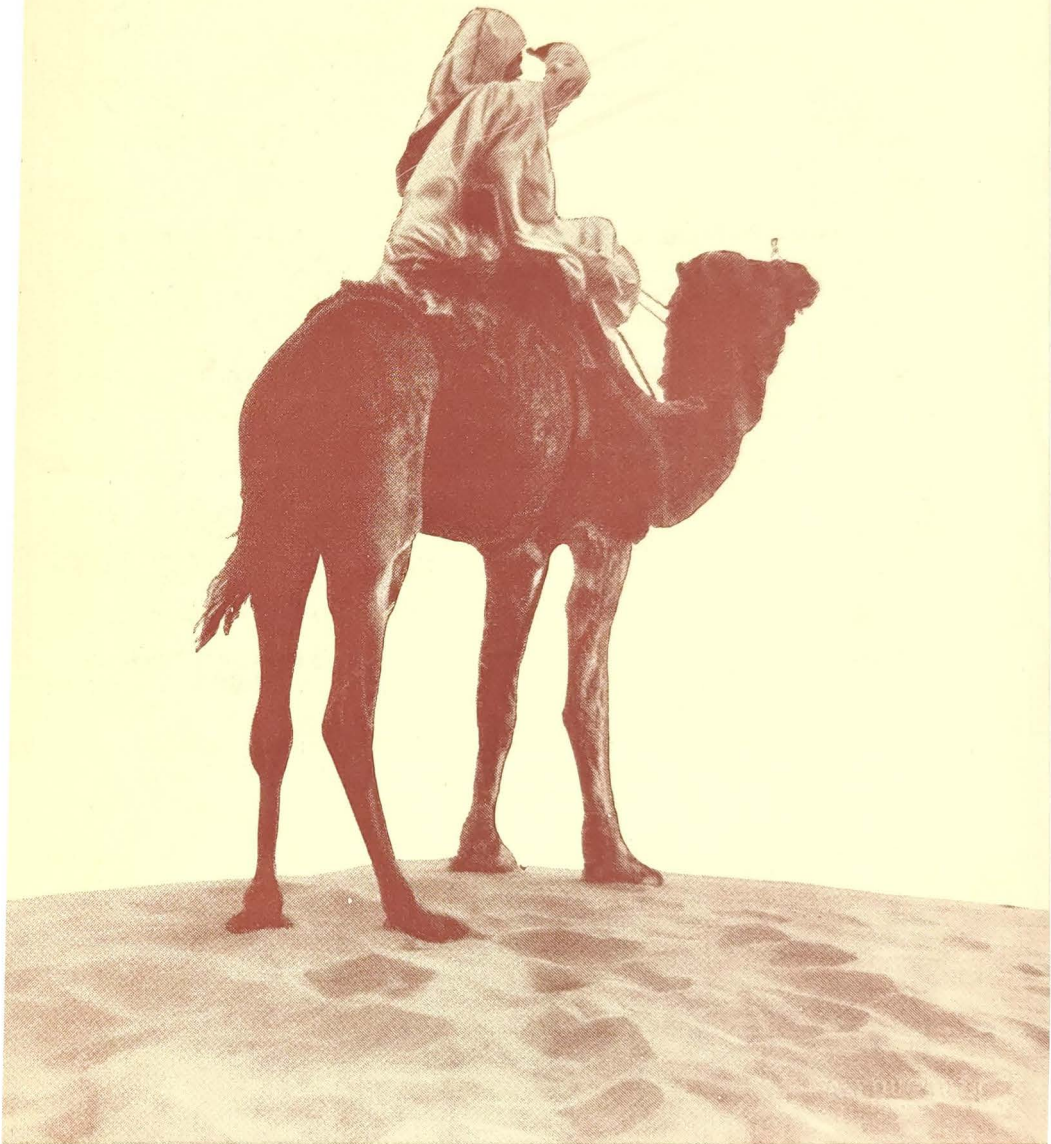


A Thirsty Land



Algiers Mission Band

No. 133.

MARCH, 1961.

ALGIERS MISSION BAND

Founded in 1888 by Miss I. Lilius Trotter

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A THIRSTY LAND

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EDITORIAL

IT MAY seem late to be speaking of Christmas celebrations, but a few items should not perhaps be quite passed over. For instance in Tlemcen rather a new thing was done. The children who attend the classes were taught a little Nativity Play which they performed for mothers and friends, having worked so well at memorising the words (Bible words) that they were word-perfect and will never forget this "old, old story of Jesus and His love."

At Tolga too, some new element came into the festivities. As well as the Pastor who visits Tolga monthly three young girls came from Constantine to help with the fêtes for school children, mothers and others. There was a meeting for men, and one for boys when 192 heard the gospel story in Arabic and French. There was a service also for a group of black soldiers with their chaplain who had a meal afterwards and enjoyed singing hymns in their own tongue. At Miliana also and Touggourt there were some African soldiers from different parts of Africa. But at Tolga, after the children's fêtes were over, there was something for the young helpers' benefit in the shape of three excellent addresses on how to read the Bible, by another pastor.

At Sétif also Mlle Chollet was glad to have the help of Miss Mee to give her 34 children and five women a talk in Arabic and help to make it a happy time for them. She gave some of the girls, who can read, copies of a little French magazine, in which there are Bible question competitions. The children were anxious to try them, and she hopes this may encourage them to read the Bible and learn the verses.

At Dar Naama there was an Arabic service in the afternoon with an address by the Bible Society colporteur—and the congregation (chiefly women and girls) listened well and were happy to have come.

Doors are still open to visiting in the houses, though political disturbances sometimes caused seem to make difficulties and rouse a spirit of opposition and unruliness among the children. Yet the door is open, though one sometimes asks "How long it will be so," and the prayer that goes up is "Lord keep the door open and send Thy messengers to enter it with the Gospel of Peace." V.W.

“ WE SHALL NOT IN THE DESERT STRAY ”

(Charles Wesley).

— Meditations after a desert journey —

I DON'T think we could, even if we tried, with these new well surfaced roads that link up the southern Oases in Algeria to-day. The force of the words of the prophet Isaiah are brought home to the desert traveller. “The wayfaring men, though fools, shall not err therein” (Isa. 35 : 8). Foolish indeed would be the traveller who wandered from these splendid highways—as foolish as he who turns from “the Way of Holiness.”

These are always the impressions uppermost in my mind on my return from any desert trip nowadays; the spiritual implications are



Camels passing B. & F.B.S. Caravan at Ouargla.

obvious. On the highway, safety and a certain arrival at a known destination : wanderings, and death from thirst in the desert.

Next, often jostling for first place with the thoughts of safety on the Highway, comes the challenge of the opening southlands. Never before has desert travel been so simple, never before has it been so possible to reach these desert people with the Gospel : and yet, never before have the labourers been so few. Maybe the very fact of the ease with which one can reach them is in itself a stumbling-block. For the adventure of pioneer work for the Lord is largely a missing element in modern missionary activity. The missionary now follows a known way, whereas, in the past, as often as not it required hazardous journeys on camel across vast tracts of desert, where only the milestones were roughly marked indications of the distance to the next water point.

These southlands have always been part of the very “*raison d'être*”

of the Algiers Mission Band. Clearly, in the vision of Miss Trotter were "the vast, unreached stretches that extend back from the coast line." The feeling of a vocation to the evangelisation of these regions which she felt in her day, must ever be our guiding principle; only, as the end of the age approaches, where she said "as far and as fast as we can" we would say "ever further and faster."

Modern transport makes both distinctly possible, only the lethargy of a Church asleep prevents the evangelisation of the Sahara NOW.

This trip, the second with the B. & F.B.S., clearly demonstrated the increasing opportunities that lie before the Band to-day. From Laghouat, a town visited all too rarely, to Ouargla, via Ghardaia, runs a superb motor way, and in each of these towns (not to mention the smaller oases like Tilrempt, Berriane and Zelfana, are souls waiting for the Life-giving water of the Gospel to reach them. The towns are being transformed by the gallons of water being pumped from the depths of the desert, so surely could the souls be transformed by the water that Jesus gives. "The water that I shall give . . . shall be a well of water springing up unto everlasting life." (John 4 : 14).

It was at Ouargla that my Christian complacency received a severe jolt. On the Sunday morning we were invited to take coffee after lunch with the kind lady who had made herself responsible for paying for our mid-day meal in one of Ouargla's best restaurants each day of our stay. A remarkable woman. Paralysed from the waist down, and having only partial movement in her arms, she went everywhere in a specially constructed chair. A native servant was obliged to do everything for her, even drink her cup of coffee. This woman has spent 25 years at Ouargla which lies just south of 32 degrees latitude, and since the death of her husband has given herself to its people. "Why doesn't the Mission begin work in Ouargla?" was her recurring question. How could I tell her there were no young Christians obedient enough to spend their lives in the tropical heat of the Sahara, even in these days of air-conditioning? It was at Ouargla that I met the other outstanding character of my trip. Sitting in the market place was an old man, a hundred years old, he told me, and he looked every moment of it. "In all my life," he said, "I've never heard anything like this before." Just imagine, 100 years old and never heard the Gospel. What condemnation will be ours in the great Day of Judgement when souls like this rise up and testify against us!

From Ouargla we went to Hassi-Messaoud, centre of an area 40 miles square, production centre of the most recent of all "oil strikes." Here, living in camps, ultra modern camps constructed by the oil prospecting companies, live thousands of young men whose only concern is to make money. There seemed to be money to burn. One young Arab bought, hardly bothering to find out what the books were about, a copy of almost all we had in Arabic. What an attraction is the thought of wealth. What will man not do for money? To what lengths will man not go if he sees the chance of earning "easy money"? Even if it

means living most of the year in the heart of the world's largest desert. Yet where are the messengers of the Gospel? Still waiting "to be called." As if "into all the world" did not include the Sahara desert, nor the command "Go ye" apply to them. "That's not my job, I've not been called" is their lame excuse when challenged.

But my impressions were not all gloomy. It was at Touggourt, the southern limit of A.M.B. permanent, that God gave most encouragement.

It was here on market day that we put up our table in the marketplace. Before we had been there many minutes we had quite a



B. & F.B.S. table at Hassi Messaoud (Rev. R. J. Waive officiating).

crowd gathered. Whilst my colleagues, Mr. L. Stedeford of the B. & F.B.S., and Mr. F. Perkins of "Echoes of Service" were busy selling books, God gave me a chance I had, until then, only dared to *hope* for—an opportunity to preach the Gospel. Yes, a crowd of 30 or 40, if not more, listening attentively to the Way of Salvation. Many pressed forward to purchase copies of the book that would explain more clearly The Way. This was surely a seal of God's approval on the years of faithful witness at Touggourt. Here is a soil prepared, a field sown, ripening to harvest, but where are the reapers? A fine Mission house stands empty waiting for those whom God is calling. When will they respond to His call?

On to Biskra. The date harvest was safely gathered in. Everywhere men were busy packing dates for export, some I am sure found their way to your Christmas dinner table. I wonder if you thought of the man who packed them as a "soul for whom Christ died."

It was at Tolga, only 320 miles distant from Biskra, where we had our first taste of a "harvest of souls." It was our great joy to be present at a service of Baptism at the Mission which Mme. Lull

had kindly made available to the Chaplain's Department of the French forces in N. Africa. The Chaplain General had made the journey from Paris to conduct the baptismal service of five soldiers, natives of independent African States members of the French community. What a thrill to hear these young men avow allegiance to Jesus, King of Kings. We look forward to the day when the harvest of this land shall be reaped, and the seed sown on this desert journey and on many others made in days gone by, bring forth its fruit unto Life eternal.

And the seed has been sown, let the figures speak for themselves. Not counting Gospel booklets or tracts distributed freely, but Scriptures only, 83 Bibles in both French and Arabic, 27 New Testaments also in both languages, and 1,372 Scripture portions, mostly Gospels, were sold in the five towns visited. This, "the good seed of the Word," has been sown in faith. We believe God will give the increase. What joy would be yours if you had a share in reaping the harvest.

R. J. WAINE.

REPORT FROM ALGIERS

YOU WILL see towards the end of this magazine the annual summary of A.M.B. accounts, which is set out as simply as possible in order that our supporters may know how funds have been used during the year. Copies of the full audited statements of accounts—Algiers and London—may be seen at either place on request.

As in other recent years, a large share of General Fund expenses was met by using part of the substantial legacy left by a friend of the A.M.B. which was referred to in "A Thirsty Land" in December, 1955 and March, 1957. In addition to thus assisting in balancing our annual accounts, this legacy has also enabled the A.M.B. to purchase a house in Ealing, London, to be used as a London office, residence for Secretary-Treasurer, and home for missionaries on furlough. Some of you have already visited "Algiers House"—as it has been named.

Also, on the Field, property has been acquired in two towns Sétif and Touggourt, to serve as Mission centres. There remains in hand a considerable portion of the legacy, which will be used as the Lord guides. We urge you to pray with us that the Lord's Will in this matter may be clearly recognised.

* * *

At the end of December, Mademoiselle Martha Daniel resigned from the A.M.B. in order to take up other Christian work. She had spent a year with Miss Nash at Touggourt where her help was much appreciated.

It now seems unlikely that Mr. and Mrs. Dowling will be joining our ranks on the Field. They feel that God is leading them in a different direction.

With only fourteen missionaries on the Field—the lowest number for many years—the problem of how to continue staffing our eight Mission Centres is becoming acute. At present there are no candidates in view for Field service. We ask our readers to join us in prayer that the Lord will guide clearly as to what steps to take to maintain as much of the Mission work as possible.

* * *

Missionaries of several evangelical groups—among them the A.M.B.—have welcomed the start of a series of Bible Studies in Arabic being arranged in Algiers by Mr. Charles Marsh, an experienced missionary. It is expected that these meetings, especially designed for Arabic-speaking Christians, will be held quarterly, each session usually lasting two days. They will be held at different evangelical centres in the city.

Two sessions have already taken place, on November 19th and 20th, and February 5th and 6th. The next occasion will be at “Dar Naama” on April 2nd and 3rd—Easter Sunday and Monday. It is hoped that Arab Christians will be encouraged to study the Bible for themselves, and to be desirous of meeting together more often.

PETER G. LONGLEY.

GOOD FRIDAY and EASTER DAY

“O perfect life of love ;
All, all is finish'd now ;
All that He left His throne above,
To do for us below.
No work is left undone
Of all the Father will'd ;
His toil, His sorrows, one by one,
The Scriptures have fulfilled.
And on His thorn-crown'd head,
And on His sinless Soul
Our Sins in all their guilt were laid,
That He might make us whole.”

(*H. W. Baker*).

“Lord Jesus, all my sin and guilt
Love laid of old on Thee,
Thy love the cross and sorrow willed,
Love undeserved by me.
The victory over death and hell
Thou, Lord, for me didst win,
And Thou hast nailed upon Thy Cross
All, all my sin.”

(*G. Ter Steegen*).

MILIANA MISSION STATION

MILIANA has seen changes these last years. Several new schools have been built to meet the needs of the increased juvenile population. Many flats, shops and garages have been set up outside the little town. Refugees from villages away in the mountains are sent down here to find homes in the suburbs where they may be to a certain extent protected. Meanwhile the military have had to man outposts in the hamlets these refugees have had to leave.

This brings new needy ones to the mission house, who have never heard the Gospel. They mostly come from the goubies (huts).

Many Europeans have left Algeria and gone to live in France; and the more wealthy Arabs have moved off to Algiers and its surroundings, where the big new flats seem to attract them. Many poorer Arabs, unable to find work, go up to Algiers to look for it, and settlements of small houses have been constructed which provide accommodation for a large number of these.

At this time we are the only Protestant Christian workers in the town. The Reformed Church Pastor and his wife have retired after many years service in Algeria, to live in France. We are dependent on a military chaplain from a town about seventy miles off for a service once a month in the Eglise Réformée Temple.

The chaplain comes for the isolated Protestant soldiers in the barracks and in some of the small towns or villages in the district; and Protestant families from neighbouring towns sometimes come in their cars to join our service. After service the soldiers come on to our upstairs class room, where the chaplain's wife has prepared a meal for them, and later they must hurry off to their outpost in some lonely spot well before the curfew a six p.m.

Among the soldiers there are natives of the Ivory coast and from Madagascar, and sometimes an Arab or Kabyle from some Mission station where they have heard the Gospel and been baptised, in addition to the young Frenchmen, doing their military service. A Communion service with these has an added solemnity, for their lives are fraught with danger and call for our prayers.

Among our regular people, there are many weak or suffering. The hospital is overfull, and patients often have only a mattress on the floor instead of a bed, or have to wait till at last there is a bed free before they can enter. What an opportunity we might have on visiting days—but we have not the strength for it.

Outside the town there are invalids to be visited, and needing comfort and teaching; but again we are debarred, for want of younger help. It entails much walking, and uphill work, and there is no car (nor anyone to drive one) in our station.

Let me end with a note of thanksgiving, for among our visitors are those who love to hear God's Word—friends for years—and most evenings the young miner comes from his room in our court to read the Bible with us, so I can say "It is good to be here." M. D. GRAUTOFF.

YOUNG WOMEN IN NORTH AFRICA

SINCE the beginning of this century there have been various attempts made by the French government to improve the status and condition of young girls among the Muslims in Algeria by new laws. Some have certainly had some success; in the case of that which makes it illegal to give a girl in marriage under a certain age, it has, no doubt, prevented some of the child-marriages which were so very common formerly. Theoretically, also, it is now illegal to force a girl into marriage against her will. Nevertheless, there are ways and means by which parents or guardians can manage to evade the law, using such powerful "persuasion" as practically amounts to force. The result may well be a miserable married life, ending in divorce. And what does that mean to a woman married out of a Muslim home? It means perhaps being returned to the hands of her parents, who may not be too pleased to have her back, when they thought they had done their duty by getting her married sufficiently well. Or they may soon be setting to work to find another husband for her, and what likelihood can she see that the second will be better than the first? More likely it will seem that he bargain to get her cheap, because she has been divorced (and no doubt he will think it was her fault). If she has already had one or more children, it is even worse, for their father may choose to keep them, and she will be parted from them and know they are going to be turned over to a new wife who will perhaps neglect or ill-treat them. Or she will, if the children are left with her, be overwhelmed by the struggle to support them by herself, and turn in despair to the effort to find another husband, who will be willing to take the children too. Only the other day I heard of a young girl of 17, who had already been cast off by her husband and I was told that before this happened she was keen to hear the Gospel message, but now has no desire to do so. "It seemed as if she was turning away from the very thing that might have brought some help and comfort in her trouble.

Another young woman, whose father, a Christian, thought, no doubt that he had secured his daughter's well-being in marrying her to a Christian young man, there was every reason to hope that they might be happy, being agreed on that one all-important point. But, though all began well, after a time it seemed the wife was unhappy and ailing and fretting; and it turned out that her mother-in-law was making her miserable by taunting her with her deficiency as a wife because she had not yet given her husband a son, though they had been married two years or more; and using all her powers with her son to persuade him to put away this useless wife. Happily, the young man was not to be persuaded; but taking the advice of truer friends took his wife to the doctor, who treated her, and gave her hope for the future. And now, as I believe, they are living happily and prayerfully together, in hope of an answer to their prayer in God's good time.

That marriage was saved from disaster; but that of another young

woman seemed likely to end in utter ruin. She has had much Christian teaching before her marriage and seemed very responsive, but made no definite profession of faith, and her husband, as far as I know, shewed no interest at all. He was a widower, with one little boy, when she married him; and at first, it did not seem a bad marriage as such things go. She took very kindly to the child, and made a very good mother to him; he seemed as fond of her and happy with her, as if she had been his real mother. But, as time went on, her husband became more strict with her, forbidding her to go out of the house even to visit her own friends, and no doubt she found life in a small flat, with no companion but the little boy very dreary; at last it came to real unkindness and even cruelty, until one night he turned her out of the house, and shut the door on her. She went to her friends, and started to find work, which she was able to do, to support herself. She was very unhappy, however, and was willing to return to her husband if he would only treat her better. One condition only she felt she must make—that he should not insist, as he did at first, that another woman (not of good character,) should share the rooms with them. At last, we hear that this woman has gone and the young wife returned to her husband. If he will be kind and true to her, she could make him a good wife and his son would be happy and well brought up so far as lay in her power; but if is an “if” and I feel that nothing but the grace of God will bring it about—may that grace be given.

Another somewhat similar case has taken place recently, in quite a different region, and with a truly happy ending. The young wife, a very sincere and steadfast believer in the Lord Jesus, did not lose faith when the husband for whom she had so earnestly prayed that he grow to share with her that same precious faith, seemed to have deserted her, and to be walking in a way that was not good. Though deeply distressed, she continued constant and in fervent and believing prayer that he might come to repentance and return to his wife and family to beg forgiveness. Her prayers have been answered, and he came back to her in a shamed and humble spirit. Could she forgive him? With all her heart she was willing to forgive, and to make a new start in a united family life. Though he has not yet made any definite profession of faith, it seems that he is reading the Bible and seeking for the Truth, and hopefully his young Christian wife prays for the day to come when he will be entirely united with her in faith and love for the Saviour. May this be soon, that together they may bring up the two little children with whom God has enriched them, in the Way of Jesus.

Yet another young woman into whose life the question of marriage has only entered, so far, as a future possibility, for good or bad. When still almost a child, she professed her faith in Christ as her Saviour, and has proved herself true to her profession. Many attempts have been made to draw her back to Islam, but she has stood firm. Perhaps the efforts made by some of her family to persuade or force her to make a Muslim marriage have been the hardest to fight against. But for years

after she was of a marriageable age, she succeeded in evading or resisting every attempt made—sometimes feeling that nothing but the mercy of the Lord, in answer to her prayers had saved her from such a fate. Now again the question has been brought forward. An added inducement to consider it favourably lies in her love for her mother. This poor widowed woman's life is made such a burden to her by the elder members of the family—an uncle or even an elder brother has much power in this matter when the father is dead—and this mother is old and often ailing, she may easily be made to think that she is not doing her duty by her daughter in letting her remain unmarried. But she loves her daughter dearly, and, if left to herself, would never insist on a marriage repugnant to her.

Still, the constant pressure put upon her by others so wearies and distresses her—she is ill with worry and anxiety about her child—“what will become of her when I am gone, if she is not married?”—at last, the daughter begins to think that, for her dear mother's sake, it might be her duty to accept one of her suitors. Her missionary friends, to whom she confides her troubles, are earnestly seeking in prayer a way of escape from what might be so disastrous a union, and she herself is praying for His help and guidance, for indeed, she desires to do His will.

Among the proposed suitors there is one who comes of a good family—she understands it is not a very fanatical one—she thinks he would not be desirous to separate her from her Christian friends or make her give up her Christian books, or way of living—he is in a good position, and bears a good character, and would be able to help her to support her mother perhaps; at present the daughter is her mother's chief support. It is true that she has never seen him—but that is the common fate of most Arab girls. True also that he is not a Christian—but she thinks he is not definitely opposed, and might he not become one? What difficult questions for a girl, with all the customs and traditions of her race making such an arranged marriage seem natural and right, to have to decide for herself?

To remain unmarried would be contrary to racial and family custom, though she might choose that rather than a non-Christian husband—but then her family—and her mother? With relatives and friends taunting her perhaps with not doing the best for her daughter, making her ashamed of having a daughter “*still not married*” though old enough for marriage *years* ago? Is it not easy to see how these points make it seem almost a duty to take this man without delay?

If it should be that this is one of God's “allowings,” and if in spite of honest desires to do what is right in her Master's sight, she makes a mistake, must we not all the more, look to His Love and Compassion for mercy and help in the difficult path she has chosen? Will He not be willing to listen to our appeals? Can He not bring good from even this evil, when by patient endurance and persevering faith what seemed defeat may, by His grace, be turned to joyful victory at last.

In telling you about these women, one thought has been uppermost in my mind—if they know about them, will not the readers of these lines surely pray for them ?

One last word shall be a thanksgiving for another woman well known to me for years. She was converted in girlhood and, (how hard it must have been) she managed to resist all attempts to get her married till at last there came a Christian man determined to have a Christian wife. They met ; and soon were married. She has never repented that day, and after more than twenty years, is still thankful that she waited till God sent her the right man. They are a happy united couple, and their dwelling has the atmosphere of a Christian home, where the parents, trusting and loving one another, pray and strive together that their children may walk with them in the Way of Christ—a united Christian family.

V. WOOD.

FRUIT

THERE is nothing so refreshing as to eat a juicy orange freshly plucked from the tree, or a few fresh figs, or some luscious grapes, or apricots or peaches. We are greatly privileged in this country to be able to procure such lovely fruit. Truly this is a fruitful land as well as a thirsty land. In some parts all is dry and barren, but there are also many areas where fruit grows in abundance.

On leaving the town of Relizane there are acres and acres of fruit trees on each side of the road. There is a jam factory in the town and the owners grow their own fruit. It is a lovely sight to see the rows and rows of orange trees with their shiny leaves and laden with ripe oranges. But these trees do not just grow and produce fruit of their own accord, without any attention. Many labourers are needed and there is much work to be done before the ripe fruit is gathered.

What a picture this is of what the Lord desires to do in our hearts and lives, and in the people to whom He has sent us. Jesus said, "I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain," and, "Herein is My Father glorified that ye bear much fruit."

It is now almost ten years since the Lord called me to this land, and as I look back I wonder if He sees the fruit in me that rejoices His heart, or is disappointed in what He sees?

Also, I wonder if He sees fruit in these souls to whom He has called me? This is His purpose, and He has made every provision that it should be so. But, as with the natural fruit, there is much work to be done before the ripe fruit is gathered. As I look back over the years, there have been many experiences to go through which have brought me into a closer fellowship with the Lord Jesus, and I praise Him that to-day He is more precious to me than ever. What a joy it is to be labourers together with Him in this corner of His vineyard.

If the fruit of the Spirit is to be produced in the lives of these people there is much work to be done. The Lord alone can produce the fruit, but He has need of many labourers. There are many in this town alone who have not yet heard God's way of salvation through Christ Jesus, not to mention the many towns and villages where there is no missionary to tell them. "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

A. E. POWELL.

HOME OFFICE NOTES

Prayer Meeting. The A.M.B. Prayer Meeting takes place on the last Tuesday of every month, at 7.30 p.m., at Algiers House, 92 Gordon Road, Ealing, W.13. A single decker, red bus, 211 from Ealing Broadway Underground Station passes the house, the nearest (request) stop being St. Leonard's Road.

DO make a note of these details in your diary and endeavour to join us on these occasions, to pray for some of the many needs on the Field.

"Great things are wrought by prayer."

* * *

Postage Stamps. We would like to thank those who are kindly assisting us so well in the collecting of used postage stamps, the proceeds from which are helping our funds for the Lord's work in Algeria.

We would also like to take this opportunity of reminding our helpers that they should be responsible for the cutting out of the stamps (leaving a narrow margin) before posting them on to Miss N. I. Berridge, of 254 St. Saviour's Road, East Park Road, Leicester.

Miss Berridge is very kindly acting as our "Collector-in-Chief," to whom all stamps are sent, but she cannot possibly undertake the trimming of the stamps which sometimes come to her in great bulk. Your co-operation in this matter would be therefore much appreciated.

Thank you again, for all you do.

D. B. EDGE.

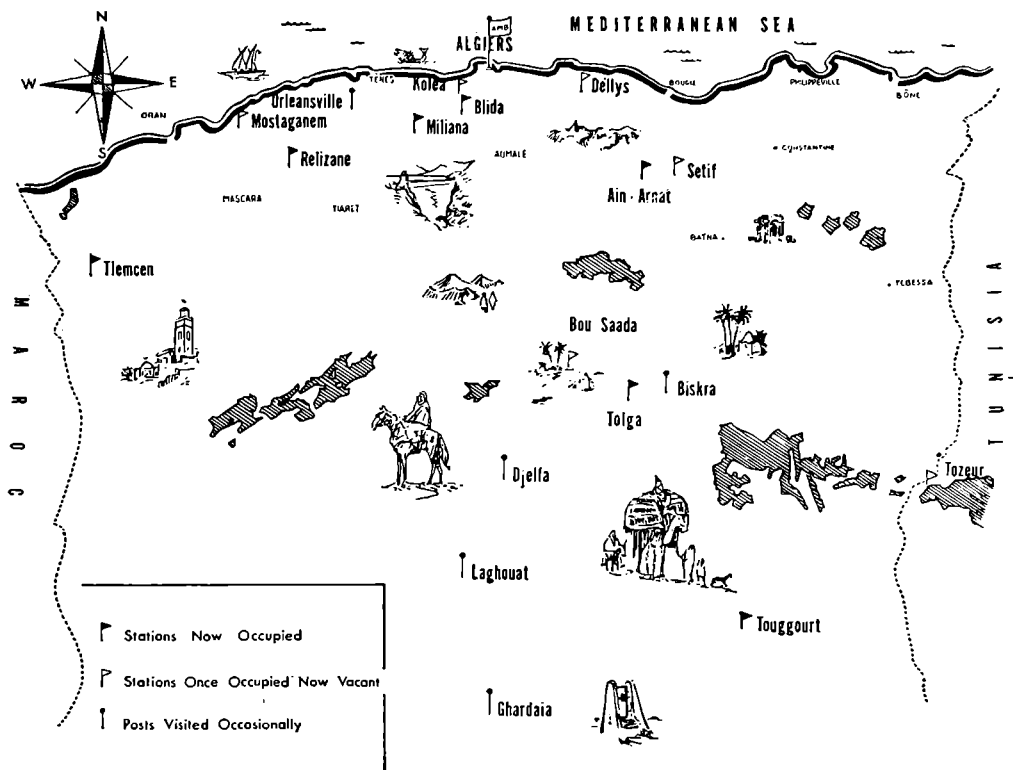
ALGIERS MISSION BAND

Statement of Accounts for the Year ended 30 June, 1960

RECEIPTS				PAYMENTS			
	£	£		£	£		
BALANCES, 1 July, 1959—				GENERAL FUND—			
Algers	...	...	398	Algers			
London	...	...	2,500	Allowances			
			2,898	to Missionaries	2,136		
GENERAL FUND—				Travelling & Furlough	234		
Donations, Algers	...	...	182	Rent & Taxes	...	254	
„ London	...	...	984	Repairs & Maintenance	219		
Income Tax Recovered	35			Lighting & Heating	...	259	
Interest Received	...	...	400	Postage, Telephone and			
Transfer from Legacies	3,381			Headquarters Expenses	155		
			4,982	London:			
DESIGNATED FUNDS—				Allowances to Retired			
Donations, Algers	...	...	106	Missionaries	654		
„ London	...	...	654	Allowances to Home Staff	640		
Literature Sales, Algers	36			Rates, Lighting and			
„ „ London	82			Heating	209		
			879	Repairs	...	...	101
				Postage, Telephone,			
				Travelling and other			
				London Centre Expenses	356		
					5,217		
				DESIGNATED FUNDS:			
				Literature Production	259		
				Mission Transport	...	119	
				Colportage & Itineration	3		
				Special Purposes	...	101	
				Designated Support	149		
				Personal	...	618	
					1,249		
				BALANCES, 30 June, 1960—			
				Algers	...	...	206
				London	...	...	2,086
							2,292
							£8,758
							£8,758

The above is a condensed abstract to the nearest pound sterling of the combined Cash Accounts of the Algiers Mission Band kept in Algiers and London. Transactions in French currency are included at the rate of 13,80 NF to the pound. Audited copies of the Mission Accounts may be seen on request at our offices.

PETER G. LONGLEY, *Treasurer.*



STATIONS AND WORKERS

ALGIERS (DAR NAAMA, EL BIAR)

1920 Miss V. Wood
 1956 Mr. & Mrs. P. G. Longley
 1959 Miss I. B. Gow

BLIDA

1929 Miss P. M. Russell
 1948 Mlle. J. Guibé

MILIANA

1907 Miss M. D. Grautoff
 1956 Miss E. Collins (*on leave*).

RELIZANE (MOSTAGANEM)

1947 Miss E. Clark
 1951 Miss A. E. Powell

TLEMCEN

1949 Rev. and Mrs. R. J. Waine

TOLGA

1937 Madame Lull

TOUGGOURT

1930 Miss I. K. Nash

SETIF

1946 Mlle. G. Chollet