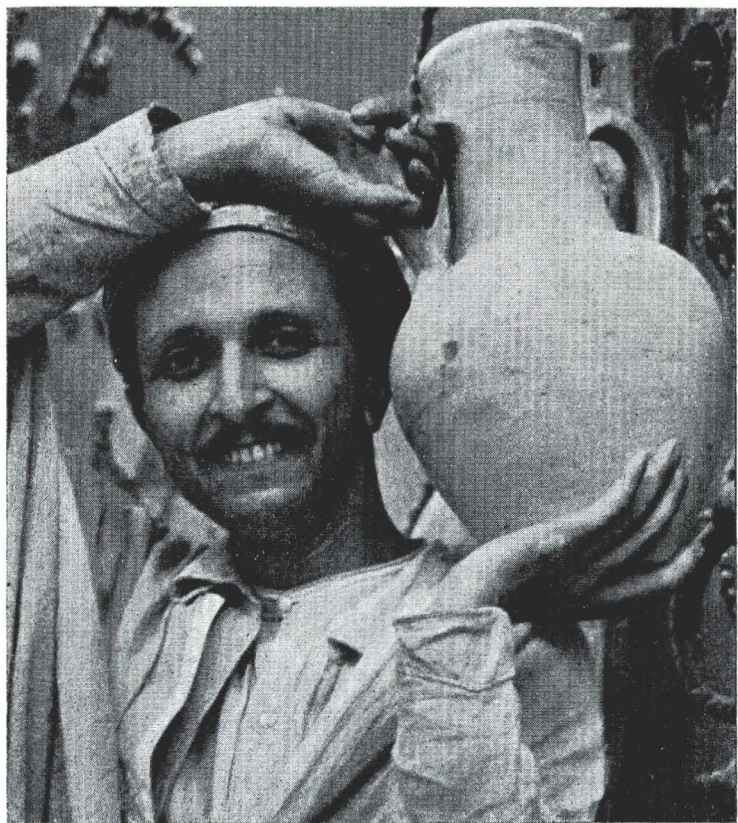
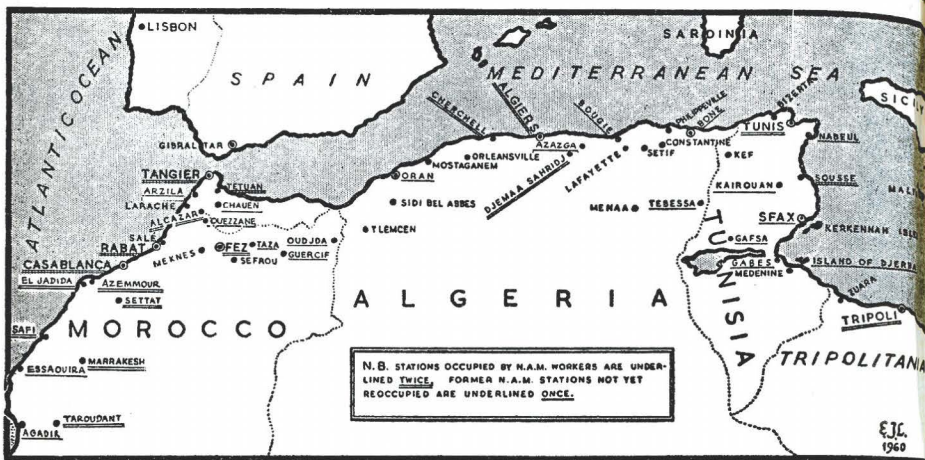


North Africa



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NORTH AFRICA SHOWING SPHERE OF OPERATION OF THE NORTH AFRICA MISSION



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FRIENDS OF THE SOUTHERN MOROCCO MISSION ARE INVITED TO CONTINUE TO ADDRESS CORRESPONDENCE AND SEND GIFTS TO THE GLASGOW OFFICE.

“Prepared Unto Every Good Work”

By DR. FRANCIS R. STEELE

ONE of the most important factors in any successful military campaign is prompt, accurate “intelligence.” Without it much valuable material and energy may be wasted, or on the other hand, thousands of lives may be needlessly lost.

In the last World War, upon one occasion, an enemy island was subjected to hours of intensive bombardment prior to invasion. But when the troops landed the island was found to be devoid of enemy defenders. Unknown to “Military Intelligence” the enemy had evacuated some days before, so the bombardment was needless and hence wasteful. More serious, however, was another occasion when the force, number and disposition of enemy defenders was vastly underestimated and therefore thousands of Allied soldiers lost their lives through the unpreparedness born of ignorance.

This latter instance, rather than the former, is frequently paralleled on the Mission Field. The world may say that “ignorance is bliss” but in Missions ignorance more often leads to disaster and personal casualties. Preparedness is essential. An intelligent appreciation of the true facts concerning the field and work will obviate much unnecessary hardship and dispose those anticipating service on the field to make adequate preparation.

OUR COVER PICTURE :

“A Man with a Pitcher . . .”

To us of the North Africa Mission this means that we should all of us fully appreciate the true nature and genius of our opponent. Put briefly, we are at war with an implacable enemy, Satan, in the area of his most outstanding defeat of the Christian Church, Muslim North Africa, through the medium of his cleverest and most successful counterfeit of Christianity, Islam. It is not a matter of alternatives; Christianity is better than Islam, the Bible offers more to mankind than the Koran. We are not confronted by a religion which is simply non-Christian. It is a matter of life and death; now and forever. Islam is anti-Christian, and violently so. And it has been ever since its inception. The *mullah* does not preach in the mosque with one hand upon an open Koran and the other on an unsheathed sword without real meaning lying behind the symbolic act.

Most Christians at home may be unaware of the state of war which exists between Christianity and Islam, but this does not alter the fact. Indeed, it simply plays into Satan's hand and advances his cause.

Now and then the true nature of the conflict comes to the surface. In 1910 at a student missionary conference in Great Britain the motto “Make Jesus King” was adopted. Hearing it, the Cairo Student Volunteers in Egypt cabled in reply, “Islam defies your King.” As frankly

and boldly as that the challenge was issued.

Only those who understand that, "we wrestle not against flesh and blood but against . . . wicked spirits in the heavenlies," and that, therefore, "the weapons of our warfare are not carnal," are likely to appreciate their need for daily divine spiritual endowment

from the Lord and hence avail themselves of that which God has promised and provided.

The war is still on. Victory is assured. Our God is leading us out to win victories for Him. Let us all press on at any cost to wage war valiantly through prayer and witness until Jesus comes to put all enemies under His feet.

Through the Field in Praise and Prayer

"NORTH AFRICA is changing", wrote Dr. Francis Steele in a recent circular letter. "There is abundant evidence that these countries are taking big strides forward. Naturally, the pace is slower in Algeria, since the political future is still in the balance. Fear and suspicion inhibit the enthusiastic promotion of development programs among peoples in turmoil and conflict.

"In Tunisia one cannot fail to notice, amongst other things, the vast reafforestation schemes where thousands of trees are being planted in formerly barren places, the blocks of tidy villas and the much improved system of roads. Likewise in Morocco there is much new building of housing, industry and transportation facilities. And in both countries education is advancing as the people prepare themselves for responsible positions in the development of their home-lands. The new day has brought with it an air of excitement and pardonable pride on the part of those who are contributing to the advance.

"But there are some drawbacks as well. Unfortunately many of the unsavoury elements

of our western culture have been adopted along with the good ones. Films, pulp magazines, pin-ball machines and Paris models are everywhere. In this respect a bad example has been followed and novelty equated with advance—a false assumption common to our modern world. The fear of being considered 'old fashioned' or out of date has frequently led to the conclusion that because an idea is 'new' it is necessarily better.

"However, we do have something 'new' for North Africa, something new, yet at the same time old. The Gospel is new to the present generation, yet old to the country; new to today's Muslims, but old to the Christian martyrs of North Africa of fifteen hundred years ago! It is not better because it is new, but it is new because it is better—a 'new and living way' into the Presence of God. What a message! What a joy to proclaim it!"

Yet many of those to whom this new and marvellous Message comes, reject it—not because "the old is better" but because centuries of unchanging custom, involving family, religious and

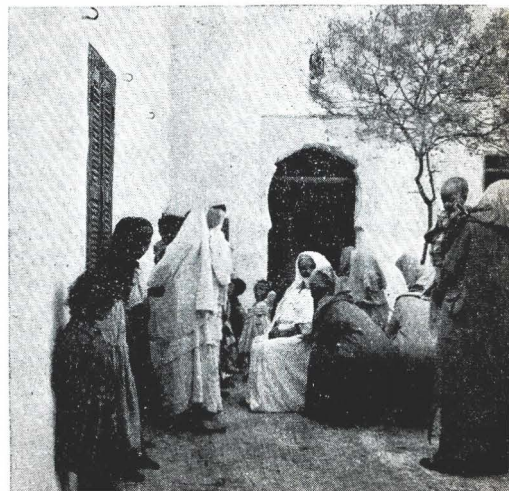
national ties, bind them as with strong cords. To break free, even if convinced intellectually that this was the right thing to do, would bring opprobrium and disgrace upon relatives and friends, would mean being cut off from one's own country-men to a large extent and the consequent limiting of one's chances of progress and promotion in the social scale. How many a young man today has "gone away sorrowful" as he counts the cost and finds it too great. Thank God for those who *have* dared to suffer the loss of all things for the sake of the Name and who are following on. Do we pray for them enough? Are we continually upholding them with unceasing, believing prayer?

From **Tunis** Warren Gaston asks prayer for some of them—for B.A., now working in West Germany, that he may be led into contact with someone who can help him spiritually. Pray that He will want *God's will*. Perhaps God will bring him back one day to be His messenger to his own people. Then there is M . . . , who has been away from any Christian fellowship now for three years. When we contacted him this summer he showed no real evidence of any hunger for the Word, though he still reads it occasionally. Pray that conviction may come as he reads. A.A . . . has visited us a few times this summer. Pray that he will have a sense of responsibility to the Lord. C . . . and A . . . are still alone in the mountains. We hope they will be able to come for a visit to us soon. ('Alone in the mountains'—'alone in his school'—'alone in his village' . . . Can you imagine what it means to be

absolutely alone with regard to Christian fellowship, helpful worship, stimulating sermons, books that strengthen? In so many cases there are none of these 'helps' available. On the contrary, there is a constant pressure from all sides to return to the old way of life with all its companionships and habits. Many simply give in and cease to struggle. God forbid that we should sin against the Lord in ceasing to pray for these our brothers. Others will come to mind as we go through the Field: link them together in your prayers).

Praise God for His mercy to the Gaston and Rickard families when their children were in camp just outside Bizerte during the crisis in that region. They were there through one of the days of the heaviest fighting and loss of life, but the Lord wonderfully protected and kept them completely from fear. Warren and Don felt the Lord's Presence with them as they drove through Tunisian and French lines to bring them out. It was a strength to their faith to know that at least

AT A GOSPEL DISPENSARY IN MOROCCO



three of their prayer partners had been praying specially for the children at that time. How wonderfully God answered those prayers!

Another new development in **Tunis** is the distribution of Correspondence Courses through the Book-store. Quite a good number both of young men and women are doing these Courses in classical Arabic. Please pray for definite decisions for Christ on the part of some of the students.

Let us remember the Rev. and Mrs. R. I. Brown as they continue to guide the studies of the students at the Missionary Training Centre.

Sam Schlorff rejoices in having found a suitable lodging right in the centre of the town. "It was just what I was looking for", he writes, "and by its centrality affords a good location for having Bible Studies and for inviting fellows in for a chat about the things of God". Sam also spent time during the summer in a training camp in Tunisia, then for a three week period as a counsellor in a Bible Camp in France. Of the former he writes, "In the training camp the trainees live, eat, work, sing and play together and learn by doing all the activities of a camp. What a tiring, jam-packed period it was, but very worth while in getting ideas which will prove useful later in children's classes and in D.V.B.S. With regard to the Christian Camp in France it was a real blessing to work there and to see God work in the lives of the boys, some of whom came to Christ for salvation."

It is not only the converts who are faced with loneliness at times.

In these changing days when so many Europeans are returning to their home countries, the European Christian community in many towns is being reduced to almost nil. From **SFAX** Ron Lilley writes, "Mrs. Strautins, who was in Gafsa, will be with us in Sfax this winter, so there will be just the three of us. Every European Christian with whom we have had contact has left or will be leaving. We rejoice that we are not alone. Our Lord and Saviour is with us as we serve Him and He even puts us in the majority! We are still hoping to open the Book-store this Fall, but as yet we do not have enough money for a complete stock, nor have we found an empty store. Most of the French merchants will soon be leaving but their stores are too big and expensive for our work. Are you praying that this Christian Book-store will be open soon? Please do. We can think of nothing that would make our ministry more effective."

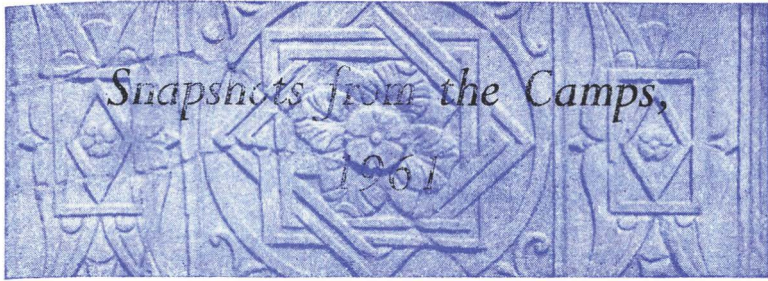
Remember Mr. Miles in **Sousse** as he continues to help with the literature translation program and for guidance in the colportage work that is planned for these coming months, God willing.

ALGERIA

Something 'new' for the **Algiers** region will be the Correspondence Courses in colloquial Arabic which are now being prepared. Some students have already begun the Course. Pray that they may persist and receive real spiritual blessing.

Occasional conferences for National Christians are held alternately in N.A.M. and A.M.B.

(Continued on page 198)



WILL you steal softly with me into the evening prayer group in the Girls' Camp in Algiers? Ratiba is praying: "O Lord I thank Thee that Thou art my Saviour. I know I have a heart really full of sin and I ask You to forgive me. I talked too much last night. I am sorry; help me to sleep tonight so that I may go to the pool tomorrow. And You know I can't understand how Jesus enters a heart. Will You please explain it to me? Make me understand, and when Satan comes to whisper in my ear, You chase him away."

Ratiba confessed Christ at camp several years ago, and although her father tells her that Christ did not die, she knows He did. Her father now tells her that it is all right to believe in Jesus if you believe in Mohammed too.

Lila had also been to camp before. She began full of 'I won'ts' and defiant disobedience. After much prayer, in the middle of the second week, she asked the Lord to cleanse her heart and to be her Saviour. After that there was a real change in her life, gradual but definite. She seemed happier, was much less defiant and did not once say 'I won't'!

Zakia was also a Christian before coming to camp. When we

were discussing Ratiba's question on how Jesus can enter a heart, she answered by saying very fervently, "It is the Holy Spirit who lives in our hearts. You just know He is there. He makes you happy." But Zakia has faults in her life that will keep her from being the witness she sincerely wants to be—unless you pray!

When Fezzia prays she always hesitates a little before beginning, while the others all say, "Go ahead!" So she starts, "Our Father, thank You for this day which has passed with joy and pleasure. Thank you for the Bible class . . ." Fezzia is a little Kabyle girl, while all the others in the group were Arab. There are missionaries in her home village, so she will be able to continue to hear the Gospel in her Kabyle tongue. She says she believes in Jesus, but I do not think she has had any real experience of salvation.

A.S.

* * *

The Feast of the Prophet's Birthday came right into the middle of the camp session. As the first gun boomed out to announce the beginning of the Feast on the previous evening, the camp was suddenly transformed! Shrieking with excitement, the girls stamped, chanting at the

top of their voices: "Our Feast! Our Feast! We're going to celebrate our Feast!" At every fresh bang, the crescendo of excitement rose to hysterical pitch. "Our Feast! Our Feast! We're going to celebrate our Feast! Tomorrow we shall put on our best clothes and we shall do nothing all day! I'm not going to swim tomorrow. Nor I! This is the Feast of the Prophet. If we were at home we should have special cakes and put on our best clothes and take presents to our friends."

rounds, choruses, in French, Arabic and even English, praying meantime that the Lord would take control.

And prayer was most wonderfully answered. A little later we filed into the central court for the evening meeting, and there was perfect attention! We explained to them how it was we could most happily join with them in any National Feast, but that we could not enter into their religious feasts. Then we told of a young



SMILING "SEA-URCHINS" AT THE EL JADIDA CAMP

So went the chatter. There seemed almost a spirit of defiance. The solidarity of Islam suddenly made itself felt. Another bang! An ear-piercing shriek! It looked as if we should never get a spirit of quietness for the evening devotional session. And only half an hour before they had been a happy group of girls, playing in the garden in an orderly fashion. It seemed as if the enemy had come in like a flood, suddenly, overwhelmingly, to disrupt the peaceful spirit of the camp.

Someone suggested we should have a sing-song. It's wonderful what a good sing will do to change an atmosphere . . . so we got together and sang—camp songs,

North African girl who had made her choice to follow the Lord in spite of all pressures from outside and how God had kept and blessed her and used her life as a testimony.

An early morning cannon next day provoked only a mild cheer, but the atmosphere was certainly not a very happy one. This was of course understandable. Many put on their party dresses. Several said they were not going to swim. Little bunches held whispered conversations both in camp and on the beach as if a rebellion was being planned!

Much prayer was made for wisdom to guide the day's activities. It was felt it would be good

to let them do something they specially liked and which would keep them occupied. Charades! Or the enacting of a Bible story or parable? Such things are very dear to them.

What did they choose? The story of the birth of Christ—on the Feast of the birthday of the Prophet! as well as the story of the Good Samaritan and the Prodigal Son, with the reading of the appropriate Scripture portions.

There were some amusing incidents, as when one of the Bethlehem sheep, completely enveloped in a blanket, walked into a wall, and the head came off the Good Samaritan's donkey! The Prodigal's pigs made most unusual noises, and he himself, with his worldly companions, drank copiously from bottles labelled Coca-Cola! So the day ended in a happy spirit—the camp united again and the staff full of thankfulness to God for a truly wonderful answer to prayer. J.S.

* * *

“Jesus said, ‘I am the Way, the Truth and the Life,’” repeated the class. “How many ways are there to God?”, asked the teacher. “Only one”, was the unanimous answer. “Can we follow two ways at once?” “No”. “Can we follow Christ and Mohammed?” Surprised, shocked silence.

“What do you mean?” asks one of the girls. Says the teacher, “If we believe in the Lord Jesus Christ and are trusting Him to save us from our sins, we are no longer trusting in the Prophet Mohammed, so we don't celebrate his birth.” This is evidently quite a new thought.

“But you don't understand. We *always* keep this Feast and dress in our best clothes and so on. You Christians have your feasts and we Muslims have ours.” “My mother told me before I came to camp that I must be sure to keep the feast, and she will be cross if I don't.”

This was the beginning of a most revealing discussion in which I was told that “All Muslims believe in Christ. He is coming back and will cut off the heads of those who don't believe in Him, so of course we believe. We believe that Jesus was born of a virgin, that He did all the miracles you tell us about and that He is coming back to judge the world, but *we* say ‘God does not beget, nor is He begotten’, and we say that He did not die, but that another died in his place. So there are only two things that we don't believe—otherwise we are just the same!”

“How then can we be saved? There is no Saviour if Christ is

MISSIONARIES AT THE
EL JADIDA CAMP



not the Son of God and did not die," said the teacher. "Oh, God does not count our sins until we are fifteen years old", replied the child, who knew so much of the Gospel.

What confusion! What misunderstanding! Could this be the normal thinking of these girls who could quote Scripture so easily and knew all the right answers? Does this give a little idea of what we are up against as we seek to present the Truth in all its simplicity?

M.B.

THROUGH THE FIELD IN PRAISE AND PRAYER

(Continued from page 194)

Headquarters under the leadership of Mr. Charles Marsh (Brethren). Pray that it may be possible to continue these and that Christians from widely scattered groups may attend in good numbers and that their spiritual needs may be met.

Pray for Z . . . , the Kabyle girl who plans to continue to lodge at the Mission House while she finishes her last year of study in Algiers. Pray that she may come to the place of complete surrender of her life to Christ. Continue to pray that God's guidance and help may be given to the Adams family as they settle into their new home in Algiers and that it may be possible to get the Bookstore going with as little delay as possible. Remember Dick Heldenbrand, Ruth Stewart and Marge Ballard in all their student contacts in this new term. Let us continually cover the work in **Cherchell** and **Djemaa Sahridj** with earnest and believing prayer

that in contacts new and old the Spirit of God may work to do 'new things' in these stations which have known the Gospel witness for so long. Kay Castle and Alix McDaniel joined the Collinsons in Djemaa Sahridj in October.

MOROCCO

For the encouragement of those who prayed specially for the Inter-Mission Prayer Conference last September, we would like to say that God wonderfully answered prayer for that gathering. A senior worker who has attended the Prayer Conference since its inception some twelve years ago, said it was 'the best yet'. Let us not relax now, but continue to pray that the Lord will pour out His Spirit in manifest power upon this Field. The Summer School which followed, in the hospitable setting of the Khemisset Conference Centre, was a time of real profit to both young and older workers. Mr. Marsten Speight's comparisons of Christian and Muslim theology were most enlightening, giving all of us a new insight into the working of the mind of a seriously thinking Muslim. Words like 'faith' and 'prayer' which mean so much to us with our Christian background, mean something entirely different to the Muslim mind and we need to be able to explain the difference by the Word of God. Even when we talk about 'the Word of God' our untaught hearer immediately thinks of his own book, the Koran. Adjoining the Mission House at El Jadida is a newly-opened meeting place for a Muslim brotherhood and the sign over the door declares this to be a society for the propagation of

'the Precious Word of God'! Night by night the Koran is chanted there.

At the Summer School our studies in both colloquial and literary Arabic gave us fresh insight into the intricacies of the language, and in one session Mr. Tom Freers (Brethren) gave us a warning about some of the pitfalls into which the new (or even the older) missionary may fall! So as you remember our language students and others pray specially for wisdom from above in their studies, that not only may they learn the language but know how to present the Message in all its simplicity so that the most ignorant and the most learned may equally understand. The following will still be combining language study with other duties during the coming months, and we commend them to your prayers: Lydia Hugli, Elfriede Gamber, Anne Swank (Casablanca); Barbara and Bob Klaus (Rabat); Janet and Roy Rawls (Tetuan). Dr. and Mrs. John Green will be studying in Tangier until the end of the year and Ruth Barkey will continue Arabic studies for a time.

When the Jackson family returned to **Taroudant** after the summer holiday, they were much encouraged by their contacts with adults. Please remember these in prayer and continue to pray for the lad M . . . who went through a period of testing but appeared to be standing fast in his faith. Ask for daily strength for daily needs.

At the time of writing we are still waiting to get into more suitable premises in **Marrakesh**. Pray that God's will may be made very

clear about this soon. Meanwhile Flora Logan and Pete Parillo continue their medical work from the old house in **Derb Toubib**. Miss Edith Jacobsen was detained at home in Denmark for a while on medical grounds, but is much better now. Maria and Bernard Cookman and their family are very happy to be back in **Marrakesh** and rejoice in the many contacts God has given them with young men who seem to want to know more of the Word of God. During the Summer one of them wrote to Bernard, and among other things he said: "I want you to know that every time I and my friend M.R . . . meet, we read the Bible and pray together . . . And thanks be to our Lord we have been liberated from our sins." Pray that these lads may go on to know more of His power

A KABYLE TYPE



in their daily lives.

Bente Andersen and Helen Wilson have rented a small flat in the town and have started Berber work. Pray that God may bless them as they contact these people and seek to teach them the Truths of the Gospel in their own Shilha tongue.

In **Casablanca** school is in full swing once again. Pray that we may be saved from merely going through a routine program but that the Holy Spirit may touch individual hearts with convicting power as they hear the Word from day to day. Remember specially the Women's Meeting on Wednesday afternoons and the large crowd of girls who come to Sunday School. Pray that the fellowship of our Sunday morning worship may increase and that we may see real spiritual growth in the Body of Christ in Casablanca this term. Pray for the Christian man who is helping with the Literary Arabic Correspondence Courses, that the Lord may bring him to the place where he can be used to his own fellow-countrymen. Remember Joyce Morgan too as she helps in this work.

Miss Henman is back in **Azem-mour** and has been encouraged by fresh contacts made since her return. She is able to go over to **El Jadida** on Sunday mornings and to help the Christians there in their worship service. Continue to remember her need for a fellow-worker.

Tom and Fern Wilson have arranged the garage in their new house in **Rabat** as a meeting room and the Sunday morning Arabic service is now being held there.

It did not seem practicable to hold it any longer in the hall in the centre of the town, though the French services are still being held there. Pray for a quickening breath of the Spirit on these two groups. Pray also that the Book-store may be increasingly a centre of Light and blessing in that district. Miss Dew asks prayer for her classes and that those whose hearts were touched in the D.V.B.S. held in September may not lose interest but have a real desire to learn more.

John Thompson gives praise for the wonderful interest displayed in the Book-store window in **Fez**, and asks prayer that he may be alert to spiritual opportunities in the busy days. Pray for all contacts with the many students in this scholastic centre and for the medical and class work carried on in the Old Town by Miss Lincoln and Miss Souter. Pray that the Christians in Fez may be led on to a new experience of walking with the Lord. Some are still 'afar off'.

Praise God for His keeping of the Christians in **Alcazar** during the summer months and ask that in this new term many of the girls who come to school may come into a real experience of knowing Christ and His power to save.

Praise God for every new development in the work in **Tetuan**. Pray that through the Farm and the Print Shop many lads may come to know the Lord and the discipline of a Christ-controlled life. Ask that in God's good time the much desired Book-store may be established.

Pray for great wisdom for every member of the hospital team in

Tangier as they work under difficult conditions and with a shortage of staff. Pray that the student nurses in training may all come to know the blessing of a life completely yielded to Christ. There are many voices to call them to an easier path. Pray that the enemy may not get in to cause division among the Christians in this centre.

Pray that God will give definite blessing among the girls of the **Beni Makada** school and enable further contacts to be made with the people of that large district.

That we might see many in these coming days who shall become 'new creatures in Christ Jesus' is our earnest desire and prayer for every station throughout the Field. 'If ye ask . . . I will do.'

Immouzer has been the scene of much activity throughout the summer months and many fellow-workers have found rest and refreshment there. Thank God for the provision of this Rest Station. Pray for Don and Mary Harris as they stay on during the winter months with little Christian fellowship, seeking to do the special work to which the Lord has called them. Pray that all His purposes for the Studio will be fulfilled.

J. C. STALLEY.

MECICAL.

We have just received news of the Homecall, at Casablanca, of Madame Juan Padilla, wife of the retired Pastor of the Rue Bugeaud Church—where for many years a faithful ministry has been maintained among Spanish and French-speaking Europeans.

Mrs. Padilla had been in poor health for a number of years, but her Homecall involves a devoted family in great sorrow. Both Mr. Juan Padilla and his sons have shown a wonderful spirit during this period of suffering and loss, and their true Christian faith and fortitude have been an inspiration to all. We lovingly commend the sorrowing family to our readers' prayers.

MISS GRACE CARTY.

When Miss Grace Carty returned to London rather more than a year ago, after a period of severe back trouble, she was very eager to get fit again as soon as possible, so as to return to Settat, her mission station.

But the LORD had other plans—'ways' which were not 'our ways'. After a season of rest, the doctor was still not satisfied with Miss Carty, and counselled

ANCIENT GRANARIES AT MEDENINE, TUNISIA



a further sojourn of six months in the homeland.

It was during this time, when she was engaged as Deaconess at the Church of which she is a member — the Metropolitan (“Spurgeon’s”) Tabernacle — that the LORD made it growingly clear to our sister that *this* was to be her future sphere of service.

Those of us who know Miss Carty well will readily appreciate how our sister has endeared herself to those among whom her ministry is exercised. It is very evident that the LORD is using her to meet a tremendous need in the Church fellowship, and in the neighbourhood.

Miss Carty is as prayerfully concerned as we know our readers will be that the spiritual need of Settat should speedily be met. Let us pray earnestly, then, that the LORD will soon raise up the workers of His choice for that important centre of Gospel witness.

We do not need to assure Miss Carty of our affection and high esteem; but we do want her to know that we shall be solidly be-

hind her in prayer as her days are spent for Christ and others in one of London’s most needy areas.

CHRISTMAS GIFTS.

Friends are reminded that any transmission gifts should be received in the office by the last day of any month in order to ensure dispatch to the field at the beginning of the following month. Christmas gifts, for example, should reach the office by the 30th November to ensure transmission in time for Christmas.

BIRTHS.

To Mary and Clarence Adams, during the month of August (date as yet unknown!), a daughter, Carol Lee.

To Ralph and Laura Burns, on September 7th, a son (name not yet received in London!)

To Dr. Janet and Dr. Farnham St. John, at the London Hospital on September 11th, a son, Martyn David. (All details faithfully communicated!)

The LORD’S richest blessing upon these dear lambs and their parents.

GUIDED GIVING

To meet the very simple personal needs of each missionary, a minimum allowance of £18 a month (exclusive of “overheads”) is now required in most parts of the Field to meet the rising cost of living.

Although full allowances were sent in October, it was only possible to provide half allowances for the month of September.

THE N.A.M. PRAYER CALENDAR

DAILY PRAYER FOR MISSIONARIES AND OTHERS

1. **Tangier:** Rev. L. J. BOCKING & Mrs. BOCKING (1928), Mr. C. A. HARVEY (Field Treasurer) & Mrs. HARVEY, Miss G. FOX (1956) (temporarily in England).
2. **Tangier: Tulloch Memorial Hospital:** Dr. F. A. R. ST. JOHN (1945) & Mrs. ST. JOHN (1950), Dr. & Mrs. J. CARLILE (1955), Dr. & Mrs. W. CAMPBELL (1956), Dr. & Mrs. J. GREEN (1961). **Nurses:** Misses K. B. CARTER (1950) (in England), K. M. DYKES (1952) (on furlough), W. LLOYD (1949), G. W. THEAKSTON (1945), J. WILBERFORCE (1948), E. SMETANA (1954), M. SMETANA (1954), D. EVANS (1957), G. HAVELL (1958).
3. **Tangier (contd.):** Miss C. BOWRING (1930) (on furlough), Miss L. LAZENBY (1961),* Miss D. RICHARDSON (1945), Miss E. PRIDEAUX (1948). **Nurses' Training School:** Miss P. M. ST. JOHN (1949), Miss I. LARSON (1958), Miss A. BEST (1961).*
4. **Tangier: Schools:** Mrs. L. J. BOCKING (1928). **Beni Makada:** Misses W. DRURY (1929) & N. ANDREW (1945), Miss D. RICHARDSON (1945), Miss E. PRIDEAUX (1948). Spanish believers.
5. **Tetuan:** Misses E. BRADBURY (1929) & E. LOW (1931) (on furlough), Mr. & Mrs. S. R. SMURTHWAITE (1952), Mr. B. LEAT (1952), Miss V. BRADSHAW (1954), Mr. & Mrs. R. RAWLS (1959). Spanish believers.
6. **Alcazar:** Misses M. E. CHIPPERFIELD (1945), S. KLAU (1954).
7. **Fez:** Mr. & Mrs. J. THOMPSON (1953), Misses G. LINCOLN (1935), E. SOUTER (1946) R. BARKEY (1960). **Rabat:** Miss I. DEW (1924), Mr. & Mrs. T. WILSON (1952), Rev. R. & Mrs. BURNS (1957) (on furlough), Mr. & Mrs. R. KLAUS (1959).
8. **Casablanca: Field Headquarters:** Rev. H. W. STALLEY (Field Director) & Mrs. STALLEY, Miss W. DAVEY (1957). **Spanish, French and Italian Work:** Mr. J. PADILLA (1929) (retired). **Moorish Work:** Misses G. SHARPE (1938) & M. HAUENSTEIN (1953), Mr. B. HOLLINSHEAD (1956), Mrs. B. HOLLINSHEAD (1948), Misses J. MORGAN (1954), M. BUTCHER (1957) (on furlough).
9. **Settat:** (Unoccupied). **Azemmour:** Miss D. M. HENMAN (1935). **Safi:** (Unoccupied) Mr. & Mrs. H. J. H. MORGAN (Associate Members).
10. **Marrakesh:** Misses F. LOGAN (1949), E. JACOBSEN (1953) (on furlough), B. ANDERSEN (1951), H. WILSON & D. PARILLO (1958), Mr. & Mrs. B. COOKMAN (1955).
11. **El Jadida:** Mr. & Mrs. J. A. HARRIS (1953) (on furlough).
12. **Taroudant:** Mr. & Mrs. W. JACKSON (1953). **Immuouzer du Kandar:** Mr. & Mrs. D. R. HARRIS (1953).
13. **Algiers:** Miss R. STEWART (1954), Miss M. BALLARD (1958), Rev. & Mrs. I. HOFFMAN (1957) (on furlough), Mr. & Mrs. C. ADAMS (1955), Mr. R. L. HELDENBRAND (1958).
14. **Cherchell:** Mr. F. EWING (1932) & Mrs. EWING (1931).
15. **Djemaa Sahridj:** Rev. & Mrs. B. COLLINSON (1950), Miss K. CASTLE (1954), Miss R. MCDANIEL (1958).

*Formerly in Congo: loaned to N.A.M.

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16. **Tunis:** Rev. R. I. BROWN (Deputy Field Director) & Mrs. BROWN, Mrs. C. W. MORRISS (1927), Mr. & Mrs. W. GASTON (1954), Mr. & Mrs. D. RICKARDS (1951).
 17. **Language Students. Tunis:** Miss K. MORRIS (1958), Mr. S. SCHLORFF (1959), Mr. & Mrs. W. BELL, Mr. & Mrs. G. SMITH, Miss L. MONUS (all 1960), Miss F. HAUNER (1961), Miss E. HALL (1961), Mr. & Mrs. W. CALL (1961), Mr. & Mrs. G. RIDER (1961).
 18. **Language Students. Casablanca:** Misses A. SWANK (1959), L. HUGLI (1959), E. GAMBER (1960).
 19. **Sousse:** Mr. R. S. MILES (1921) & MRS. MILES (1926), Miss A. CLACK (1924) (in U.S.A.), Mr. W. EVANS (1958).
 20. **Sfax:** Rev. & Mrs. R. LILLEY (1957), Mrs. A. STRAUTINS (1938). **Gafsa:** (Unoccupied), Miss D. BROWN (1957) (on furlough).
 21. Dr. and Mrs. P. MCCARTHY (1955), Miss M. HIESTAND (1958), Mr. N. PEARCE (1940) & Mrs. PEARCE (1945) (in England).
 22. **Deputation Work in Britain:** Mr. & Mrs. E. J. LONG, Rev. A. COFFEY, Mrs. E. L. LILEY and (part time) Miss E. H. FRASER. **In U.S.A.:** Dr. F. STEELE, Rev. DALLAS GREEN.
 23. **All believers in N. Africa, Secret Believers, Backsliders and Enquirers.**
 24. **Translation Work; Distribution of Scriptures; Publication of Evangelical Literature; Bible Shops; Colportage.**
 25. **Children of Missionaries, and Children of Converts in North Africa.**
 26. **Members of North American Council and U.S.A. Headquarters Staff.**
 27. **U.K. Council Members and Headquarters Staff.**
 28. **Local Secretaries and Prayer Groups.**
 29. **Retired Workers. In England:** Miss A. BUXTON (1919), Mrs. E. FISHER (1922), Miss E. HARMAN (1921), Miss E. HIGBID (1921), Miss V. HOUGHTON, Mrs. J. W. KENT (1948), Mr. P. PADILLA (1926), Mrs. P. PADILLA (1922), Miss G. E. PETTER (1913), Miss K. REED (1922), Mrs. E. A. SIMPSON (1898), Mrs. T. J. P. WARREN (1911), Mrs. F. M. WEBB (1899), Mr. & Mrs. A. G. WILLSON (1922). **S.M.M.:** Mr. J. HALDANE (1912), Mrs. J. HALDANE (1913), Miss C. POLLOCK (1936). **In U.S.A.:** Miss E. BROOKES (1932). **In France:** Mrs. S. ARTHUR (1923). **In Algiers:** Mrs. A. ROSS (1902). **In Denmark:** Miss E. M. S. DEGENKOLW (1913). **In Switzerland:** Miss I. COULERU (1923) (S.M.M.).
 30. **Dispensary Work; Classes; Visiting; Work among Europeans; All Testimony among God's Ancient People.**
 31. **Special Remembrance of Financial Needs.**
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