

A Thirsty Land



Algiers Mission Band

Algiers Mission Band.

FOUNDED IN 1888 BY I. LILIAS TROTTER.

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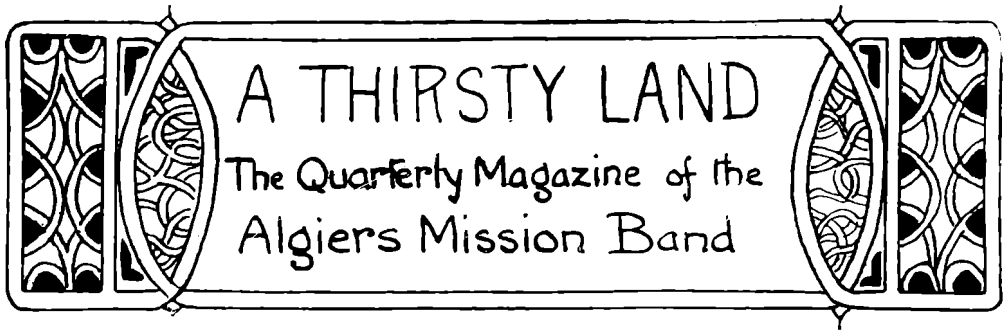
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Editor of "A Thirsty Land" :—MISS M. H. ROCHE.

Location of Workers. Winter, 1936-37.

DAR NAAMA, EL BIAR (Algiers).	MILIANA.	TLEMEN.
<i>Headquarters.</i>		
1906. Miss S. E. PERKIN.	1907. Miss M. D. GRAUTOFF.	1916. Miss K. BUTLER.
1907. Miss RIDLEY.	1929. Miss P. M. RUSSELL.	TOLGA.
1919 & 1922.		
M. and Mme. P. NICLOUD.	MOSTAGANEM.	1928. Senor S. LULL.
1922. Mr. and Mrs. THEOBALD.	1906. Mlle. A. GAYRAL.	TOZEUR.
ALGIERS (City).	RELIZANE.	1920. Miss V. WOOD.
1930. Miss I. NASH.		1935. M. and Mme. MILLON
1922. Mrs. THEOBALD.	1934 & 1927.	(<i>pro tem</i>).
BLIDA.	Mr. and Mrs. H. STALLEY.	OUT-POSTS.
1920. Mr. and Mrs. H. W. BUCKENHAM.	SETIF.	NEFTA (from Tozeur).
1935. Mr. J. THOMSON (<i>pro tem</i>).	1914. Miss A. M. FARMER.	Miss V. WOOD (part time).
BOU SAADA.	1922. Miss I. SHEACH.	GHARDAIA (Beni M'zab).
1909. Miss A. McILROY.	1935. Miss S. WRIGHT.	Occupied in Spring.
1919. Mlle. BUTTICAZ.	Miss MARY MAY (in U.S.A.).	Miss S. HANSEN (Now in Denmark on sick leave).
	<i>Evangelist Colporteur</i> : Senor MUNIOZ (of the Nile Mission Press).	Headquarters at Relizane.



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WINTER, 1936-37

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"For whosoever will save his life shall lose it: but whosoever shall lose his life for My sake and the Gospel's, the same shall save it."

—St. Mark viii. 35.

* * * * *

Yes, it is lives poured out that these people need—a sowing in tears in a measure that perhaps no heathen land requires; they need a Calvary before they get their Pentecost. Thanks be unto God for a field like this: in the light of eternity we could ask no higher blessedness than the chance it gives of fellowship with His Son.

* * * * *

O Jesus the Crucified I will follow Thee in Thy path. Inspire me for the next step, whether it leads down into the shadow or up into the light.

I. L. TROTTER.

Yet

The darkness is none of My making,
For I am the Soul of light,
Yet the dawn that is surely breaking
Breaks out of the heart of night.

And thorns grow not in My garden,
And death was not My design,
Yet death was the way of pardon,
And a crown of thorns was Mine.

P. HURST.

Editorial.

St. John 6. 7: "That every one of them may take a little."

The disciple who said these words looked, not at his Lord, but at the multitude of hungry men, women and children. He made an estimate at the lowest figure, according to earthly standards and possibilities.

How do *we* estimate for our own needs and those of others as the first page of this New Year opens before us?

What do we ask for our missionaries, for the converts, and for the great Moslem multitude, hungry, though they may not know it?

"Looking off unto Jesus" may we pray, *not* "that every one of them may take a little," but that all may, through our Lord Jesus Christ, have "all sufficiency in all things."

* * *

We would begin this year by praising God for His lovingkindness towards us as a Band, and for the opportunities He gave during the past year of making the love of Jesus known to the Moslems of Algeria and Tunisia. In this number of the magazine, we are so glad to have several articles by some of our French speaking workers. The Moslem students of Algiers have been specially laid on M. Millon's heart, and he tells something of their need. Mlle. Butticaz introduces us to a fascinating baby of the Beni M'zab; and M. Lull gives his interesting account of the work at Tolga. Mlle. Gayral's letter is a call to prayer, and M. Nicoud reports on itinerations made during the late Spring.

God's presence was manifested at the Rally at Dar Naama in October, and all the workers had a warm welcome on returning to their Stations.

It is good to think of Relizane occupied once more, of Setif with regular work begun, and of Nefta, the little new desert outpost, occupied for a part of every week.

Bishop Wright, who has lately been appointed to North Africa, visited, with Archdeacon Morris, several of the A.M.B. Stations, including Headquarters, during the Autumn. They held meetings for A.M.B. and other Mission workers, which were times of spiritual refreshing.

Our two young workers, Miss Sadie Wright and Mr. James Thomson, will have been married, D.V., by the time this magazine is in print. We offer them our warmest wishes for their happiness. May God richly bless them as they join Miss Farmer and Miss Sheach in the work at Setif.

Our Balance Sheets are given in this number, together with the Treasurer's Report for last season.

We have lately reprinted Miss Trotter's booklet on Prayer, "Vibrations," and we would specially call your attention to this, and to her other booklet, "A Challenge to Faith." These bring a wonderful message, and we shall be so glad if they can be widely circulated. The article by Mr. Theobald, which appeared in our Winter and Spring numbers, is reprinted in booklet form, under the title of "Faith's Highway." We are sure many of our readers will like to have this, and to send it to their friends.

The beautiful Painting Book, "Children of the Sandhills," planned by Miss Trotter, and with pictures by Miss E. A. Wood, is not known as it should be. We want more boys and girls to have the interest and thrill of painting these pictures, and so we are offering them at a reduced price. On the last page, a list of A.M.B. literature, with prices, will be found. All may be ordered from our Office.

M. H. R.

Broken Without Hand.

Part of an address given at the Rally (Dar-Naama) in October.

"The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." 2 Cor. 10. 4.

As year succeeds year we become more and more conscious of the immense strength and sleepless malignity of the powers of evil. We realise increasingly that "our warfare is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Every step forward is opposed by a hidden foe, and Islam still remains an unconquered stronghold, because of the activity of the unseen forces possessing it, and defending it. Nothing less than the constant presence and working of these hidden powers can account for the slow advance of Christianity in this land—nothing less than this, can account for the frequent immobilisation of the worker through physical weakness. We are opposed on every hand by implacable foes under one supreme head—the "Adversary."

The conflict is real, it is ceaseless, and touches us on every side of our Christian experience. To this fact the Scriptures bear constant witness. Against many of the inexplicable happenings of life we may write these words, "An enemy hath done this."

Is the body assailed and the worker laid low? "An enemy hath done this." "And the Lord said unto Satan, Behold, he is in thine hand; only spare his life. So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown" (Job 2. 6, 7). "There was given me a thorn in

the flesh, a messenger of Satan to buffet me" (2 Cor. 12. 7).

Are our prayers hindered—the answers delayed? "An enemy hath done this." "Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to humble thyself before thy God, thy words were heard But the prince of the kingdom of Persia withstood me, one and twenty days Now I am come" (Daniel 10. 12-14). One and twenty days the answer was held up.

Do we sometimes become fearful—is our faith at times severely tested so that we almost faint by the way? "An enemy hath done this." "Simon, Simon, behold, Satan asked to have you that he might sift you as wheat: but I have made supplication for thee, that thy faith fail not."

Do we see some converts held earthward, unable to rise to higher heights? Do we see some of them still bound by fear and circumstances and utterly unable to triumph in them? "An enemy hath done this." "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?" Luke 13. 10-16.

Are we oftentimes perplexed that so few seem really to understand the Gospel message? So few really open their hearts to receive Jesus Christ as their Lord and Saviour? "An enemy hath done this." "But if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them" (2 Cor. 4. 3, 4).

We are beset on every hand by unseen foes; we cannot, we dare not ignore the presence and activities of these hidden adversaries. If we shut our eyes to the existence of the enemy and fail to discern

his presence and power, we shall find ourselves in as great a position of disadvantage and peril as any General would find himself if he went into battle without having made proper use of his intelligence department. We must ever remember that our wrestling is not against flesh and blood. Our conflict is with relentless spiritual foes, and we need that God Himself should teach our "hands to war, and our fingers to fight," that, having fought to the end, we may remain victors on the field.

* * *

What is to be our attitude in the presence of such ceaseless warfare? God grant it may never be recorded of us, as is written concerning some of Israel's tribes. "Gilead abode beyond Jordan—Asher continued on the seashore, and they came not to the help of the Lord, to the help of the Lord against the mighty." God desires our co-operation: we must not fail Him. The fight may be fierce, but victory is certain. The enemy strongholds must fall, but we must go forward with courage, and in ever deepening union with our Lord, and step by step take the strongholds which have already been given into our hands. The word of God to Joshua in his day, is God's word to us in this our day. "Every place that the sole of your foot shall tread upon—to you have I given it."

Wherever the seat of the enemy's power may be—either in ourselves or in our immediate surroundings—even *that* place has been given us. Has the enemy a grip upon some soul for whom we have long been praying? even *that* soul has been given us. Is there some town—some village, still untouched, still in Satan's power? even *that* place has been given us. Is the place of our labours a veritable stronghold of Islam—a seemingly impregnable position? even *that position* has been given us. "Every place that the sole of your foot shall tread upon—to you have I given it."

The strongholds of the enemy—wherever

they may be—are already ours by virtue of God's unbreakable word, and our union with Christ in His victory on Calvary. Our part is to claim in unwavering faith every place for our Lord, to take step by step all that has already been given into our hands. As we abide in Him, in union with His death, the triumph of the Cross becomes operative. In the Old Testament the assurance of victory in every place was given unto Joshua—God's appointed leader against Israel's foes. In the New Testament the assurance of absolute victory is given to Christ, God's appointed leader against Satan and all his hosts. "God hath put all things under His feet." And to us, members of Christ's body, comes the same assurance. "The God of peace shall tread Satan under your feet shortly." All things are under Christ's feet, and by our union with Him all things are under our feet. "Every place that the sole of your feet shall tread upon—to you have I given it." "For all things are yours . . . ye are Christ's and Christ is God's." Let us go forth this year in the spirit of a great expectation, let us expect new and unlooked-for victories in *every* place. "Every place," wherever it may be, has been given us. Let us not fear to claim the fulness of the word, "every place." Every place means your place, my place. Wherever we may be in the days to come in that very place we may know, for ourselves and for others, Christ's full victory, for He Himself will stand there with us.

In "the place whereon thou standest,"
Wheresoe'er that place may be,
Thou need'st have no cause for fear,
Thou mayest know full victory.

* * *

In "the place whereon thou standest"
I, thy Lord, am standing, too,
Raise thine eyes, and own thy Captain,
Who is pledged to see thee through.

In "the place whereon thou standest"
 Know'st thou not 'tis holy ground?
 For, my child, it is My presence
 That doth compass thee around.

See My banner floating o'er thee,
 Lift thine eyes My smile to greet.
 Courage, heart! with such a Captain,
 Thou can'st never know defeat.

The battle may be long—the foe may be strong, but victory is sure, if we, with new daring, claim in our Captain's name every stronghold for His glory. "All things are ours, since we are Christ's and Christ is God's."

A. E. THEOBALD.

(To be continued.)

Mostaganem.

November 10th, 1936.

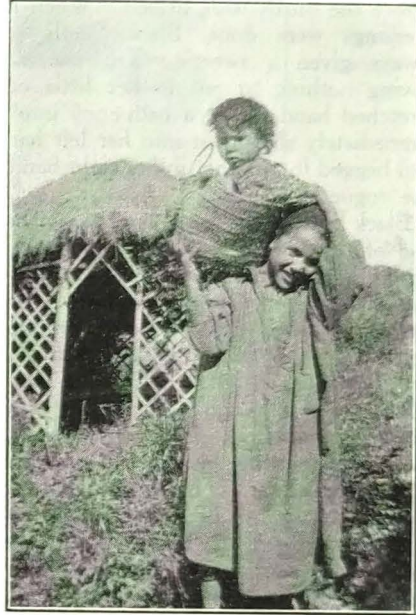
Thank you for thinking of me and of Mostaganem. It has need to be remembered. . . . Last year the work suffered somewhat through my having fallen and injured my foot, which took some long time to heal. I was also away at Tlemcen, helping Miss Butler for six weeks. I was able to pay four hundred and forty visits, to give ninety-five tracts, and to give and sell thirteen Bibles or Scripture portions, during the year.

I do not know if you have heard that our old Arab friend has closed his doors against me? I hear that he was afraid I would force him to be baptised. Nothing, of course, is further from my thoughts! . . . It is very sad, but he has learnt much, and I thank God for being allowed to keep in touch with him for so long. God can work by His power in his heart, and can cause the closed doors to open once more. Pray for him, and for his daughter, who has, I fear, backslidden. Our beloved Miss Freeman prayed so much for those two, and one longs to see them going forward.

A. GAYRAL,

(From a letter. Translated.)

For the Young Folks



AN ARAB BABY AND HER WILLING SLAVE—THOUGH NOT THE BROTHER AND SISTER IN THE STORY!

The Black Beetle.

Ma-ma is the name of a tiny girl who lives in the land of M'zab. Everyone nicknames her "Black Beetle," partly to tease her, and partly because she is almost black, with the exception of the palms of her hands! She has woolly black hair, which is *very* curly, two tiny dark eyes, a turned-up nose which wrinkles when she is pleased, and her smiling lips reveal two white teeth, no bigger than rice grains. That is our little "Black Beetle"!

She has lost her mother, and it is her eldest brother who is her nurse, and her willing slave. Black Beetle is very determined and wilful, although she is only nine months old. One day she crawled to the coffee-pot, which was full of boiling liquid,

and upset it on to her feet. Poor baby, she suffered much, and it was a long time before the burns were healed. When the dressings were done, Black Beetle was always given a sweetie; but one day, having nothing to put in her little outstretched hand, I put a halfpenny into it. Immediately she put it into her left hand, and begged for another in her right hand—the rogue!

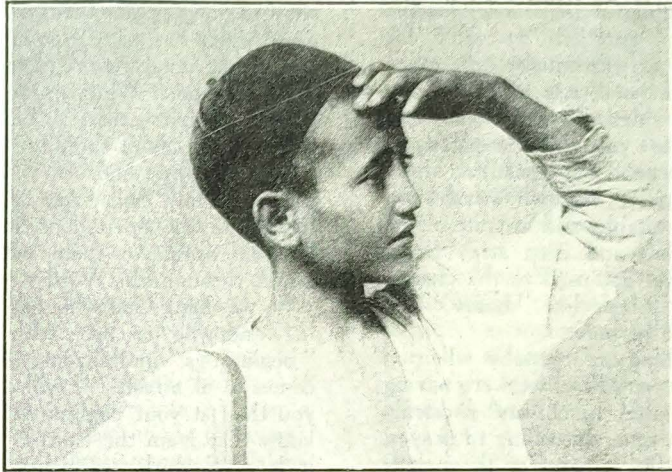
Black Beetle lives in the land of sunshine and of thirst. As soon as the summer is near, the sun shines with great power, and the heat becomes unbearable. If Black Beetle wants a drink, her brother takes her to a goatskin, which is hung from three chains. Into the skin a reed is stuck, which serves as a tap. This is the public drinking fountain! Each passer-by can stop, and putting his lips to the reed, quench his thirst. This water is brought from far away. It is drawn from a well over one hundred and fifty feet deep, in a very large skin, let down on a cord. This is brought up again to the surface, by a donkey or a camel which walks to and fro without ceasing. All the gardens of the neighbourhood are watered thus, with great labour.

This skin of fresh water makes me think of God's Word in Isaiah 55. 1. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye." As a rule, the people living in this thirsty land buy their water, but everyone may come to this public water-skin and drink. How thirsty the people of this Moslem country are in their souls! They do not know the water which satisfies, of which the Lord Jesus spoke to the Samaritan woman. He said, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." A. BUTTICAZ (Translated).

Veterans— and New Beginnings.

In England one often sees a car bearing the letter "V" in shining chromium plate, and I understand that this refers to the capacities of the driver, who by experience and good driving has earned the title of "veteran." Well, if any car ever deserved such a title, it is our wonderful old 1925 Renault. If only she could speak, or someone could write her history, what a romantic story it would be! And she looks a "veteran," every inch of her! Once she was a beautiful blue, but now she is chiefly rust-colour, with patches of blue here and there like glimpses of sky on an April day. She has many scars and battle wounds, and her roof leaks badly, but she goes, and that is the chief thing, and neither storms, nor floods, nor mountain climbs, nor desert heat, nor stony river beds can daunt her. Her capacity for containing luggage is notorious, and perhaps she never had a more curious or miscellaneous collection than on the morning of October 22nd last. The back seat had been removed and into the available space were packed trunks, boxes, baskets of provisions, rolls of mats, two stoves and an old oven, a picnic box, two camp beds, rugs, kitchen utensils, bundles of books, a typewriter and a magic lantern, for two "not-yet-veterans" were just starting off to set up house and to re-open the mission station at Relizane, over three hundred kilometres westward in the Province of Oran. In case of rain on the journey, the whole car had to be covered with a big green tarpaulin, tied down on all sides with various pieces of string, and the effect was certainly unique, and people gazed after us curiously as we sped along through the country at a steady pace!

At about 7.30 a.m. we were ready to start, with Monsieur Nicoud, who has



WHAT OF THE FUTURE?

long ago well earned his "veteran" title, at the wheel. At the last moment someone came running out of the house with something that had been left behind. It was a beautiful poker-work text which had been given us for our new home, "Tout est possible à celui qui croit." "All things are possible to him that believeth." We felt it ought to be hung up in front of the car like an ensign, but refrained from doing so for the sake of the driver's view! The morning was dull and cloudy, and rain was threatening, but we decided to start without further delay. Before we had gone far rain began to fall, and we went on through drizzle and mist as we climbed up the mountains to Miliana. Here we had a welcome halt and were most hospitably received to lunch by our fellow missionaries there, in spite of its being a busy class day with them. Then on again down the other side of the mountain range and on to the wide plain that stretches for about two hundred kilometres to Relizane. As we descended the weather changed completely. There was no rain and the roads were perfectly dry, which made the going so

much easier. On and on and on we sped, over what seemed a never ending long, straight road, stopping half-way for a cup of coffee by the roadside. At last as darkness began to fall and the stars began to come out, we saw the lights of Relizane twinkling in the distance. "Home" was in sight.

"All things are possible to him that believeth." The words met us again at our entering into the house, for we found them still pinned on the wall of one of the rooms where they had been left six years ago, the paper yellow with age, but the promise fresh and true as ever, and underneath on another paper, this word, "I will do marvels." "And He has done marvels," says F—, one of the Christian Arab girls, who has been praying and longing for our return. "The Lord Jesus Himself owns this house. It is really His church for it has been sanctified by prayer through all these years. We knew it would never be sold. We prayed that God would send His messengers back to it, and He has done so." It was wonderful to get a welcome like that!

And it is wonderful to be back in the old house again, another "veteran," for there has been an earthquake here since we left, and the house has had to be reinforced on all sides with iron bars, and the inner walls are just about as patchy as the body of the good old Renault. However, a little paint and whitewash will soon make it habitable, and in spite of the mice, cockroaches and even stray frogs, who have not yet got used to the change of inhabitants, it feels like "home" and we are happy to be here.

It was something unforgettable when on the first day we were here, we were having Arabic prayers after lunch, and suddenly the voice of the muezzin calling to prayer, rang out from the minaret of the neighbouring mosque. "There is no God but God, and Mohammed is the Apostle of God." It rang out like a challenge to the little group bowed in prayer in the mission house, but what joy it brought to hear F—'s quiet voice continuing her prayer in the Name that is above every Name, "in the Name of Christ, the Beloved." And we thanked God that there are those in this place who do not bow the knee to the Prophet.

One by one the women and girls who used to come in years gone by have dropped in to say how glad they are that we are back. "It is God who has opened the doors to us again," they all say. "When they were shut we could not bear to pass by the house, but now they are open and we are so glad." On Sunday afternoon a group of them came, just as in the old days, for a happy hour of worship and singing.

What about the men? In their hundreds they throng the streets, men of almost every shade of colour, and with costumes as varying as their faces, but mostly white-robed, sitting about in the native cafés, standing in the streets in groups, chatting, arguing, shouting, buying, selling, bargaining. What a field of opportunity! May God

show us how to reach them. A gift has been given which has made it possible to convert one of the outer rooms of the house into a Book Depot. When its door is open it will look right across a big open space where hundreds of these men gather week by week to buy and sell. Will you pray that the Holy Spirit may draw many of them into the open door and that there He will speak to them with convicting power through His Word?

So we thank God who has "brought us in," and who has been with us in all our "beginnings" in Relizane, and His Word comes to us afresh, "I will do better unto you than at your beginnings, and ye shall know that I am the Lord." And because it is *HIS* work, we believe that it will be so.

J. C. STALLEY.

Moslem Students of Algeria.

It would give a wrong impression if I spoke of my "ministry" to the Moslem students of the University of Algiers.

I stayed in this city, less to organise Christian work than to study the student problem, to observe, and to try to understand.

I found myself in contact with young Moslems who were for the most part far more preoccupied with their studies and with their worldly prospects, than with spiritual things.

I desired to bear my witness to Christ before the students and endeavoured to do so. I believe I discovered something of their spiritual outlook. Finally I was led to pray that this great body of studious educated Moslems might not be left any longer unevangelised. Please God a definite ministry may one day be set apart for them.

As I have already remarked, I believe that I discovered something of the mental and spiritual outlook of the students. In general they are hard working and I did not find them profligate as is sometimes the case in the student world. Being more studious they understand political problems better than some and their opinions are very varied. But they are unhappy and instead of reacting manfully against their difficulties they brood over them bitterly and feel themselves to be very unfortunate. They are indeed unhappy for their hearts and lives are empty. I remember the remarks made by some of these young men as they came out from a lecture on Moslem Institutions (Statutes). A matter of great importance, in Islam, had been discussed, namely, "Judicial proof, by witness." These students had realised that they could no longer be witnesses in the Moslem community because they could not fulfil the religious conditions laid down for witnesses. Youth laughs at everything, but in their laughter there was perhaps some disappointment. Regret at realising that they were no longer worthy of the culture of their forefathers, while European culture which fascinates and attracts them, only partially opens its doors to them. They know perfectly well that they are not altogether welcome in European Society, and that even though new laws might give them full political rights, they would not by this means gain the right of entry into the homes of the French.

The civil law of Islam, of which they have only kept the fragments in their "personal status" (that is to say in the laws of marriage and of inheritance) is still too far removed from the European code for the fusion to be accomplished that they so much desire. Even if these students were to fill all the various official positions, they would still be outside the family life of Europeans around them. They realise this and suffer accordingly. Only their

conversion to Christ can open the doors now closed against them.

The egoism which makes contact difficult and painful is rarely to be found among these Moslem students. Are they humble? I would not exactly say that they are, but rather that they have a sense of inferiority. They feel as one does when facing a task which is beyond one's powers and which one cannot get on with. The North African Moslem is still too impoverished intellectually to rival those whom he considers as superior to him and he suffers from his inferiority.

I did not feel any hostility towards myself among the students. My missionary capacity did not alienate anyone and we were able to talk things over frankly. They like to be approached and appreciate kindness that is not patronising. Having left Islam they are glad to meet with really religious people among Europeans.

I was asked questions about Christian mysticism. Spiritual life with all its riches remains a centre of attraction for these souls who dwell in "no man's land."

A teacher, belonging to a marabout family, who had partly broken away from Islam, spoke to us with feeling of what he believed to be tokens of God's power among the members of his family. His lips which talked of "science" yet told us stories which sparkled with the light of a belief in God, not yet really extinguished.

We must take these needy people by the hand with infinite sympathy, and show them, by our changed lives the marvels of the Christian life.

The word that they need is, "Come and see," and we must have something to show them! It is not enough to speak to them of Christ having lived long ago. They are waiting to see Christ Himself "manifested in His saints." The whole solution of the problem lies in this, anything else would be utterly in vain!

G. MILLON (Translated).

Sickness in a Moslem Home.

An Arab man draped in white, heavy-eyed from sleepless nights, walked into the courtyard early one morning.

"My wife is dying—the women are all around her. Come quickly! She wants you!"

I hastened to the little settlement where the woman lived, a cluster of dwellings clinging to a bare clay hillside, cluttered with refuse. The sick woman's house was built of odds and ends of old unseasoned wood, which seemed to shrink away from each other, leaving large chinks. The roof was covered with petrol tins, beaten out flat. The furniture of the room consisted of two gaily painted boxes and a trestle bed which stood against the wall. Pieces of cardboard nailed on to the wood protected the occupant of the bed from draughts. A hole in the earth floor served as a fireplace. The woman on the bed was fully dressed, her head tightly swathed with coloured kerchiefs. She was unconscious. Her husband squatted beside her on the bed and incessantly repeated the "Witness" to the Prophet Mohammed. He and the women were sure his wife was going to die, and I sensed that they hardly wished her to recover, for this was the month Ramadhan, and who dies in the Fast month, faithfully observing it, is sure of Heaven. Yet the husband felt he could not bear her to go. He said, "I am accustomed to her. She is so quiet and gentle! I would cut off my flesh if they would save her."

In the afternoon the woman was conscious, but could not speak. A bottle of orange juice offered was put away.

They said, "She shall have it at sunset."

Protests were vain! However dry and swollen the poor mouth might be, as the patient was likely to die the Fast must be faithfully kept. She fully consented to this.

The next day the woman was rather better. The husband had faithfully carried out the directions given to him.

Day by day life came slowly back, and the stringent rule against drinking in the daytime was relaxed.

The woman and her husband were overwhelmingly grateful for the visits and little attentions. They praised God for the answer to prayer while extolling as secondary causes Sloan's liniment and Thermogene!

The man told me that, unwilling to leave one stone unturned, they had consulted a Soothsayer, and on his advice had swung a living fowl four times over the patient's head, and had caused her to spit seven times into its bill. After that the bird was slain and eaten. The man said this also had been efficacious!

S. E. PERKIN.

Glimpses of Colportage.

It was thanks to the visit of Pastor Stalley that we were able to unite some special gifts with the N.M.P. Car funds, and so to do itinerations, which would not have been possible otherwise.

We set off for Bou Saada first of all, visiting this Station where such loving and patient work is going on. We were able to have the N.M.P. car in the market place on market day, in the middle of all the other vendors. We sold many copies of God's Word, and some Gospel literature. The day before we visited the market of Beni Serar, a little town isolated in the desert. In the middle of the town we were able to open up the car, and to visit the shops and cafés. There in the midst of hundreds of men we had the opportunity of making the Gospel known, and of leaving behind us God's Word, which is living and all powerful.

Round the square are little native shops ; not a single European or Jewish shop is allowed in the centre of the town and the municipal offices and the hotel are outside the town. I went round all the shops in this fanatical stronghold, but unfortunately I was only able to sell two little booklets. However, I was finally called into a shop, where a man greeted me politely, and reminded me of a former visit that Mr. Theobald had made there some years ago. He said, " I don't want to buy anything, but read to me from the Gospels." We had a very good talk, from St. John 3, the story of our Lord with Nicodemus, and ten men were listening. The shopkeeper offered me a cup of tea, and for almost half an hour I was able to speak to these men of Christ's love.

We continued our journey, going to Tolga, where we found our two brothers who for five months had been occupying this desert post.

From there we went about forty miles to visit the market of Ouled Djellal—a very important town for native commerce. Thousands of men are there on market days and a narrow street leads to the great Square where the market is held.

The next day we visited the market of a little town in the mountains, named Pasteur. We had a long talk with two Talebs, who came to us several times during the morning. They were convinced that we were wrong in following Christ, but in spite of that, they came to ask for explanations of what they read in the Gospels and Epistles, comparing things, and asking many questions. Who knows what may be the outcome of these talks? Some took away the Word of God, others some tracts, others had a few words with us. Pray with us that the Holy Spirit may light up the reading and thinking which follows Colportage work.

P. NICLOUD (Translated).

Requests for Praise and Prayer.

Praise.

For Mission Stations opened during these last months at Setif and Nefta, and for Relizane re-opened. For very happy beginnings and a sense of God's blessing in all three places.

For the Book Depots at Blida and at Relizane, and for the passages of Scripture displayed in the windows, and read by passers-by there, and also at Miliana.

For opportunities of giving God's message to Moroccan men working near to Dar Naama.

For those converts who broke the Fast for Christ's sake, and for those who are witnessing bravely for Him, in difficult circumstances.

Prayer.

That the Holy Spirit may lead on and teach those who are seeking to walk in His way, specially for—a young student eagerly reading God's Word ; F., to be baptized soon ; and those who have lately broken the Fast for the first time.

For the men at Tolga who have continued to come regularly for talks, in spite of the Fast, that some may come out definitely for Christ.

That the old Arab officer who professed faith in Christ last year may be set free from the Devil's wiles, and that both he and his daughter may go forward again in the Christian life.

For Miss Grautoff and Miss Russell as they go (D.V.) to Ghardaia (Beni M'zab) in February. That God will open up their way before them, and prepare hearts to receive the message of life.

For Mr. and Mrs. J. Thomson, who were married at Christmas time ; that God's best blessing may rest on them in their new home and work at Setif.

Day by Day in Bou Saada.

This is Armistice day, and the military ceremony of remembrance has taken place in the centre of the town. We arrived just in time to see the wonderful display of uniforms and horsemanship. There was something very touching in it all, and in the sight of the hundreds of Arabs looking on.

* * *

To-day is general holiday, so the Dispensary is closed. The "next best thing" is to call and see us! So there came a party of four, the old father, his wife, and two sons, all more or less ill. They had travelled during the night and early morning from the mountains of Messad. We know the place, which is fifty miles away. No wonder they enjoyed little cups of coffee and some bread! The old man kept repeating the witness to Mohammed, and seemed a most devoted disciple of the Prophet. And, indeed, this is not surprising! The Name of Jesus, Son of Mary, he knew, but not that He is the Son of God, the sinners' Saviour!

* * *

Yesterday afternoon we visited in a very religious quarter of the town. On entering a Sheikh's house in answer to a "sick call," we found no less than three women ill. Darkness had begun to fall as we finished our last visit—but, no!—a country-man awaited us in the street to take us to see his children. The little boy of four was weak and wretched with typhoid, and so weary after a journey of ten miles on donkey-back. The baby was *very* ill, tired out and distressed with croup. Neither father nor mother had eaten anything, they said, for two days. The father, we knew well, as he had frequently come for medicines from their village, to which we had gone on camel-back years ago with a party of

friends. The four had just arrived at a relative's house and were not, as one may imagine, very welcome there! The father came to the Mission house for remedies. This morning when Mlle. Butticaz called to enquire and see if she could give further help to the little sufferers, the "Master of the house" informed her that the family had left! "Yes," he said, "the children were a little better—they had taken and applied the medicine and liniment and drunk most of the boiled water we had sent, but the father himself had begun to feel ill, so thought it was better to make the journey back to their village at once." The "Master of the house" finished up cheerfully by saying, "If it is God's will they will all recover, and if it is not God's will that they recover, they will die. Mektoub"—(i.e., "it is so written")!

* * *

About nine years ago an elderly woman called here and after a little while we noticed that she was preparing to say her Moslem prayers in the garden. We suggested that, probably, it would be just the same to her if she said her prayers somewhere else. This she resented, and more, tried (in vain, thank God) to throw a hypnotic spell upon me. A few days ago, we met this woman again, in the house of some very friendly people, so, naturally, our opening conversation with them was lively and happy. This came as a surprise to the woman whose eyes, at first, had the same sinister expression as of old. Mlle. I began to speak to her a little, and she replied in a friendly way. Before long the subject came up of the indwelling of Christ in the cleansed heart. This seemed quite a new thought to her. Oh that she might prove that:—

"Jesus is stronger than Satan and sin,
Satan to Jesus must bow."

Please pray for her and the many other bound souls.

* * *

There is a large encampment of Bedouin tents quite near us at present, the people friendly and the dogs not too violent ! One dear little wife of sixteen has a diseased hand, the left. The Doctor wished to send her to Algiers Hospital to have it amputated, but her people refused. She is very thankful for the medicine and care we have given her. We met her one day, all smiles, with the poor hand held right up, as we had advised, and on her head was a basket containing brown flour for their cous-cous supper. Her little boy was trotting merrily at her side.

* * *

Bright sunshine was streaming into the class-room one Thursday morning, and the small boys were very happy filling in designs with crayons, when three Arab youths knocked at the door. These were students, in training to become teachers, and as all three had formerly attended this class they felt at home at once. After the Scripture lesson was over, and the little ones had enjoyed a game of "ninpins," we handed the Gospel of St. Matthew, in colloquial, to the students. We opened at chapter fifteen with the remark that we had found it very interesting. They just grabbed hold of the book, and one of them read aloud for quite a long time, and then remarked, "*This* we understand, every word of it; as for our literary books we often do not get to the meaning!" This is an encouraging fact for Mr. Theobald and those who are busy preparing the new translation of the New Testament in the spoken and living language of the people. (Colloquial Arabic). A small boy produced an N.M.P. book, which added to the interest.

A copy of Miss Trotter's "Literature for Moslem Boys" came to light yesterday, and I cannot do better than to quote here the closing paragraphs:—

"'I have compassion,' said the Master, when He saw the hungry crowd of five

thousand long ago. May it not be that with that same heart of tender pity He is looking out over His twenty million Moslem lads in their soul-dearth; and looking back at us to see whether there is any bit of store, no matter how wholly inadequate, that we can bring Him for them? Let us 'go and see' too—whether it is a gift for planning and writing, or money for printing, or time for praying it all through to its uttermost of blessing. If He has called for our fellowship, that is enough; He needs us only to be there in all lowliness as a fulcrum for His lever, 'He himself knew what He would do.'"

M. ALICE McILROY.



Tolga Report.

October, 1935 to April, 1936.

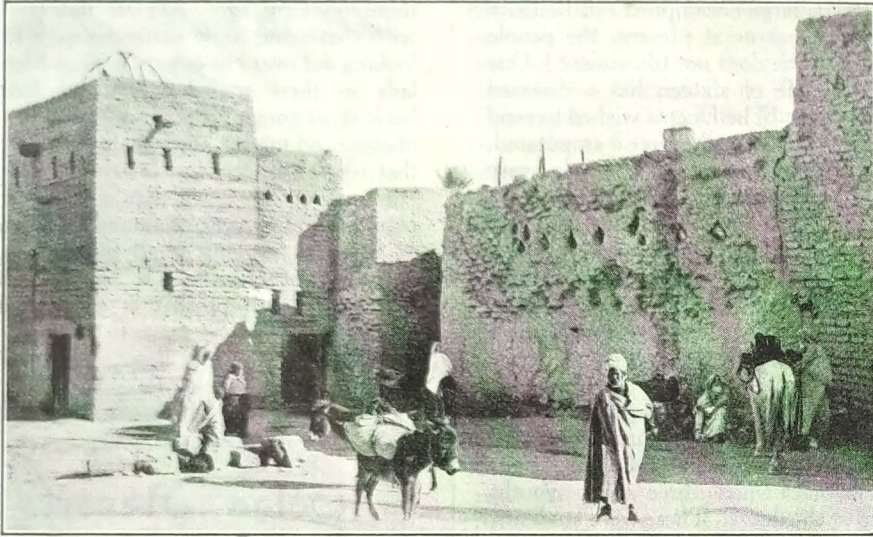
S. LULL

J. THOMSON.

It was in pouring rain that Mr. Thomson and I arrived in the desert last October. The storm which had been going on since the day before had swollen the rivers and made the track impracticable. It was with great difficulty that the motor bus succeeded in getting over all the rivers. We arrived at Tolga, however, all well, though very late.

As in former years, we were warmly welcomed by the people. We were, however, burdened in spirit, at the thought of the great responsibility of the task, which God had once more set before us. But we were assured by His Word, "I am He that liveth," says the Eternal. God confirmed this His Word to us during the whole of our stay in Tolga, making us realize in a new way, that He is indeed a living reality, for those who serve Him, and for the souls who seek Him.

The work with the boys was steadily carried on; they had never come so regularly before. We held fifty classes with an average of eleven boys at each one.



A TOLGA STREET.

At the end of the second term, we formed a separate class for the little ones. This gave Mr. Thomson a chance to make his first attempt at teaching. In general the boys were well behaved, though sometimes they were rather lively. One day all the boys left the house singing a hymn of praise to Mohammed the prophet, to make it clear to us that their convictions had not been in any way influenced! Another day, during a magic lantern meeting, an insect suddenly began to run across the screen. "A mouse," cried the boys! Then they shouted, "No, it's a scorpion!" Terrified at this thought, most of them got up to go out. Then seeing that it was neither a mouse nor a scorpion, they changed their minds, and said, "It's a djinn!" (evil spirit). It was simply a butterfly which had got into the lantern, and the image of which was thrown on to the screen. It was quite enough to upset the class!

The Sunday evening meetings were attended during the first term by a little

group of young fellows, and some older men. We studied the life of Christ in the Gospels. The Sermon on the Mount struck them particularly. They said, "We have nothing like that in our religion."

The most interesting part of the work was the discussion on spiritual things that we had each afternoon. These discussions always began with the singing of some hymns, followed by the reading of a passage of Scripture, on which we made some comments. Sometimes we had difficult questions put to us, on such subjects as, the Trinity, the Fatherhood of God, the Deity of Christ. We were asked, "What is a Christian?" "How did you become Christians?" These questions gave us on many occasions, the chance of telling them about our own conversion. The thought that we can be pardoned, and have the assurance of our salvation in this world, always made a great impression on them.

Among the visitors, there were good numbers of Nomads, of whom many heard

the Gospel for the first time. One day we had a visit from seven of these men. After having read them the parable of the Sower, we spoke to them of the different ways in which the devil tries to take away the Word of God from those who hear it, and to lead them into sin. The hearing of this parable, however, did not prevent their stealing five hymn books from us! Poor people, how little they understand what sin really is.

There were also village men who came for the first time. One of them who was given the Gospel of St. Luke, told us two weeks later, that he had learnt, through reading this book, spiritual truths that he had never known before. God is working among these souls, particularly among those who have heard the Gospel for several years. After a talk, a man declared that he was asking God to give him light, and to show him if the truth was in Christ. Another man repeated to us what he said last year, i.e., that he was "a Christian." He has not broken with Islam, but in the course of our talk with him, we realized that he has wonderfully understood Christian truths.

The village visiting round the Station was very encouraging. In each of them the Lord gave us the opportunity to pass on the Gospel message to groups of men. We were also able to do some itinerating, and to visit some oases which are rarely visited.

* * *

Setif.

May and June, 1936.

After our time at Tolga, Mr. Thomson and I lived and worked for two months in the town of Setif and its surroundings. It was in this town that I began my work with the A.M.B. in 1929. Since that time, the town has grown very much, and 15,000 of the inhabitants are native. The country that surrounds Setif is thickly

populated, having 400,000 inhabitants. The numerous native markets which are very large, offer a splendid field for missionary work. We have always had the need of this town on our hearts, and it was with great joy that we saw the opening by the A.M.B. of a Mission Station this winter. The Mission House is situated in a native quarter, and it is extremely well placed for the work.

The ladies of the Mission who had already started work at Setif had made an opening for us with the children. Boys were looking forward to our coming, and from the first we were able to have a class for them. The number who attended was not great, but it was an encouraging beginning. The Bible stories which they heard for the first time, they listened to with great interest, and learnt verses from the Gospels, and hymns, very well.

Our work, however, was especially among the men. We were able to reach them through colportage, visiting markets and villages. Everywhere, in addition to conversations with individuals, we were able to tell the Good News of salvation through the death of Christ, to large groups. We once more proved that colportage is the very best way of reaching the masses, apart from Station work. We met souls that were thirsty for the Word of God. A young European colonist asked us for a Commentary on the Bible, that would help him to understand it better. He said, "I read the Bible every day; it is an absolute necessity to me." A young Jew influenced by the Gospel and who wants to understand more about Christ, asked us for Christian literature. We were able to reach a good number of Jews. In the course of our conversations with them, we realized how greatly the question of the Messiah occupies the thoughts of many of them at this time.

The Lord opened doors before us for work. We sold more than one thousand Scriptures and tracts. There were,

however, two markets, where we met with strong opposition, and where fanaticism was very marked. Most of the books sold there were either given back, torn or burnt. At one of these markets, where only a few Gospels were left in the hands of the men, God gave us the opportunity of a long interview with two Marabouts, and a large group of men.

Mr. Thomson got on well in his first attempts at colportage. Together we praise God for the fresh opportunities given of visiting this neighbourhood, and for all the blessing we received in the work. We are grateful to all those who upheld us in the work by their prayers. Please continue to pray that the seed which has been sown may spring up and bear fruit to God's glory.

S. LULL (Translated).

Annual Meetings.

September 29th, 1936.

We had a lovely day for our Annual Meetings in London and there seemed to be a spirit of joy and sunshine throughout both the afternoon and evening gatherings.

The room at Caxton Hall looked quite Algerian, decorated with photographs, pictures and tiny dolls in bright costumes; a bookstall and a display of native needlework added to the interest.

At the afternoon meeting our old friend, the Rev. Francis Brading, was a most efficient and self-effacing Chairman, and we were only sorry that illness prevented Mrs. Brading from being present.

Pastor Stalley spoke of his recent visit to Algeria. Miss Perkin, the General Secretary, gave an outline of the work of the Band during the past year, and Miss Grautoff followed telling of the great need in the far south land of the Beni M'zab. She also stressed the need of the converts

in the different Mission Stations, for prayer.

In the evening three of the younger members of the Band, Miss P. Russell and Mr. and Mrs. H. Stalley, spoke to a very interested audience. On the platform with them were two ladies, dressed in M'zab and Arab costumes, respectively, who made some of us feel that we were back in North Africa!

An Arabic hymn was sung by members of the A.M.B., and choruses were part of the evening's programme.

The closing address was given by the Chairman, the Rev. Alan Stibbs, and we hope to have this most helpful address on Gideon's fleece, in full, in the *Thirsty Land* at some future date.

Members of the A.M.B. were on the platform, and we were so thankful that Mr. Theobald was well enough to be with us and to take some part in the meetings. Many old and new friends were present and we were particularly glad to have Mrs. Egerton (Miss Trotter's sister), and Miss A. Freeman, with us, also Mrs. and Miss Smeeton from New Zealand, Mr. Upson (N.M.P.), Mr. Neville Russell (our kind Auditor) and others.

Many who were far away were with us in thought and prayer, and among those who sent loving wishes were our very dear friends Miss May and Mrs. Walker, of U.S.A.

Home Notes.

4 Waldens Road,
Horsell,
Woking.

Dear Friends,

A blessed and happy New Year to you all! I wish you could have been with us at the Dedication of our Office here, on November 20th. It is a little garden room of brown wood. The simple furnishing has

been done through a gift from kind American friends, and Algerian photographs, pictures, etc., have given it quite an Outpost feeling! A few friends gathered with us, who were very representative, Miss Botham, of the C.I.M. (work among Moslems in China), Miss Mollison of the N.M.P., an ex-worker of the S.A.G.M. Our valiant Local Representative from Eastbourne, Miss Firmin, and other friends were also present. Mrs. Douglas Porter (E.G.M.) gave us some thoughts from the words "But God." We were encouraged and heartened by this message, and through the prayer that followed, for such real understanding love and care for the work on the Field and here at Home was shown. We hope that if any friends of the A.M.B. are in Woking, they will come and see us.

Meetings have been held during the past three months in various places by Pastor Stalley. Miss Edith Clark (who was on the Field for some years) represented the A.M.B. splendidly at the Perth Convention, and has spoken at several different meetings in Scotland. I have had opportunities of meetings in Epsom, Islington and Solihull, and also in Woking. The A.M.B. was represented at the Fellowship of Faith prayer meeting in London. We hope to arrange A.M.B. prayer meetings in London from time to time, and we shall give notice of them in the prayer letters.

Yours very sincerely,

MILLICENT H. ROCHE.

* * *

Renewal slips are to be found in this issue of the *Thirsty Land*. These are only intended for the use of those who have not yet paid for their magazine.

Please note our new Office address when sending in renewal slips.

Another Year as Viewed from the Treasury.

"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." (2 Cor. 9. 10, R.V.)

"HE THAT SUPPLIETH . . .":—

It is with adoring praise and a new recognition that we take up and send on the testimony, "Great is Thy faithfulness." If the story of another year had been based upon any hope of our faithfulness, we should have had shame; but for our comfort we remember the words, "I wrought for My Name's sake." As the year ran its course, assurance was strengthened that our "foundations were not destroyed." "The Lord thy God careth, from the beginning of the year even unto the end." "Of all the good things which the Lord your God spake concerning you, all are come to pass, not one hath failed." So the year closed with every claim upon the Treasury met.

The path for us has been the path of prayer—"For this will I be enquired of, to do it." Wondrous fellowship! To deepen this fellowship it has been appointed us to face frequent and serious shortages. At these times, as all along, "He Himself knew what He would do," and we have been led into the knowledge of His will, sometimes to know a continued waiting on in prayer, or to act in a new obedience of faith. With the approach of the last month of the year—as our friends who stand with us in this fellowship of prayer, know—a certain sum was needed if the year was to close with all our liabilities met. Prayer was made, and the payment of a legacy which had some months previously been advised, was made just in time, and was the exact amount needed.

It has been given to us anew to see His power and His glory:

" Grace and virtue, strength and wisdom,
Every need by Thee supplied."

And in oft recurring transactions, such as payment of "tribute to whom tribute is due"—to remember His long ago word "For me and thee."

" . . . SEED TO THE SOWER " :—
With the promise—" Always all sufficiency in all things," the A.M.B. has pursued one of its special tasks, i.e., of producing "portions for whom nothing is prepared." Its part, also, in sowing this field with the "incorruptible seed which liveth and abideth for ever," and in testifying to "the LIVING BREAD which if a man eat he shall live for ever," has been maintained. Our Literature and Colportage funds focus these commissions, and again show forth His faithfulness in supplying the necessary seed to the sower.

" . . . AND BREAD FOR FOOD " :—
Our "General Fund" must be very dear to the heart of our Father, it being His chosen vehicle for the supply of the material needs of very many of us. When often in this section of the treasury nothing whatever has been left, and no supplies, or inadequate ones, have been incoming, upon taking ourselves to prayer, its necessary inflow has been speeded. We have remembered God's ways which have been ever of old—that He once said, "I have commanded to feed thee. . . . I have commanded to sustain thee," and to-day His commandments go forth, and "His word runneth very swiftly." "That Thou givest they gather; they are satisfied with good."

" . . . SHALL SUPPLY " :—" He cannot deny Himself!" This suffices. And yet He gives new tokens :—"Thou hast brought me thus far! And this was yet a small thing in thine eyes. . . . Thou hast spoken for a great while to come." As the year closes, information of another legacy which will help, when it materializes, three months' general needs, has rejoiced the soul of His servants.

" . . . AND MULTIPLY YOUR SEED FOR SOWING " :—The past year does not register a multiple of what immediately preceded it, but it does show additions, additions to the seed-basket of literature, additions to the ranks of workers, with consequent additional treasury income and expenditure, additional journeyings with the good news, and, best of all, additional "good seed" which in one place our Lord declared to be "the children of the kingdom" (and some of the most thrilling entries of the year are those which show a measure of support from the "Refugee Fund" given to one such "living seed" who ceaselessly by life and lip testifies to the Gospel of the grace of God). "To him that hath—i.e. who uses what has been committed—shall be given," said our Saviour, "and he shall have abundance"!

" . . . AND INCREASE THE FRUITS OF YOUR RIGHTEOUSNESS " :—The context of this glorious promise clearly shows as linked together and indissolubly one, those who "sow" in the sense of supplying the material needs of the sowers of the spiritual seed, and those whom "the Lord has ordained to live of the Gospel"—those who give, and those who administer that which is given for the spread of the Gospel and for the relief of any of His needy ones. The "increase" here mentioned is specially therefore for those who in their singleness of purpose have given that which has made this report possible, and which has "worked through us thanksgiving to God."

H. W. BUCKENHAM,

General Treasurer.

* * *

P.S.—Since writing the above we have again been passing through a prolonged period of serious financial shortage. In view of the fact that we have been unable to meet workers' allowances, now two and a half months overdue, we would ask our friends to unite with us in special prayer for this need on January 8th, 1937.

H. W. B.

ALGIERS MISSION BAND.

Statement of Accounts for the Year ending June 30th, 1936.

RECEIPTS.		Francs.	Francs.
By Cash in hand	...		1335.30
<i>General Funds:—</i>			
* Donations	...	168844.36	
" Legacy: The late Mr. John A. Stewart	...	22649.80	
" Miss Trotter's Estate: Stocks realised	...	44646.15	
" Royalties	...	1916.65	
" Bank Interest	...	305.75	
		237862.71	
<i>Appropriated Funds:—</i>			
" Donations	...	4384.41	
" Sale of Literature	...	1608.75	
" Miss Trotter's Estate for Upkeep of Dar Naama	...	14557.19	
" Rents of land and buildings at Dar Naama	...	10125.00	
		30675.35	
		Francs 269873.36	
		Francs.	
* Of this from Home Office	...	53710.01	
" " gifts from America	...	38337.45	
† " " from Home Office	...	1740.67	

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

PAYMENTS.		Francs.	Francs.
<i>General Fund:—</i>			
To Missionaries' Allowances	...	201326.55	
" Rents, Taxes, and Repairs	...	18976.25	
" Travelling	...	1401.05	
" Postage and Stationery	...	1033.35	
" Various Mission Expenses	...	465.93	
		223203.13	
<i>Appropriated Funds:—</i>			
" Refugee Work	...	1380.00	
" Production of Literature for Arabs	...	1974.36	
" Itinerations	...	269.95	
" Colportage	...	2276.80	
" Stations	...	963.75	
" Upkeep of Dar Naama	...	19690.09	
		26563.94	
" Balance in Bank	...	20070.49	
" Cash in hand	...	35.80	
		20106.29	
		Francs 269873.36	
		Francs.	
Balance of General Fund	...		6143.29
<i>Balances of Appropriated Funds:</i>			
Refugee Work	...	6802.60	
Production of Literature	...	359.05	
Colportage	...	464.45	
Upkeep of Dar Naama	...	6336.90	
		13963.00	
		Francs 20106.29	

Examined and found correct. HENRY R. TURNER.
Algiers, 25th September, 1936.

The foregoing Statement at its approximate value in English currency, the average rate of exchange for amounts received having been 75 francs to the £.

RECEIPTS.		£ s. d.	£ s. d.
By Cash in hand	...		17 16 1
<i>General Fund:—</i>			
* Donations	...	2244 11 10	
" Legacy, the late Mr. John A. Stewart	...	301 19 11½	
" Miss Trotter's Estate: Stocks realised	...	595 5 7½	
" Royalties	...	25 11 1½	
" Bank Interest	...	4 1 6½	
		3171 10 0½	
<i>Appropriated Funds:—</i>			
† Donations	...	58 9 2	
" Sale of Literature	...	21 9 0	
" Miss Trotter's Estate for Upkeep of Dar Naama	...	194 1 11	
" Rents of land and buildings at Dar Naama	...	136 0 0	
		409 0 1	
		£3598 6 2½	

£ s. d.

* Of this from Home Office 716 2 8
 * " " Gifts from America 511 16 7½
 † " " from Home Office 23 4 2½

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

PAYMENTS.		£ s. d.	£ s. d.
<i>General Fund:—</i>			
To Missionaries' Allowances	...	2684 7 1	
" Rents, Taxes, and Repairs	...	253 0 4	
" Travelling	...	18 13 7½	
" Postage and Stationery	...	13 15 6½	
" Various Mission Expenses	...	6 4 3	
		2976 0 10	
<i>Appropriated Funds:—</i>			
" Refugee Work	...	18 8 0	
" Production of Literature for Arabs	...	26 6 6	
" Itinerations	...	3 12 0	
" Colportage	...	30 7 1½	
" Stations	...	12 17 0	
" Upkeep of Dar Naama	...	262 13 1	
		354 3 8½	
" Balance in Bank	...	267 13 1½	
" Cash in hand	...	0 9 6½	
		268 1 8	
		£3598 6 2½	
		£ s. d.	
Balance of General Fund	...		81 15 3½
<i>Balances of Appropriated Funds:</i>			
Refugee Work	...	90 14 0½	
Production of Literature	...	4 15 9	
Colportage	...	6 3 10½	
Upkeep of Dar Naama	...	34 9 10	
		186 3 5½	
		£286 1 8	

HOME OFFICE ACCOUNTS.

Year Ended 30th June, 1936.

RECEIPTS.		£ s. d.		£ s. d.		PAYMENTS.		£ s. d.		£ s. d.	
To Balance in hand, 1/7/35				10	12	4	By Magazine and Book Account ...	84	18	10	
.. General Fund:—							Less Receipts ...	50	4	8	
Donations, etc.	750	15	11							34	14
Executors of the late Mr. A. Stewart	300	0	0				.. Office Rent, Postages, etc.				30
Royalties received	25	12	6				.. Remitted to Field:—				
Sale of £600 5% Conversion	590	16	9				General Account	1,602	16	1	
				1,667	5	2	Appropriated Gifts	23	5	0	
.. Appropriated Gifts							For Upkeep of Dar Naama...	151	15	8	
.. "Upkeep of Dar Naama" Account:—				23	5	0				1,777	16
Dividends and Interest	145	19	11				.. Balance in hand:—				
Income Tax recovered	9	17	9				General Fund ...	9	12	1	
Royalties received	0	18	0				Dar Naama Account	5	0	0	14
				156	15	8					
				£1,857	18	2				£1,857	18

INVESTMENTS HELD ON BEHALF OF THE BAND.

£	s.	d.	
200	0	0	Anglo-Argentine Tramways 4% Deb. Stock.
20	0	0	Industrial and General Trust Stock.
360	0	0	Investment Trust Corporation Deferred Stock.
858	9	1	3½% War Stock.
1,050	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.
29th July, 1936.

With the N. M. P. Car.

We went to the market of St. Denis du Sig. Here we were very much encouraged, though there was strong opposition. A young Jewish girl said to me, "You sell the Bible, do you not? Please let me have one." As soon as she had bought it, a relation came up, and said to her, "All this time you have been trying to get a Bible, and at last you have found one!" Does not this show that there are seeking souls? There were difficult moments with ignorant and fanatical people, both old and young. They said, "It is false doctrine," but when they heard God's Word read, they bought tracts and Gospels. There is much that one could tell, for each market was different.

We desire one thing only—that we may be able to continue the work, and to go forward!

P. NICOU (Translated).

"High Lights in the Near East."

"Abdul-Fady" (Mr. A. Upson), a very old friend of the A.M.B., has written a thrilling book of personal witness to God's faithfulness. Handicapped, as some would think, "Abdul-Fady" has yet put in forty years of strenuous and fruitful service, which many of us will envy, with the N.M.P. There are wonderful stories in the book, and friends of the A.M.B. will be interested to read what Mr. Upson tells of his contact with Miss Trotter, visits to Algeria, etc. The impression left by the book, is that—

"They who trust Him wholly,
Find Him wholly true."

(High Lights in the Near East. By "Abdul-Fady" Arthur T. Upson. Price 2s. 6d. Marshall, Morgan & Scott, Ltd.)

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.

BEXHILL.—Mrs. Brownrigg, Gorse Cottage, Terminus Avenue.
 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.
 CARLISLE (Fisher Street Mission).—Mr. T. Child, 11, Ferguson Road, Longsowerby.
 DARLINGTON (Pierremont Mission).—Miss E. Armstrong, 37, Green Street.
 EASTBOURNE.—Miss C. Firmin, "Dar Naama," Baldwin Avenue.
 FELIXSTOWE.—Miss E. Threadkell, "Raebury," Constable Road.
 HEATHFIELD (Welcome Mission).—Miss E. Phillips, 2, East View, Alexandra Road.
 ILFORD.—Mrs. Walter Sarfas, 121, Coventry Road.
 IPSWICH.—Miss Challin, C.A.W.G., Bolton Lane.
 LEWES.—Miss Lee, "Cobury," 20 Prince Edward Road.
 LEXDEN.—Mrs. Willmore, 26, Halstead Road, Lexden, Colchester.
 SIDCUP.—Miss P. E. C. Russell, 8, Old Forge Way.
 TEDDINGTON.—Miss Ethel Little, 32, Field Lane.
 THORNTON HEATH.—Mr. C. J. Ford, 13, Heath View Road.
 WEST SUFFOLK.—Mrs. Ed. Johnston, Campfield, Gt. Barton, Bury St. Edmunds.
 WOKING.—Miss M. H. Roche, 4, Waldens Road, Horsell.
 WOODBRIDGE.—Miss M. Fisher, 24, Chapel Street.
 WORTHING.—Miss Gotelee, White Lodge, Mill Road.

SCOTLAND.

DUNDEE.—Miss Stewart, 8 Woodlands Terrace.
 FAITH MISSION TRAINING HOME.—Miss I. R. Govan, 18, Ravelston Park, Edinburgh.
 GLASGOW.—Miss Guthrie, 90, Barrington Drive, C.4.
 NEWPORT (N. Fife).—Mr. D. R. W. Gavin, Benruaig.

IRELAND.

BESSBROOK.—Miss R. Bailie, Deramore House.

NEW ZEALAND.

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

Literature.

To be obtained from The Secretary, A.M.B.

4 Waldens Road, Horsell, Woking.

Books by I. Liliás Trotter.

- "Between the Desert and the Sea." With sixteen pages of Miss Trotter's beautiful illustrations in colour. 6s., postage 6d.
 "The Life of I. Liliás Trotter." Compiled from her Letters and Journals by Blanche A. F. Pigott. 6s., postage 6d.
 "Parables of the Cross." Illustrated. 3s. 6d., postage 3d.
 "Parables of the Christ Life." Illustrated. 3s. 6d., postage 3d. Bound in one volume. 5s., postage 6d.

- "Focussed." 3d., postage ½d.
 "Vibrations." 2d., postage ½d.
 "A Challenge to Faith." 1d., postage ½d.
 "A Ripened Life." 1d., postage ½d.
 "Trained to Rule." 1d., postage ½d.
 "Children of the Sandhills," a descriptive painting book. Pictures by Miss Elsie Anna Wood. 6d., postage 2d.
 * * *
 "Faith's Highway." A. E. Theobald. 1d., postage ½d.
 "Islam and Its Need." A concise book, splendid for study circles. By Dr. W. Norman Leak, M.A. 6d., postage 1d.

Algiers Mission Band
 Sketch Map of
 Algeria and Tunisia

