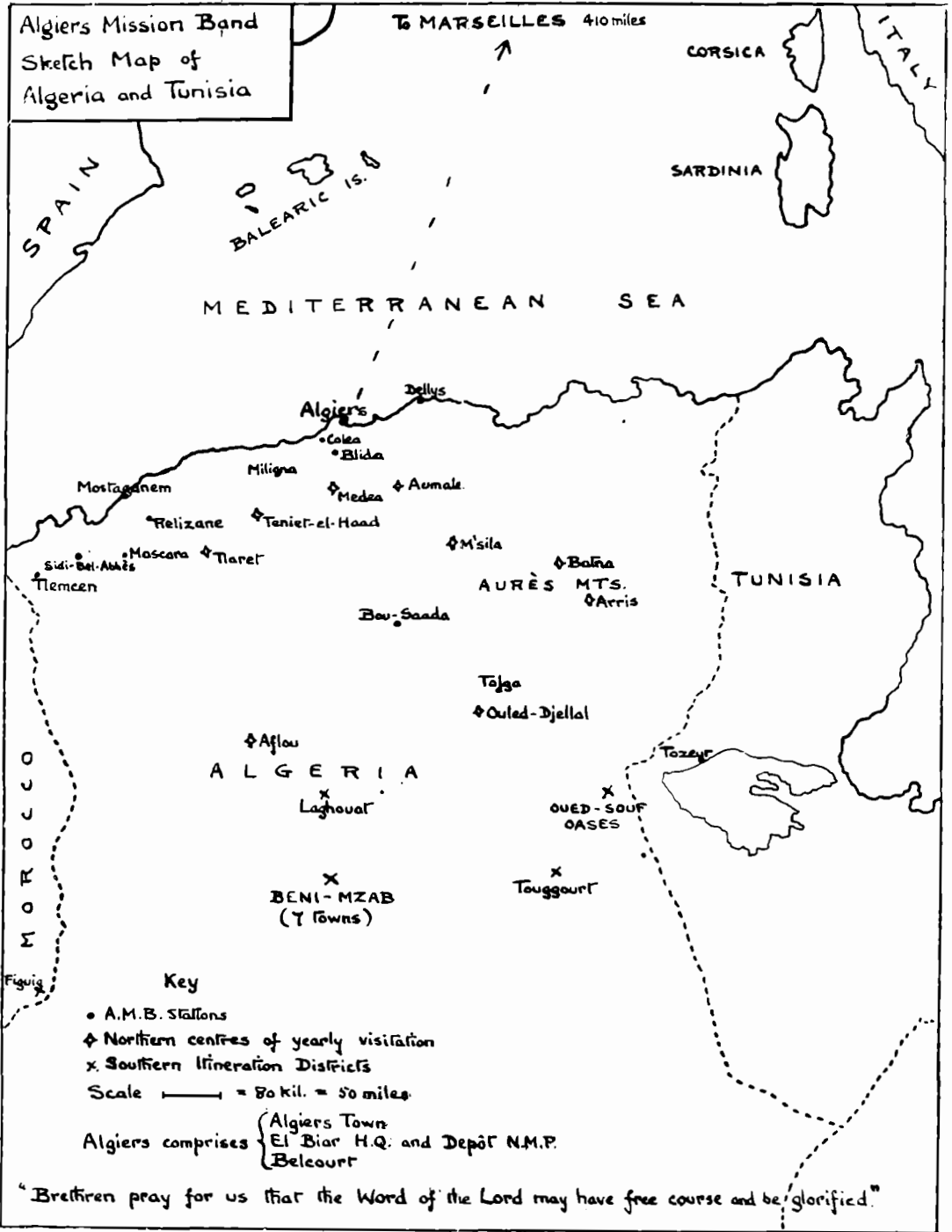
IRELAND.

BALLYMENA.—Miss Harper, c o Mr. W. Millar, "Hebron," Ballymoney Road.
BESSBROOK.—Miss R. Bailie, Woodside Cottage.
CO. MONAGHAN.—Mr. P. McMinn, The Diamond, Monaghan.

NEW ZEALAND.

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

Algiers Mission Band
Sketch Map of
Algeria and Tunisia



ALGIERS MISSION BAND.

Statement of Accounts for the Year ending June 30th, 1931.

RECEIPTS.	Francs.	Francs.
By Balance in Bank ...	23737.92	
„ Cash in hand ...	169.75	
<i>General Fund:</i>		23907.67
„ Donations ...	166199.19	
„ Bank Interest ...	2089.19	
„ Rent ...	1680.00	
„ Sale of Property ...	22000.00	
<i>Appropriated Gifts:</i>		
„ Donations ...	13206.80	
„ Sale of Literature ...	1503.20	
„ Miss Trotter's Estate for upkeep Dar Naama ...	44726.25	
		251404.63
	Francs	275312.30
<i>Balance of Appropriated Funds</i> ...		25623.04
<i>Balance of General Fund</i> ...		2502.67
	Francs	28125.71

PAYMENTS.	Francs.	Francs.
To Women's Allowances ...	81265.35	
„ Men's Allowances ...	91232.40	
„ Rents, Taxes, Repairs ...	12214.80	
„ Travelling ...	971.15	
„ Printing and Postage ...	570.60	
„ Various Mission Expenses ...	378.19	
		186632.49
<i>Appropriated Gifts:</i>		
„ Refugee Work ...	1625.00	
„ Production of Literature for Arabs ...	1776.15	
„ Car and Colportage ...	5896.25	
„ Stations ...	4230.45	
„ Itineration ...	2500.00	
„ Upkeep Dar Naama ...	44526.25	
		60564.10
„ Balance in Bank ...	28089.01	
„ Cash in hand ...	36.70	
		28125.71
	Francs	275312.30
<i>Appropriated Balances:</i>		
Refugee Work ...	13042.06	
Production of Literature ...	7603.93	
Itineration ...	1965.15	
Car and Colportage ...	2811.90	
Dar Naama ...	200.00	
		25623.04
	Francs	

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

Examined and found correct. HENRY R. TURNER.
Algiers, 10th October, 1931.

ALGIERS MISSION BAND.

Statement of Accounts for the Year ending June 30th, 1931.

RECEIPTS.	£ s. d.	£ s. d.
By Balance in Bank ...	191 8 8½	
„ Cash in Hand... ..	1 7 4½	
		192 16 1
<i>General Fund:</i>		
* „ Donations ...	1340 6 4	
„ Bank Interest ...	16 16 11½	
„ Rent ...	13 10 11½	
„ Sale of Property ...	177 8 4½	
<i>Appropriated Gifts:</i>		
† „ Donations ...	106 10 1½	
„ Sale of Literature ...	12 2 5½	
„ Miss Trotter's Estate for upkeep Dar Naama ...	360 13 11	
		2027 9 1½
		£2220 5 2½
<i>Balance of Appropriated Funds...</i>	206 12 9	
<i>Balance of General Fund</i> ...	20 3 8	
	£226 16 5	

PAYMENTS.	£ s. d.	£ s. d.
To Women's Allowances ...	655 7 3¼	
„ Men's Allowances ...	735 14 11	
„ Rents, Taxes, Repairs ...	98 10 1¼	
„ Travelling ...	7 16 7¼	
„ Printing and Postage ...	4 12 0¼	
„ Various Mission Expenses ...	3 1 0	
		1505 2 0
<i>Appropriated Gifts:</i>		
„ Refugee Work ...	13 2 1	
„ Production of Literature ...	14 6 5¼	
„ Car and Colportage ...	47 11 0	
„ Stations ...	34 2 4	
„ Itinerations ...	20 3 3	
„ Dar Naama upkeep... ..	359 1 8	
		488 6 9¼
„ Balance in Bank ...	228 10 6	
„ Cash in Hand ...	5 11	
		226 16 5
		£2220 5 2½
<i>Appropriated Balances:</i>		
Refugee Work ...	105 3 7	
Production of Literature ...	61 6 5	
Itineration ...	15 16 11½	
Car and Colportage ...	22 13 6¼	
Dar Naama ...	1 12 3	
		£206 12 9

*Of this £449/7/10 from Home Office.
†Of this £68/10/4 from Home Office.

Gifts received from America ... £297 10 11

This was approximately the value during the year calculated at 124 francs to the £ 514 8 5

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

Algiers, 10th October, 1931.

Examined and found correct, HENRY R. TURNER.

HOME OFFICE ACCOUNTS.

Year ended 30th June, 1931.

RECEIPTS.				PAYMENTS.									
		£	s.	d.			£	s.	d.				
To	Balance in hand, 1-7-30			35	9	0	By	Secretarial Expenses	34	10	0		
	<i>General Fund:</i>							Deputation Expenses	28	9	6		
„	Donations	594	1	6				Expenses of Meetings	7	16	6		
„	Offerings at Annual Meeting	11	13	3				Printing, Postages and Petty Expenses	46	16	2		
	<i>Appropriated Gifts:</i>	94	13	5	605	14	9	<i>Magazine and Book Account:</i>					
„	Offerings at Annual Meeting	6	5	9				Cost of Magazine	80	0	10		
	<i>Magazines and Book Account:</i>				100	19	2	Literature Purchased	94	14	4		
„	Subscriptions	48	16	9					174	16	2		
„	Sales of Literature	118	16	1				<i>Remitted to Field:</i>					
					167	12	10	General Fund	491	5	10		
								Appropriated Gifts	100	19	2		
								<i>Balance in hand 30-6-31</i>			592	5	0
											25	3	6
					£909	15	9				£909	15	9

UPKEEP OF DAR NAAMA.

To	Balance in hand 1-7-30	118	3	7	By	Remitted to Field	419	0	3		
	Further amount received from										
	Executors	29	6	4							
	Dividends and Interest	205	11	9							
	Royalties received	65	18	7							
		£419	0	3							
<i>Note as to Remittances to Field:</i>											
Total remitted:											
	General Fund	491	5	10							
	Appropriated Gifts	100	19	2							
	Upkeep of Dar Naama	419	0	3							
		1011	5	3							
	Less Cheque in transit 30-6-31	133	2	11							
As acknowledged in Field Accounts		£878	2	4					£419	0	3

INVESTMENTS HELD ON BEHALF OF THE BAND.

Upkeep of Dar Naama:

£200 Anglo Argentine Tramways, 4 per cent Deb. Stock.
 £20 Industrial and General Trust Stock.
 £300 Investment Trust Corporation Deferred Stock.
 £1498/1/8 War Loan, 5 per cent.
 £1550 Conversion Loan, 5 per cent.

Printing Press:—

£150 Conversion Loan 5 per cent.

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

(Signed) C. NEVILLE RUSSELL,
 Incorporated Accountant.

Poultry Chambers, E.C.,
 29th July, 1931