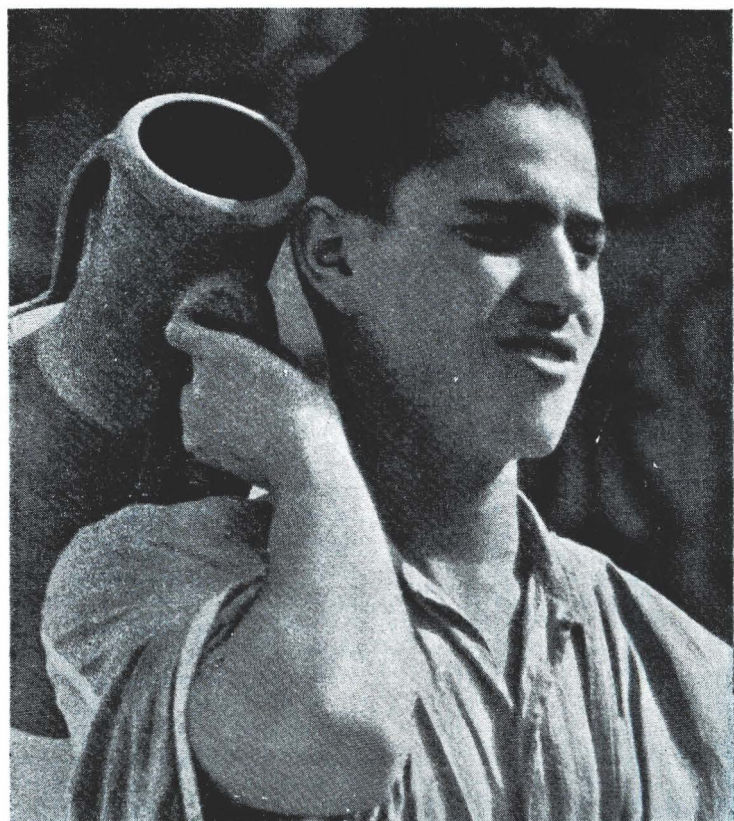


North Africa



No. 57 (Published Bi-monthly)

JULY/AUGUST, 1964

NORTH AFRICA

SHOWING SPHERE OF OPERATIONS
OF THE NORTH AFRICA MISSION



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with which are incorporated

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The Bleating of Sheep

By RENE MORGAN

ALL around us we can hear the bleating of sheep, for the greatest feast of the Moslem world draws near, and every family that can get enough money together has a sheep or a goat ready to be sacrificed, in commemoration of the offering up of Abraham's son Ishmael!

Yet it was Isaac, not Ishmael, of whom God said, "In Isaac shall thy seed be called." God no longer asks for sacrifices, for Christ offered up Himself once for all, to put away sin by the sacrifice of Himself.

These days before the feast bring opportunities to the missionary to tell of that One once offered. There are many in this land who do not believe that Christ shed His blood for their salvation, and it is for those we would ask prayer.

There was a gathering of national believers at the yearly conference at Khemisset, and all were strengthened by fellowship with each other around the Word of God; for not all have Christians near them—no fellowship unless they come up to Tangier for a brief stay now and then. One such has been helping us here, and has now returned to his village home. He tries to gather people and reads God's Word to them.

Others—like the girls who were once student nurses here, and now are training in Government hospitals in an entirely Moslem atmosphere—find it hard going. Three of these girls are doing

nursing training in England. They are witnessing to Christ's power to save English girls.

Then there are those, like the ones we read of in John's Gospel, who "went back and walked no more with Him". Some in Tangier of this category will be killing a sheep at this feast. It makes us sad, but we know that the Lord Himself saw some go back; therefore He knows. He said, "I have prayed for thee", and so we must pray for these erring ones.

How greatly prayer is needed! Do you get weary of always being asked to pray? Do you think that because so little is seen, your prayers have been in vain? Do you feel disappointed because missionaries you have upheld cannot thrill you with wonderful stories of many conversions? In spite of those who went back, and walked no more with Him, Christ Himself went right on to the end. One day we shall all rejoice together, and maybe find those in the Father's House who have returned to the Shepherd, as we read in 1 Peter 2, verse 25.

OTHER SHEEP



Rain in a Desert Region

By MADAME M. LULL of Tolga, Algeria

DURING the early months of the year we were faced with a problem very unusual for a desert region such as this—a battle against rain! The class girls had hardly left the Mission House after the Christmas celebrations when rain began to fall so heavily that the house was transformed into a pool.

Rain, more or less heavy, fell for forty days. There were several bright intervals, but the rain came back in strength four times. The damage was very extensive in the surrounding villages, especially to the south-west of Tolga—a very marshy area. The relief organisations sent supplies of food, blankets and clothing, and I went with a school-mistress to help in distributing these to the women.

Our classroom being out of use for a month, we held the Sunday School in the courtyard—when it didn't rain! In February the work began again normally, and the girls came back, numerous and very happy. Because of the large number, the class was divided into two. The younger ones come in the morning. They

THIRSTY LAND

are making babies' blankets from small squares of knitting. There is a race to see who can make the greatest number of squares—but as most are knitting for the first time it takes a great deal of effort! The competition is also open to see who can recite the greatest number of verses or sing the greatest number of choruses. The bigger girls divide the afternoon between ball games, the Bible class, and knitting baby clothes.

The month of Ramadhan was marked by a passive resistance to the hymns—but this difficulty disappeared immediately after Ramadhan.

The son of a former neighbour came to visit me, to express his thanks for the work done by Monsieur Lull in former years. "The teaching I received at his Bible class was the first element in my spiritual life," he said. This young man has spent three years in London studying for a degree in English. At present he is teaching English in a Grammar School in Algeria. May he not only admire Monsieur Lull's life, but also come to love and serve his Master!

The sick people come in great numbers to the house to receive treatment at the hands of my daughter Hélène; and we have set apart and arranged a room for this purpose. When shall we have a Christian doctor to treat these people and to announce the Gospel to them? Pray with me for all these souls who seek Christ, the Saviour and Redeemer, without knowing it!



Waiting Upon God Together

By HAROLD W. STALLEY

IN our home we have a little picture of a still pool, giving a clear reflection of the reeds growing at its edge, and of the snowy clouds in the sky above.

This was given to Mrs. Stalley by Miss Lilius Trotter in Algiers many years ago. When she gave it to her she said something like this: "This picture is a parable. There has to be absolute stillness before there can be a perfect reflection."

The Annual Conference in the different regions gives just that opportunity for all workers to draw aside from the busy routine of the work for a few days of quiet waiting upon God together, times when His "still small voice" can be heard.

But how quickly that "stillness" of spirit can be broken! Just as a very small pebble thrown into the clear pool can break the perfect reflection into a thousand pieces, so just one thought of envy or bitterness of spirit, or some other subtle thrust from the enemy, can spoil the perfect image of the Lord in my life—or yours.

Let us be on our guard as we go back from the "mountain top" experience of Conference time to the ordinary level of daily life, for we are not ignorant of the devices of the enemy of our souls.

Let us also remember the regions where it has not been possible, so far, for such a gather-

ing to take place, that our fellow-workers there may be very conscious of the Lord's upholding and refreshing day by day. Like Habakkuk of old, each one of us can say: "I will stand (in quiet expectancy) upon my watch and set me upon the tower, to see what He will say unto me . . ."

We thank God for the ministry of Dr. Farnham St. John and Mr. Clem Payne (G.M.U.) in Tangier, and of the Rev. John Wilson (B.C.M.S.) in Casablanca. Their God-guided messages were a spiritual refreshment to us all.

For the Northern Moroccan Conference we had a "key verse"—Acts 20, v. 24—which was echoed in many of the gatherings. Just a short time before this a fellow-worker had been pointing out to a young National Christian just what might be involved if he took an open stand for the Lord in a certain form of witnessing. "I have a verse for you," replied the young man, pointing to this very Scripture: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Shall we make it our prayer that many of those who profess to follow the Lord shall be endowed with the same spirit of willingness even to suffer for His Name's sake?

Preparing for the Summer Camps

By BOB and EILEEN COX

I WAS just sitting down to let you in on some of the recent events at our house. We returned a few days ago from an eight-day "Stage" on camp work.

A "Stage" is a short term school, and this particular one is put on by the Moroccan Government in order to train monitors for the summer camps in Morocco. They have a "Stage" in Arabic and one in French. We took the French one because we are more fluent in French than Arabic, and because we had already taken part in the French one last year.

Many of the things we learned will not be useful to us in a Christian Camp, but we will be **qualified** monitors so far as the requirements of the Moroccan Government are concerned—providing, of course, that we pass the written test to be given in the autumn.

From the point of view of French practice, we certainly

AT THE CAMP

benefited from our eight-day stay with French young people. We were amazed at the opportunities that we had for telling them what Jesus Christ meant to us. Several of the young people live here in Casablanca, and so we have made some continuing friendships. Pray along with us that some of these young people will find Christ as their Saviour.

The Saturday evening meetings for which you have been praying have been very profitable. One week it is in French and the next week we have the meeting in Arabic. Between 20 and 30 young people gather for the French meeting and about 10 to 15 for the Arabic one. Pray for solid conversions as a result of the Bible study each evening. We language students handle the French meeting by ourselves, but Mr. Brown helps us with the Arabic meeting.

The next few months promise to be busy ones for us. Only three months remain in our formal language study, and we are trying to make the most of them. We are happy to be able to give short sermons in Moroccan Arabic now. Preparing them is quite a strain, but each time we prepare one we learn many new words and phrases.

July is camp month, and we will again be helping in camp work at Khemisset. After that, we plan to move to Rabat to make our home. There we will continue in Arabic study on a limited basis, as well as helping out in the Christian bookstore there. Continue to pray for us.





Among Students at Algiers University

By RUTH E. STEWART

THIRTEEN, chemin Poully, has been our address since the end of September, 1962. At that time, just a few months after Algeria's independence, moving was very much *à la mode*. With the mass exodus of French people, most Algerians were resettling in apartments and villas that had been left unoccupied. And so it was perfectly normal that we too should be making a change. How wonderfully that change was in God's plan for us! Neither Marge Ballard nor I realized how advantageous the new location would prove to be as a centre for student witness. One of the main entrances to the University of Algiers is only a five-minute walk from our door. It's so easy for us to pop down to our weekly class in Classical Arabic on Thursday evenings, and almost as easy for any students who want to see us to climb up the hill to our door.

God has blessed our modest venture in having a student Hostel. We have been amazed at how many women students have come to us asking to rent a room. This year a second year University student in science, B——, who comes from Tlemcen, is living with us, along with her

younger sister, M——, a high-school student. Both girls are very keen intellectually, and sociable enough to have a constant stream of visitors coming to the door. We welcome these opportunities to make new friends, and find that God gives many occasions to witness.

B—— represents the new generation of Algerian women who are politically informed, and thoroughly convinced of the goals of the Socialist revolution. Her bookshelves are full of Marxist literature. Islam is involved in her convictions, but more as an idealistic background than a practical principle of life. So far, she has been quite indifferent to the Gospel. Not so M——, who is more thoughtful, and more concerned to know the truth. Pray that we may be faithful and effective in presenting the Truth to both sisters.

The University of Algiers has opened its doors on the world to receive students from many countries, particularly from the newly independent African nations. We believe that it was very much in God's plan to send a group of nine students from Tanganyika to the University this

year. All of them are English-speaking, and so are having a year of concentrated study in French before going on in Medicine or Engineering. Two of these fellows, G—— and M——, are Christians, and have been keenly interested in a bi-weekly Bible study in English which they and we lead in turn.

One by one, we have got to know all of the Tanganyikans, some of whom are nominal Christians and some of whom are Muslims. At Christmas, a few of them had Christmas dinner with the N.A.M. group. Later, eight of them took a trip with us to our station in Djemâa Saharidj, where they saw the beautiful mountains of Kabylia for the first time. Still later, we led a tour of discovery into the tortuous streets of the Casbah, followed by a **cous-cous** dinner.

Pray especially for G—— and M——, that these fine brothers

in Christ may be true to the Saviour in the midst of the pressures of University life. As far as we know, they are the first Christians living at the Cité Universitaire in many years. We are encouraging them to go to the I.V.C.F. camp in France next summer.

Pray too that more English-speaking Algerians may accept our invitation to study God's Word. Z——, an English student, came once to Bible Study, and later in conversation it was rather unusual to see her moved to tears as she spoke of her personal need of salvation. M—— is another friend who is very thoughtful now about spiritual things. R—— is reading "Peace with God", with a questioning mind. We believe that God is answering your prayers for us in an unusual way recently, in leading to some who are genuinely hungry spiritually.

OUR MISSIONARIES' PHOTOGRAPHS: PLEASE NOTE!

At a moment when missionaries of "The N.A.M.", "The S.M.M." and "The A.M.B." are rejoicing in their coming together as one big family, it seems an excellent thing that their portraits should be published at the earliest possible opportunity. This we are in fact doing in the present issue of NORTH AFRICA, our "family" Magazine.

But **there are omissions**, and these we must carefully explain. Friends will look in vain, for instance, for photographs of The Brown Family, The Smurthwaite Family, and The Hollinsheads. This is because our printer has been using the only "blocks" available to him — those from which missionaries' Prayer Cards have been printed. The Prayer Cards of the above-named missionaries were produced *in America*: and should it be possible for our U.S.A. Office to loan these blocks to us, together with those of the U.S.A. missionaries, it would be a pleasure to print these further portraits, and thus complete "the whole family".

MISSIONARIES OF THE NORTH AFRICA MISSION



Miss Janet Ames



Miss Ruth Barkey



**Rev. and Mrs.
Leonard J. Bocking**



Miss C. A. Bowring



Miss Elsie Bradbury



Miss Muriel Butcher



**Dr. & Mrs.
Julian Carlile**

Andrew Rosemary Robin



Miss Kathleen Castle



**Miss
Margaret Chipperfield**

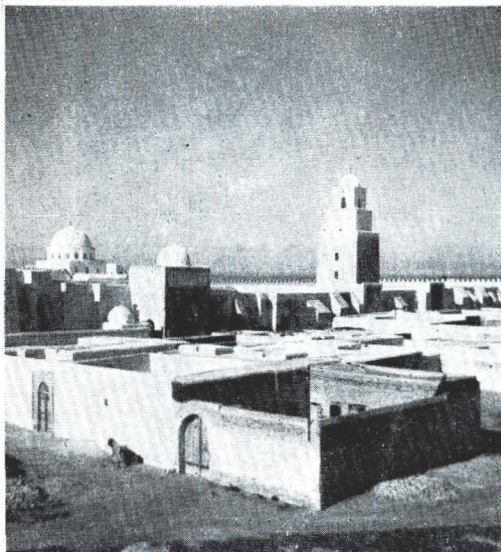
What Would Your Answer Be ?

By A MISSIONARY

A SHORT time ago we received a letter from a young Arab we shall call "Ali". He raised the following problem: "We have learned in the last lessons that Jesus is the 'Son of God', that we must take Jesus as our Saviour, that prayers should be made in the name of Jesus. But in the Quran (Muslim holy book) God says that He has no son; the Quran says also that in Islam prayer should be made in the name of 'Muhammed' and that we must take as our Saviour 'Muhammed'. Please be so kind as to explain to me why the Bible and the Quran do not say the same thing."

What would **you** answer Ali if he put this question directly to you? It is not always easy to answer questions such as this while being faithful to our Lord and to His Word, and yet in love

THE GREAT MOSQUE,
KAIROUAN



be able to draw the questioning one rather than driving him away.

Yet there is still a problem today for the missionary to Muslims which is more serious than answering such direct and pointed questions. It is a problem that you might not have realised to be involved in the question Ali asks. What is the problem? **HOW SHALL WE GET THE ALIS OF THE MOSLEM WORLD TO ASK THIS QUESTION?**

To ask the question at all (whether they ask themselves or whether they ask us or some other missionary) is in itself a great stride forward. It shows that a knowledge of the truths of the Gospel has been acquired, that the difference between the Gospel of Christ and the religion of Islam has been seen, and that a "weighing of the facts" is taking place.

There are untold thousands among the 360 million Muslims of the world who have never even known there is a difference, and millions who have never weighed this "difference" upon which their eternal salvation depends. How we praise God that in these latter days He has raised up such means as Bible Correspondence Courses and Radio Broadcasts, which know no barriers of nationality, culture or geography.

Will you also praise Him that **you** continue to have the opportunity to pray and to have a part in these ministries which make known the unsearchable riches of Christ in North Africa?

Missionaries of The North Africa Mission



Rev. and Mrs. Bernard Collinson
Yvonne Miriam Evelyn John



Miss Winifred Davey



Miss Irene Dew



Miss Winifred Drury



Mr. and Mrs. Frank Ewing
Evelyn Margaret Betty



Miss Gladys Fox



Miss Elisabeth Hall



Miss Marguerite Hauenstein

Glad to be Alive?

By MURIEL BUTCHER

IT is the season of warm sunshine, clear blue skies and roses of all varieties. The tall green trees in the little park behind our apartment building toss in the spring wind that is fresh and scented. Out in the country-side the young, incredibly green wheat is splashed with scarlet poppies, and the road-sides are a riot of colour, with marigolds, little blue iris, golden buttercups and a host of other wild flowers never seen in England even in her gayest mood. In short, as the saying goes, it is the time of year that makes you glad to be alive!

But that rather depends on who "you" are. If you were an Algerian mother who had just had her eighth baby and whose husband was out of work, you would never be out of the house long enough to notice what colour the sky was, and the next meal would be the limit of your horizon. If you were K——, the teen-age daughter studying to be a midwife, your outlook might be

a little different; youth and prospects certainly lend a rosy tint even though you knew you would be responsible for the whole family once you started work. The Bible Correspondence lessons and certain conversations with the missionary provide much food for thought, too. Maybe there is more to life than birth and death and misery and brief joys that pass.

Supposing you were a 17-year-old girl separated from your teen-age husband after a few months of marriage, waiting for your case to come up in court, and never allowed out of the house except to go to the bath once a week. What a welcome change the weekly hour of Bible study brings to this dreary existence as we search together for the true meaning of life in her newly purchased Bible. Surely the Lord will save Kh——, who seems so prepared and enlightened by the Holy Spirit. "I think that God has allowed this to happen to me, so that I might have the opportunity to read His Word," she said last week.

TEEN-AGE MOTHER



And what of the free, educated minority? How does life look to them? Many of them hopefully look forward to the creation of a socialist paradise that will fulfil all their desires. "We are believing Muslims, but not practising," they told me at the Camp Training Session in Algiers recently—a statement which indicates a vague belief in "God" that has no relation to their personal lives. Thus life remains an enigma, and dis-

Missionaries of The North Africa Mission



Lydia Hügli



**Mr. and Mrs.
Bernard Leat**



Miss Winifred Lloyd



Miss Effie Low



**Mr. and Mrs.
Hermon Morgan**



Mrs. Helen Morriss



Miss Lois Morriss



Miss Bessie Prideaux



Miss Grace Sharpe

appointing on the whole, in spite of "easy" moral standards and self-indulgence.

But supposing "you" were a missionary? Ah, then you would have many heart-aches as you became involved in the problems of the lives and circumstances of these friends and many others like them—as you saw the hopelessness and degradation of the system created by Islam. You would have struggled, too, as you wrestled against the "wiles of the devil". But you would have the supreme joy of being witnesses

unto Christ in these same situations, the satisfaction of doing the will of God in making known "the grace of God that bringeth salvation, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works".

Are you praying for His "peculiar people" whom He is going to call out to Himself from Oran?

A Last Prayer Letter from the Field

(From MISS C. A. BOWRING, who went out to Morocco in 1930, and is now retiring.)

THIS will probably be the last prayer letter I send you from Morocco, a fact which I find very hard to realise. However, just as the Levites of old were engaged actively in the Lord's work only up to a certain age, so the time comes for all of us to leave the place where we have given years, some few, some many, in the work and witness for the Lord, and to draw aside into quieter and less strenuous service.

When I last wrote to you I was expecting to leave Morocco about the end of March, and to go into a little flat which was awaiting me at Welwyn, in Hertfordshire. But this was not to be. On December 12th, 1963, I suddenly had to give up everything and go to bed. Evidently, like most people, I had been doing too much, and my heart wouldn't stand up to the strain.

I had several weeks in Fez without making much progress, and finally two fellow missionaries brought me to Tangier, and I went into our hospital. I expected to be there only a few days, but it was just over a month before I was discharged. The Lord was very gracious, so that what had begun as a time of weakness and discouragement became one of great blessing and refreshment. In His great goodness, He met with me in a very living way, and now I know that it was all in His purpose. During the time of being set aside He has shown me many things I needed to know. Oh, "how great is His mercy toward them that fear Him"!

Now I am so much better that I can hardly believe I am the same person who went into hospital last January. Of course,

Missionaries of The North Africa Mission



**Rev. and Mrs.
Harold W. Stalley
and Elizabeth**



Dr. & Mrs. F. A. R. St. John
 Oliver Paul
 Clare Martyn David Daniel



Miss Patricia St. John



Mrs. Alma Strautins



**Miss
Gwen Theakston**

*Missionaries of
The Southern Morocco
Mission
(incorporated with
"The N.A.M.")*



Mr. & Mrs. Walter Jackson
 Stephen
 Janet Andrew Irene

I must now remember to go slow and not try to do too much; but I can, in His will, look forward to living a normal life for a person of my age.

Just now, we are in the middle of our Spring Conference, and the Lord is with us in a real and living way. Some of us were often in prayer during the past weeks that we might have a special word from the Lord as we came apart to spend time with Him and each other. He has answered prayer in sending a dear fellow-missionary who is proving His mouth-piece as he brings us a message each evening. We long to see the Lord moving in a strong way in this land amongst both missionaries and national Christians, and this may well be the beginning of such a move. Pray that our hearts may be utterly open to the Lord for His full purpose.

The morning Bible readings given by our own Dr. St. John are proving times of great blessing, and we wish we had at least twice as long to feast together on the Word each morning.

* * *

So now my thoughts are turning to the homeland, and a passage is booked provisionally for May 21st. So far, the Lord has not clearly indicated where His place for me is to be, but there are one or two possibilities. I shall greatly value your prayers that I may quietly wait until He sees fit to show what is in His plan for me. My heart is full of praise because of His great goodness and I go forward with His promise in my heart: "They shall bring forth fruit in old age". [Miss Bowring reached London on May 30.]

Radio School of the Bible

By HAROLD W. STALLEY

HERE is something new, and for which you are asked to join us in praise to God. The Radio School of the Bible was established just this year at Marseilles, in the south of France. A whole stream of wonderful

answers to prayer led up to this, and the full story will have to be told another time.

What is it doing? All the ministry of the Bible Correspondence Courses that we were carrying on in North Africa has been transferred to this centre. This means that students in Tunisia, as well as in Algeria and Morocco, have now a further opportunity of studying God's Word if they so desire—and many of them do. Hundreds of lessons are being sent out each week in Arabic, French and English, and many go beyond the borders of North Africa.

FRIENDLY STUDENTS



Missionaries of The Southern Morocco Mission



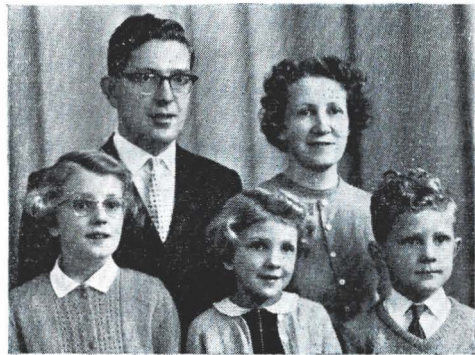
Mr. & Mrs. B. Cookman
Daniel Miriam Philip Rifka



Miss Edith Jacobsen



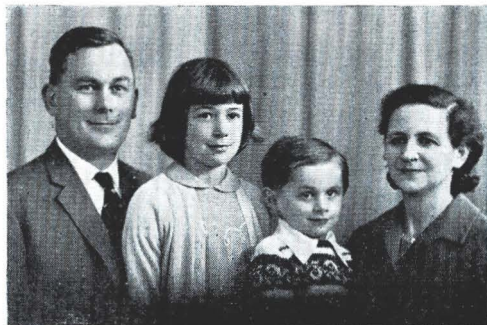
Miss Flora Logan



Mr. & Mrs. D. R. Harris
Christine Dorothy Paul



Gillian Thompson

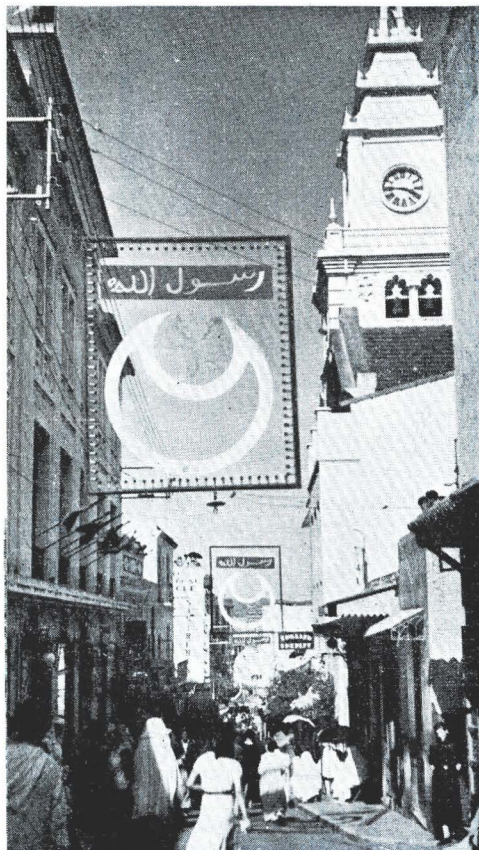


Mr. & Mrs. J. H. Thompson
Valerie Paul

The Radio side of the ministry is still in the experimental stage. Our friends of E.L.W.A. in West Africa have been collaborating in this. It is the desire of the Radio School of the Bible to see that the Gospel is broadcast regularly to all Arabic-speaking lands much more effectively than heretofore. "This Gospel of the Kingdom **shall** be preached to all nations . . ." Time is hastening on, and there are still millions in these Arab lands who have not heard that Christ did indeed die for their sins and rose again for their justification.

We would call for a tremendous volume of prayer and practical support for this venture of

TANGIER CELEBRATES
THE PROPHET'S BIRTHDAY



the Radio School of the Bible. Will you ask the Lord what He would have you do in this matter?

* * *

The following are samples of some of the statements concerning faith we are receiving at the end of courses of Bible Study:—

From ALGERIA: "When I began this course with you, in the first lesson I read that there is but one God, and all the others are false; that He created the heavens and the earth, and at the end that He was crucified for our sins; and I believed and I knew that I was a lost sinner and that if I would not believe I was truly lost. I believed that Christ bore my sins and died in my place. It was while studying . . . that I became definite, and believed in the Lord Jesus Christ, that He is the only true God and the supreme Saviour of my life."

From TUNISIA: "Yes, there came a moment in my life when I realized I was a guilty sinner . . . I did not believe before (that Christ died for me) but it is you who have given me this precious teaching . . . I did not receive (the Lord Jesus Christ) at first but now I have received him with all my heart."

From MOROCCO: ". . . I received the Lord Jesus Christ as my Saviour, the true salvation. I realized I was a lost sinner, and I believed in Him in my heart. Jesus Christ bore my sins and died for me, and I have believed by a definite act that He is my Saviour for my life."

You realize, of course, that not all of our students profess Christ

Missionaries of The Algiers Mission Band
(now incorporated with "The N.A.M.")



Mlle. J. Guibé



Mr. & Mrs. P. G. Longley



Madame M. Lull



Miss P. M. Russell

as Saviour. There are those who reject Him: "I do not accept the Lord Jesus Christ as my Saviour. Yes, I believe that I am a lost sinner . . . I do not believe in my heart that Christ bore my sins and died for me."

There are also those who are **undecided**: "Hesitation upon hesitation! I cannot answer these important questions you ask and which I did not anticipate. I was only following your courses in

order to know a world different from mine . . ."

Finally, there are those who say nothing, who make no comment. What are they thinking? What fears, what doubts, what joys are hidden from us, and perhaps from themselves?

As you pray, pray also for such as these, and rejoice with the angels of heaven that there are those who are turning to the Redeemer of Souls.

Life on a Mountain Mission Station

CHAPTER FIVE

A Day at the Market (continued)

THE little hill is a scene of animation. On the ground, their feet and wings tied up with scraps of old rag, sundry cocks and hens are struggling to free themselves. All around buyers are weighing them in their hands and examining them minutely for any trace of disease. The seller demands an exaggeratedly large amount; the buyer suggests a ridiculous price, and the bargaining continues in bids of five francs.

"I'll give you thirty francs for this skinny little fowl."

"By Allah! It's fat and cheap. I wouldn't dream of taking less than forty."

"Well, to please you, I'll give you thirty-two and a half."

OASIS VILLAGE



"Well, seeing you're a friend, I will take two francs fifty from my first price."

"Come, my friend, only five francs separate us. Let's split the difference. I'll give you thirty-five francs."

"Far too little."

But the obstinacy of the seller cannot be so readily overcome. He and his customer measure each other like seasoned pugilists. The lookers-on (there are always plenty of them) begin to take an active share in the proceedings:

"Give him his price; it's quite reasonable," or "Accept what he offers; it's well paid."

... At long last the hapless fowl changes hands.

On the opposite side of the way the ironmonger had set up his stall. On a kind of table erected on the grass he displays his wares—nails, mousetraps, shears, electric lamps, marbles, games, matches, scent, and various tools. There is a fine choice, and the prices not dear—providing one knows how to bargain.

And now we come to the fruit. It is heaped on the ground in immense piles partitioned by stones. One finds here, according to the season, oranges, pears, apples, melons, vegetable marrows; whilst in the baskets ranged in rows in front of the shopkeeper are grapes, cherries, peaches and apricots. In these mountain market-places there is never any lack

of fruit. There are few more interesting diversions than to stroll around these stalls and to discover where the best bargains are to be found.

A few more steps, and we come to the pottery — waterpots and dishes of every kind and of all dimensions. Alongside are even finer and certainly less fragile plates made of wood. So you see even the housewife, though she herself may not visit the market, is not forgotten.

During the spring there is a further preoccupation. One does

not forget that this is the time of the year to plant young trees. Olive trees, orange trees, and above all fig trees are exhibited beneath the mountain ash trees that shade the market place. A little later in the season there will be offered for sale at this same spot male figs that serve for the fertilisation of the orchard-planted fig trees. They are suspended in little packets in the midst of each tree, and assure the production in abundant crops of those fine figs for which Kabylia is so renowned.

(To be continued).

The Moroccan Summer Camps

SPRING! April showers, May flowers, Summer Camps!

Yes, before we realize it, it will be summer, and many of us will be right busy getting ready for camp again.

Camp will be the month of July, the first two-week period for boys, and the last two-week period for girls. This affords an excellent opportunity to get close to these youngsters and give them a concentrated period studying God's Word, as well as a good time.

We charge a child going to camp for a fortnight, twenty shillings. This, of course, does not begin to cover the cost. Also, we send all of them travel money. (Just to give you an idea of how this can add up, I'll tell you the round trip on a bus from here to the camp site is seventy shillings.) So do join us in prayer that those of His choice will be allowed to go, and that He will meet our every need as we plan and prepare. This ministry has been

blessed greatly in years past and so we are looking to Him for a blessing again this year.

We would also appreciate your prayers for a combined meeting we are holding monthly here in Marrakesh. We last met on Palm Sunday and we were approximately 85 in attendance. We have invited some folks from two or three neighbouring villages to come along too. This has proved to be a real source of encouragement to believers, as well as a splendid opportunity to reach the lost. I know He will bless you for your part in this ministry of prayer.

DOLORES PARILLO

MOROCCAN CAMP DATES

Boys' Camp at Khemisset.
July 1—15.

Girls' Camp at Khemisset.
July 17—31.

Teen-age Girls' Camp at El Jadida, August 10—21.

ALGERIAN CAMP DATES

Teen-age Girls' Camp at Cherchell, July 4—13.

Mixed 8 to 12-year-olds' Camp at Cherchell, July 17—August 6.

BIRTH

To Tom and Fern Wilson, at Tangier, on May 16th, a daughter, Laura Lee.

MARRIAGES

At Casablanca, on April 11th, Joyce Morgan to Abe Wiebe.

At Algiers, on May 2nd, Ruth (Alix) McDaniel to Richard Heldenbrand.

Our heartiest congratulations.

DATES FOR YOUR DIARY

The Annual Meetings of the **North Africa Mission** will be held, D.V., at the Bridewell Hall, Eccleston Street, London, S.W.1, on Tuesday, October 6th, at 3.30 and 6.30 p.m. **Speaker** at evening meeting, the **Rev. Godfrey C. Robinson, B.A., B.D.**

The **Annual Reunion of The Fellowship of Faith for the Muslims** will be held, D.V., at the Bridewell Hall on Thursday, October 22nd. Prayer at 4.30; Tea at 5.30; Reunion Meeting at 6.30 p.m. **SPECIAL FEATURE: Colour Film, "Forbidden Frontiers"**.

TIMELY LEGACIES!

We began the month of June with an empty treasury, and delayed the dispatch of allowances for three days whilst this urgent need was laid before the Lord.

On June 4th, out of the Heavenly Blue, we received news of a legacy that enabled us to send out, yet again, full allowances to our missionaries.

"Deliverance by legacy" has been a recurring experience during the past few years—and always there have been the twin elements of **timeliness** and of **glad surprise**.

Surely there will be a Day when bequeather and beneficiary rejoice together!

GUIDED GIVING

It is a joy that, through the **LORD'S** goodness, we have again been able to dispatch full allowances to our **Missionaries** for the months of **May and June**.

THE N.A.M. PRAYER CALENDAR

DAILY PRAYER FOR MISSIONARIES AND OTHERS

1. **Tangier:** Rev. L. J. BOCKING & Mrs. BOCKING (1928), Mr. & Mrs. H. J. H. MORGAN (Associate Members). **Hope House:** Mr. & Mrs. I. MAXWELL, Miss L. MORRISS.
2. **Tangier: Tulloch Memorial Hospital:** Dr. F. A. R. ST. JOHN (1945) & Mr. ST. JOHN (1950), Dr. & Mrs. N. J. CARLILE (1955) (detained at home indefinitely), Dr. & Mrs. W. CAMPBELL (1956), Mr. & Mrs. T. WILSON (1952). **Nurses:** Misses W. LLOYD (1949), G. W. THEAKSTON (1945), M. SMETANA (1954) (on furlough).
3. **Tangier (contd.):** Miss P. M. ST. JOHN (1949), Miss I. LARSON (1958) Miss D. EVANS (1957.)
4. **Tangier Schools:** Mrs. L. J. BOCKING (1928). **Carpet School:** Misses W. DRURY (1929), E. PRIDEAUX (1948). Spanish believers.
5. **Tetuan:** Misses E. BRADBURY (1929) (temporarily at home); & E. LOW (1931), Mr. & Mrs. S. R. SMURTHWAITE (1952), Mr. & Mrs. R. RAWLS (1959). Spanish believers.
6. **Alcazar:** Misses M. E. CHIPPERFIELD (1945), S. KLAU (1954).
7. **Fez:** Mr. & Mrs. J. THOMPSON (1952), Mr. & Mrs. F. KLAUS (1959) (on furlough), Mr. B. LEAT (1952), Mrs. B. LEAT (1954). **Rabat:** Miss I. DEW (1924) Rev. R. & Mrs. BURNS (1957).
8. **Casablanca: Field Headquarters:** Rev. H. W. STALLEY (Field Director) Mrs. STALLEY, Miss W. DAVEY (1957), Rev. & Mrs. R. LILLEY (1957), Miss G. FOX (1956). **Spanish, French and Italian Work:** Mr. J. PADILLA (1929) (retired). **Moorish Work:** Misses G. SHARPE (1938) (on sick leave) & M. HAUENSTEIN (1953), Mr. B. HOLLINSHEAD (1956), Mrs. B. HOLLINSHEAD (1948) (on furlough), Mr. A. WIEBE (1962), & Mrs. WIEBE (1954).
9. **Casablanca: Missionary Training Centre: Staff:** Rev. R. I. BROWN (Deputy Field Director) & Mrs. BROWN. **Language Students:** Mr. & Mrs. G. RIDER (1961), Mr. & Mrs. R. COX, Mr. & Mrs. D. GOLDMANN (all in 1962), Miss J. AMES (1963), Miss D. SMITH (1963), Miss B. BOWERS, Mr. & Mrs. J. HAINES, Mr. C. HIESTAND, Miss B. HUBBARD, Miss A. LJUNGBERG, Mr. P. MCCULLOUGH, Mr. & Mrs. S. VISHINOFF (all 1964).
10. **Marrakesh:** Misses F. LOGAN (1949), E. JACOBSEN (1953), D. PARILLO (1958), Mr. & Mrs. B. COOKMAN (1955).
11. **Taroudant:** Mr. & Mrs. W. JACKSON (1953), Miss H. WILSON (1958), Miss A. SWANK (1959). **Immouzer du Kandar:** Miss B. ANDERSEN (1951) & Miss G. HAVELL (1958).
12. **Tlemcen:** Mr. E. EWING (1932) & Mrs. EWING (1931).
13. **Oran:** Mr. W. EVANS (1958), Mrs. EVANS (1960) (on furlough), Miss E. SMETANA (1954) (on furlough), Miss M. BUTCHER (1957), Rev. & Mrs. W. CALL (1961), Miss L. HUGLI (1959).

14. **Algiers:** Miss R. STEWART (1954), Mr. & Mrs. P. G. LONGLEY (A.M.B. 1956), Miss M. BALLARD (1958), Rev. & Mrs. D. R. RICKARDS (1951), Mr. & Mrs. C. ADAMS (1955), Mr. & Mrs. R. HELDENBRAND (1958), Mr. S. SCHLORFF (1959) & Mrs. SCHLORFF (1961) (on furlough), Miss R. BARKEY (1960).
15. **Djemaa Sahridj:** Rev. & Mrs. B. COLLINSON (1950) (on furlough), Miss K. CASTLE (1954).
16. **Blida:** Miss P. M. RUSSELL (A.M.B., 1929), Mlle. J. GUIBE (A.M.B. 1948).
Tolga: Mme. M. LULL (A.M.B., 1937).
17. **Tunis: Station Work:** Mrs. C. W. MORRIS (1927), Miss E. HALL (1961).
18. **Monastir:** Dr. & Mrs. J. GREEN (1961) (on furlough), Mrs. A. STRAUTINS (1938).
19. **Radio and Follow-up Ministry:** Rev. & Mrs. W. GASTON (1954), Mr. & Mrs. W. BELL (1960), Rev. & Mrs. I. HOFFMAN (1957), Miss K. MORIS (1958), Mr. & Mrs. D. HARRIS (1953) (on furlough).
20. **Deputation Work in Britain and U.S.A.**
21. **All believers in N. Africa, Secret Believers, Backsliders and Enquirers.**
22. **Translation Work; Distribution of Scriptures; Publication of Evangelical Literature; Bible Shops; Colportage.**
23. **Children of Missionaries, and Children of Converts in North Africa.**
24. **Members of North American Council and U.S.A. Headquarters Staff.**
25. **Members of the London and Glasgow Councils: Headquarters Staff.**
26. **Local Secretaries and Prayer Groups.**
27. **Retired Workers. In England:** Miss N. ANDREW (1945), Miss C. A. BOWRING (1930), Mrs. E. FISHER (1922), Miss E. HARMAN (1921), Miss D. HENMAN (1935), Miss E. HIGBID (1921), Miss V. HOUGHTON, Mrs. J. W. KENT (1948), Mrs. E. L. LILEY (1919), Mr. R. S. MILES (1921), Mrs. R. S. MILES (1926), Mr. P. PADILLA (1926), Mrs. P. PADILLA (1922), Miss G. E. PETER (1913), Miss K. REED (1922), Miss D. RICHARDSON (1945), Mrs. A. ROSS (1902), Mrs. T. J. P. WARREN (1911), Mrs. F. M. WEBB (1899), Mrs. A. G. WILLSON (1922).
28. **Retired Workers. 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 Switzerland:** Miss I. COULERU (1923) (S.M.M.).
29. **Retired Workers. A.M.B.:** Mr. & Mrs. H. W. BUCKENHAM (1920), Miss E. CLARK (1947), Miss A. M. FARMER (1914), Miss M. D. GRAUTOFF (1907), Miss A. E. POWELL (1951), Miss M. H. ROCHE (1909), Miss V. A. C. WOOD (1920).
30. **Dispensary Work; Classes; Visiting; Work among Europeans; All Testimony among God's Ancient People.**
31. **Special Remembrance of Financial Needs.**