

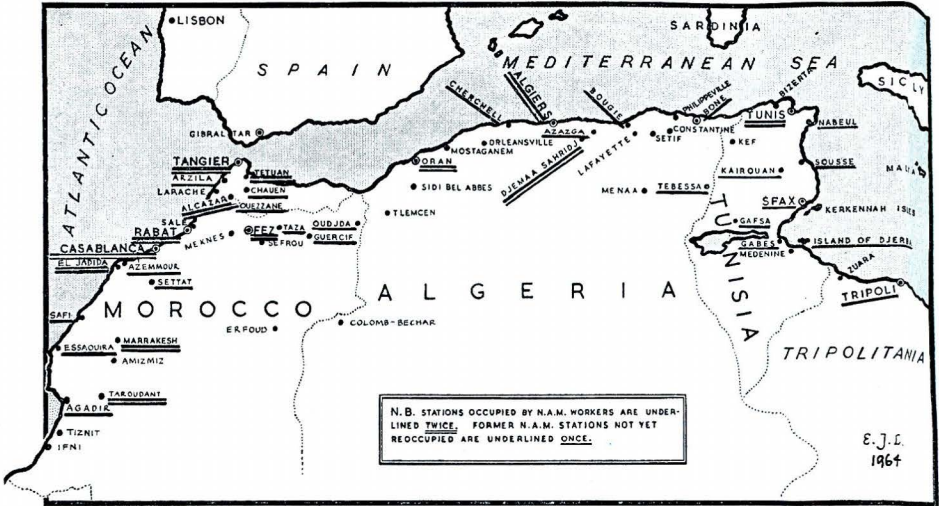
# *North Africa*



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# NORTH AFRICA

SHOWING SPHERE OF OPERATION  
OF THE NORTH AFRICA MISSION



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with which are incorporated

THE SOUTHERN MOROCCO MISSION AND THE ALGIERS  
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# Radio School of the Bible - Marseilles

By WARREN GASTON

**M**ODERN technology is bringing about remarkable changes in the lands of Islam. There are signs of progress and change everywhere, and not the least remarkable of these changes is the omnipresent transistor radio!

To a remarkable degree the transistor radio has become the status symbol of the Arab world. No family appears to be too poor or too isolated to have one. It is not unusual to hear the sounds of radio coming from the back of a donkey, from the midst of a desert caravan, or from a Bedouin tent, as well as from the modern city apartment.

With the advent of the transistor radio comes a new opportunity for the Gospel message. Places previously closed to the Christian witness are now open to the Voice of God. Each new transistor radio becomes a prospective missionary for Christ.

Gospel broadcasting is new in the lands of Islam. It is captivating and arouses curiosity. It presents clearly and systematically the claims of Christ. Radio knows no barriers and has a potential audience of millions. One fifteen-minute programme on one good station could reach as many listeners as the activity of a missionary in an entire year.

The Lord has led us to plan the development of our radio ministry

to a degree comparable to the opportunities. Missionaries to Muslims are few. Modern political movements increasingly restrict their activities. A person can listen to the radio in private — without stigma or public intimidation.

Our Arabic broadcasts continue over ELWA (Liberia) each week. Test broadcasts have already been run over a second station. Others are planned. Time is available for Arabic Gospel broadcasts on several stations.

Plans are going forward in faith for the erection of our new Recording Studio. Miracles are still required, however, in the financial provision for these needs. We are also laying before the Lord our need of additional personnel: A programme editor, an Arab Christian to fill the need of speaker for the programmes, and at least three other persons urgently required for the development of the Radio and Bible Correspondence Course work.

These are some of our plans and needs, some of the vision the Lord has given us, some of the opportunities opened through Gospel radio. Join with us in the prayer of faith until these things become realities.

The total number of Bible Correspondence Courses sent out to date in Arabic and French is 31,789. More than 1,000 communities reached! Praise and pray.

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OUR COVER PICTURE:

Tunis from the Kasbah

# Little Personalities at the Camps

By KAY CASTLE

TWO weeks after camp I met them again: Fadhila, and her younger sister, Nadira. Nadira was wearing a blue checked skirt that looked familiar. Of course—I had seen it several times on the floor in the camp dormitory. Hangers had been provided, but ten-year-old Nadira was casual about her clothes.

She was looking well. Three weeks of sunshine and fresh air, wholesome food and plenty of sleep, had benefited all the children, and most had put on weight. Nadira, always of healthy appetite, had gained six pounds.

Fitting easily into camp life, she

had enjoyed everything it offered. Quick, too, at learning, Nadira had memorised all the Scripture verses set. But, though questions were being asked, and others perhaps being formed, I was not aware of any spiritual response as yet.

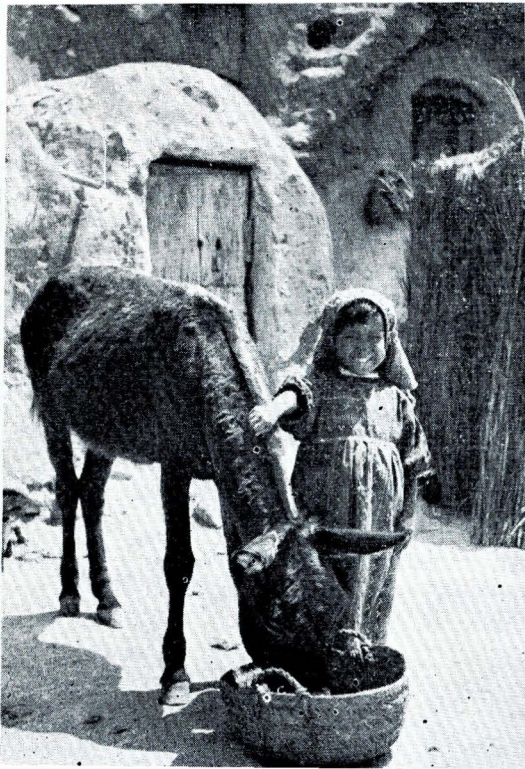
Fadhila's reaction had been different. Twelve years old, and mature for her age, Fadhila could be moody and tearful, and contrary spirited when expected to do as the rest of the group. But she loved to be made to feel responsible, and so had been given a job as camp librarian. Her main task, to rearrange the books after the daily raid for siesta reading, Fadhila had performed regularly and well.

In our staff prayers, we had often mentioned Fadhila. It was three years since she had been to camp and made an initial response to the Lord Jesus, only vaguely understanding, as she said later. But now Fadhila had written to the camp leader, clearly affirming her faith in Jesus Christ. Without doubt, this was the most definite known result in the children's camp.

Nadira was asking me for news of Hayat from Kabylia, her special camp friend. A visiting missionary had told us about Hayat. With her singing of new choruses, Scripture verse repeating, and glowing reports of camp in general, back in her village. Hayat was encouraging her friends to "sign up" for next year's camp. Her elder sister is a Christian, and Hayat herself

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IN A SOUTHERN VILLAGE



knows "the Way". She is not the only one.

I remembered the nightly prayer groups when five little "cherubs", undressed and ready for bed, would be squatting on a blanket in front of me. Some, used to sleeping in their clothes, were clad in night attire for the first time. When the water was not turned off at night (generally it was!), a strong, clean odour of toothpaste would be present. Teeth-brushing being a novelty, dentifrice was used liberally.

New, too, was this way of talking to God, and in the name of Jesus. But there were helpful prods and suggestions! "It's your turn." "Thank you, God" . . . "for our food", "for today's fun", "for your protection when we went swimming", "for the patience of the counsellors when we are naughty"(!) "Help us not to be frightened in the night." This was after someone said she had seen a cat in the "dorm" after "lights-out". And the hair-raising stories, told about the stairs which led from their room to the roof, were probably responsible for several nightmares among the nine little girls who slept there. More than once the cry of "Mam'selle Kay — Mam'selle Kay", after ringing in my ears all day, at night would rouse me from sleep to comfort and reassure some frightened, and perhaps home-sick, camper.

During prayer-time there were few giggles and many fervent "Amens". As camp progressed, prayers became more serious. "O God, forgive me for hitting Fatouma", prayed Nadia. One of Cherifa's prayers was precious to hear: "O God, please help us to have wide open hearts, so that

Jesus can come in." Two little girls, Rania and Kadra, prayed that Jesus would enter their hearts, and take away their sins. Both reminded me of this later. "Well, Kadra, and did Jesus keep His promise?" "Yes", was the reply; "Jesus comes into our hearts directly we ask Him, and then He cleanses our hearts from sin every day."

Not every boy and girl understood as much of the Gospel as Kadra. A few of the children knew only a little French, but all had learnt at least one Scripture verse, and a chorus or two. The question was put to little Kadri, who didn't know his age (eight years, probably) and whose French was limited: "What have you been learning about Jesus?" His face lit up. "He died for you and for me", was the quick reply.

We counted it a specific answer to prayer that, even among the boys, there was really none of the spiritual opposition so often felt in our North African camp. Instead, there was El-Hadi's eagerness to hear about Jesus, and Khalled's interested questions. Though, in my Bible Group, Raba's passiveness appeared like opposition, yet there seemed to be something beneath it. Conviction? Recognition of the truth? It was hard to say.

Almost without exception these boys and girls will be in touch with missionaries through weekly classes during the coming months. How important then, for us to remember them in our prayers.

### **Ours—and yours?**

From the precincts of the kitchen where, as cook, I fiddled with pots and pans, my impressions of the older girls' camp were

different and fewer. Twenty girls came; the youngest was just fourteen, the oldest about twenty-two. There were Christians and B.C.C. students in the group. Some campers had come the year before, others were new contacts. Prepared to study the Bible in camp, some were eager for this opportunity.

Intellectually the variation was as wide as the age range, but not always on a parallel with it. Along with high school girls of fifteen and sixteen were much older girls, who had difficulty in reading. Both Arabic and French were used in the morning studies.

The ten days of picnics and beach trips were perfect bliss for those who lived shut-in lives for eleven months of the year. Yamina, a keen Christian, was bitterly disappointed when a foot abscess prevented her enjoying these outings for several days. Yet she would say: "I had been praying that God would teach me patience. This is how He is teach-

ing me!"

At the end of camp there was a special discussion to answer some of their questions. These concerned the Trinity, the Virgin Birth, forgiveness of sin after conversion. Questions on matters we knew to be practical problems were also raised. "Should a Christian marry a Moslem?" "Could a believer keep the fast of Ramadan?" These girls were not only thinking; some were facing the challenge of the call of Christ. God had spoken—in the Bible Studies, in the times of prayer, and in the evening meetings. On the last Sunday of camp we heard with joy that one girl had confessed her trust in Jesus Christ.

They all left for home the next morning. Not one would be in an environment favourable to the Christian faith. How would they fare? One thing was sure. Where God had begun to work in a heart He would go on to complete that work.

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## *Missionaries' Photographs:*

### *Please Note!*

Quite a number of friends have written expressing their pleasure in our July/August issue of NORTH AFRICA, with its photographs of British missionaries.

As you know, we had hoped to print also the photographs of our North American missionaries, and the editor wrote to our U.S.A. headquarters expressing this desire. Alas! the Prayer Cards of

our missionaries from the far side of the Atlantic are produced by "off-set" printing, and there are in consequence no half-tone blocks that we can utilise. The production of such blocks would cost about £70—a prohibitive amount. We deeply regret, therefore, our inability to provide the much-hoped-for further series of photographs.



## *Bruised Reeds and Smoking Flax*

By GWEN THEAKSTON

**N**OW that the hospital spring-cleaning-in-summer is over, I'll try and shake the white-wash out of my hair and ears, and the dust out of my eyes, and see if I can get the events, trends, needs and blessings of the last few weeks into some sort of perspective.

Beginning with matters close at hand. All those of you who have been praying for bruised reeds and smoking flax—take heart of grace and keep it up, for there are signs of the healing of the reeds and a glimmer of flame out of the smoke. God has been working with the hospital door-keeper and his wife and family. She was the first to return, and has been praying for her husband. Presently the tone of her prayers began to change and a note of praise crept in for the change in his attitude at home. Then, last month, a conference for men was held and he came to that, then to the Thursday men's meeting, then back to hospital prayers, where he had been conspicuous by his absence for years. Two Sundays ago he came to church.

All these are significant steps in the right direction. He also allowed his four elder children—two boys and two girls—to go to camp. The eldest boy, a rather

difficult lad of twelve and a half, came back saying he had decided to follow Christ. Continue to carry this family on your hearts—that He will perfect that which concerns them, and grant a household salvation. They have seven children, and there is no reason why even one should be left out.

In speaking of this particular family I've touched on some other matters which need your prayerful and praiseful attention. The Men's Conference which was held for two days last month had as its theme: "Take my yoke upon you and learn of Me." Quite a number came, many of them men who have been coming to the meetings on Thursday evenings for discussion and Bible Study. I think most of them are ex-patients. I wasn't present at the Conference, but the following Sunday there were quite a number at the meeting whom I had never seen there before. Conversions are seldom sudden here. The last step may appear to be, but it is usually preceded by a good many steps and stages before a complete committal takes place. There is more often a period when they see men as trees walking—which precedes stepping out into full daylight. So pray for those who are thinking, groping and hesitat-

ing, that they may come to the place of being truly born again of the Spirit.

News is trickling through of the children's camps which were held in the centre of Morocco. A few went from Tangier and altogether there were 72 boys and 89 girls. I understand the Enemy sent a few of his emissaries among them, and there was quite a bit of spiritual conflict, so he must have been worried. Pray on for those 160 children, now scattered in hostile homes, and probably hostile schools as well, that the Truth they heard daily for those ten days may take root.

Pray on that God's will may be done in all that concerns the hospital. As you know, we have had very few beds in use lately, because of the scarcity of staff. Plans are under consideration for the rebuilding of the old part (the one-time stable), but one realises increasingly the truth of the word: "Unless the Lord build the house (or hospital or school—or whatever it is) they labour in vain who build it." If He wills that we have a larger, better equipped hospital, then we must pray Him to thrust forth the labourers. We need those who are ready to carry out both sides of the command: "Heal the sick and preach the Gospel"—and

who are able to be all things to all men as well. Two years' language study are required between arriving on the Field and starting full-time missionary work, so if the Lord wants us to reach more in-patients more thoroughly spiritually and physically, it's not unreasonable to expect Him to be calling some of these labourers **now**. "Pray ye" that He will send those whom He has chosen and equipped—and only those.

Meantime, in the Autumn we hope to take in a few Moroccan women and girls and give them some training as nursing aids. We hope for some who have been in contact with us before, either through the hospital or school. They may not be Christians, but at least they should not be opposed. Pray especially for wisdom in their selection, for we know the Enemy would love to slip in one of his fifth columnists, who could do a lot of damage.

This year there have been four retirements from the Field. Four babies have arrived for missionary couples in our hospital in the last two months—but that is not exactly what we mean when we think about replacements for the retirees!

Thank you for your prayers for H——. He has recovered from his illness, and his witness both in hospital and church is a great blessing. Pray for the little church in Morocco, that the Lord will build it. Nothing we can build will stand, but against His building the gates of Hell cannot prevail. Once again, thank you for your fellowship and partnership in this warfare.

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#### IN THE TANGIER HOSPITAL





# Visiting in Blida - and Beyond

By MISS P. M. RUSSELL and Mlle. J. GUIBE

THE heat began early this year, and with it came drought. People took long siestas, and were sometimes only roused by our tap on their door at four o'clock in the afternoon. It is essential for us to gain an entrance into the homes before the children pour out of Day School at four-thirty, for, sad to say, they are often rude and hostile. In homes where there are only adults and widows it is possible to call much later in the afternoon, of course.

So many of our mothers have themselves been class-children that they give us a heart-warming and smiling reception. They even think to switch off the radio, which is a great blessing. If there is no T.V. programme that particular afternoon, however, they are insistent that we return another day, in order to view an English lesson in progress, or some other form of entertainment.

When the mother of three of the most regular members of the Boys' Class told us that she herself sends them along, even when they would prefer to play, we were greatly encouraged. It was obvious that the hymns they had learnt with us had been repeated at home.

Long distance visits included two to Miliana, and one to Surfouf, on the sea coast, where a Miliana woman is now living with her young family. Although she was expecting us, she lay on the bed groaning most of the time. We could not determine how

much was staged for our benefit, but it is certain that many of these women lack the care and attention they formerly received from French doctors, in the local dispensaries.

The class children have been so regular, and their interest so sustained, that we can only attribute it to the prayers of the many friends who have upheld us in this work. In April the senior girls had dwindled to five, but in answer to prayer they came back, and double that number were coming during the month of June. It was our desire to send two of them to the Holiday Camp at Charchell, and we did our utmost to bring it about, but all in vain. The exasperated comment of one of these girls was: "My family is not yet civilized!"

Our rough "Diamond", expelled from the junior class in February, has not yet apologized for her conduct, though she made an attempt to return without doing so. Her brother, on the other hand, has been a star pupil in the Boys' Class. Mr. Adams kindly came to address the boys in April. Unfortunately, it coincided with a wedding next door. This meant a large crowd of boys in the lane, with nothing better to do than to hurl stones at the house, because they had not been admitted to the class. We feel that Blida did not show up to the best advantage, and hope that he will come again, under more favourable circumstances.

Our two Bible Correspondence

Course students were both prevented from accompanying us to the Whitsun Conference. One could not leave her father, who had just returned from Mecca in a dangerous state of collapse; and the other had to attend a wedding on the Sunday, and school on the

Monday. The latter called on us, recently, but hurried away after hearing one of the new colloquial Arabic records. We feel she is under conviction, and hope to take her to an Arabic Sunday Service at Dar Nâama as soon as the way opens.

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## *In Tunisia To-day*

By ALMA STRAUTINS

**T**IME is overdue to share some news with you, or I fear you may cease to pray for this needy corner of His field! Yes, there is also reason to praise Him for the help and blessing received hitherto.

Almost six months have passed since I came to Monastir, and it has been slow going. Islam has not undergone much change, if any, in this part of the country.

I am glad to say there have not been further visits and enquiries from the police, and the people are more friendly than they were at first. However, friendliness here involves inconveniences;

once you are friends, the borrowing of things must follow — matches, needles, pen, camera, money, etc. One has to put the limit somewhere, and then the friendship goes! Tourists have spoil the children by giving them coins and sweets, so whenever they meet a European they call “Boundjou” for French “Bonjour, donne l’argent!” “Good-day, give money!”

Some of my latest visits have been encouraging. A young married woman who lives almost at the steps of the Great Mosque has shown interest in the Gospel, and wondered why such great, good news had been kept from them for so long! Another young mother is beginning to realise that outside Jesus Christ there is no hope or help for her. She and her relations have been involved in witchcraft. Several members of her family have died suddenly as a result of it, and some have been taken to a mental hospital. Now she and her husband, together with other men in their workshop, read the Gospel. Pray that they may be willing to receive the Word in their hearts. A French girl married to a Muslim has begun to read the Bible. She

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### TUNISIAN VISTA



comes to my house from time to time for a word of comfort, for things are not too easy for her, living with her Muslim "in-laws".

At the beginning of July a few girls responded to my invitation to come to a class at my home. I made clear to the mothers that the girls would be hearing the Gospel there before beginning a session of handwork. There have been only six regular ones, but evidently in the Lord's work not always the number counts. I have been glad to teach these six young ones, ages nine to fourteen. They came four times a week, so during the month we were able to study the basic lessons of the Gospel.

During the last week, when they heard the story of the Cross, the Resurrection and the Ascension, there was a marked change of behaviour in the group; some became very solemn, others began to oppose. One girl, just eleven years old, became very fanatical. When the last day was over and all had gone home she came back to shout at my door, "You are an infidel, you are teaching us lies; we have Mohammed, we do not want Jesus!" It reminded me of

another cry of long ago 'Away with Jesus, give us Barabbas!'—only this time the words came from the mouth of a child.

This morning I went to see the girl's parents; they are an influential family, closely related to high officials, and I wondered if some trouble was brewing there, but they were very friendly; in fact, the mother would have liked her girl to continue to come to me for another month. There were several teenagers in the house and they were as fanatical as they could be, and said that they did not need a Saviour. However sinful they might be, Mohammed would intercede for them and God would accept them. Oh, the blindness of this people! It makes my heart ache. Pray that something may happen to shake them out of their illusion before it is too late. I may have more dealings with this family. Pray for me, too, that I may be usable to God.

Dr. and Mrs. Green, with little David, left for England on 15th July, and their leaving has left an empty place in my life here. I feel it especially on Sundays, when there is no one with whom

(Concluded on page 101)

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## *Reaching Young Algerians*

By RUTH E. STEWART

I WONDER if you are ever tempted to think that your intercession for Algeria couldn't possibly be effective. Perhaps you feel that you are too far away from the scene, that your

understanding of the needs is too limited, or that your weak intercession couldn't really make a difference. After all, Islam is such an impenetrable barrier, and reports from the field are not always

encouraging.

These thoughts, wrong though they be, have been going through my head, too. But let us rest them, and instead put into practice James's exhortations about faith and steadfastness. Let us pray with a spirit of thanksgiving, too.

We had an excellent camp season at Cherchell this summer. The relief was great when the undesirable tenants in the upstairs apartment of the Mission house made a clandestine departure at ten o'clock one night, with all of their worldly goods piled high on a truck! We appreciated having the run of the entire place.

Both camps were well attended, with twenty participating in the Teens-and-Twenties Camp, followed by twenty-three children. As for the spiritual results, we know of at least one decision in the first camp. Most of the children were very responsive to the Bible teaching. Pray for them now as they attend weekly classes on their stations.

Three young Algerian women are now sharing our home at Chemin Pouyanne. M—, a nurse, has a pile of psychological problems, and hours of conversation and counselling keep us looking to God to help us to apply His Word to her present need. A—, a medical student who grew up in Cherchell, is new to us. B—, who was with us last year, is as ardent a Socialist as ever. We are just beginning to appreciate some of the pressures that are being experienced by Algerian young people today. Pray for us as we live with and witness to them.

Some of you have prayed so

faithfully for Z— in the past. We are hoping to see more of her this winter as she returns to Algiers to continue her studies in Home Economics. Her spiritual state is not too brilliant, but we are encouraged that she has resisted an opportunity for marriage to a Muslim. Pray that she may soon desire to be out-and-out for Christ in the family and at school.

By the time you receive this letter, the ALGIERS FAIR will be under way (Sept. 26—Oct. 11). We are so grateful that our new "Good News" Bible Shop has been permitted to contribute a display. The books sold at the shop will be on show, and missionaries will be available to take orders for books. Most important, however, will be the opportunities for personal conversations. Pray that God may lead many to the display who are truly interested in spiritual things, and that we may have wisdom and boldness in preaching the Gospel.

We feel strongly the need of visiting in the Constantine area again as soon as possible. File cards continue to arrive regularly from the Marseilles office, giving us the names of dozens of girls who are finishing correspondence courses.

Responsibilities here in Algiers make it difficult for us to get away except during the school holidays, so we are tentatively planning to spend Christmas and Easter in Eastern Algeria. Pray with us that many of these girls, some of whom are doing their fourth or fifth courses of Bible study, may be truly born again.

## RETIREMENT OF MISS ELIZABETH PRIDEAUX

It was in 1948 that Miss Prideaux, who had already spent a number of years in missionary work in Morocco, returned to the field as a member of "The N.A.M."



MISS E. PRIDEAUX

Rejoining her one-time colleague, Miss D. Richardson, at Arzila in "Spanish" Morocco, these two friends were used of the Lord in reviving a testimony among Moslems begun in that needy centre decades earlier by those gallant pioneers, the Misses C. S. Jennings and K. Aldridge.

Of Miss Prideaux's ministry in Arzila a fellow-missionary writes: "Bessie was especially fond of children, and they were drawn to her by her love, and by her understanding of them. She had infinite patience in dealing with the difficulties of girls from Moslem homes.

"Upon her removal to Tangier, she continued her work amongst girls. More recently, Bessie assisted Miss Drury at the Carpet School, where her life was an inspiration. She was a joyful, happy colleague, buoyant amidst adverse circumstances, and

one sensed that she lived near to her Lord."

That is a lovely tribute, which we know to be justified: and we pray GOD's richest blessing upon Miss Prideaux and Miss Richardson as, in retirement, they are once again reunited.

## DO YOU CONTACT ARAB STUDENTS ?

Those who are eager to help Moslem students with whom they come into contact will like to know that there is excellent evangelical literature available for such.

The Christian Literature Crusade is now the sole distributor in the British Isles of publications of the Arabic Literature Mission. Tracts, and many evangelistic books in Arabic, may now be obtained from "C.L.C." Bookshops, or by post from The Christian Literature Crusade Bookshop, 39, Ludgate Hill, London, E.C.4. A free catalogue will gladly be sent on request.

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## IN TUNISIA TO-DAY

(concluded from page 99)

to meet for prayer and spiritual fellowship. However, this month I expect Mrs. Morriss from Tunis to spend a couple of weeks with me, and maybe some other friends too.

It has been decided that in the Autumn I should return to Sfax, where there is already a prepared ground and sown seed that needs to be watered. If nothing unexpected happens, then, towards the end of September I shall be moving back to that town in the hope that eventually fellow-workers will be forthcoming.

## CHRISTMAS GIFTS TO MISSIONARIES

Will friends kindly note that Christmas gifts of money should be received in the office **before the last working day of November**, in order to ensure that they reach the missionaries in time for Christmas.

We always do our utmost for both missionaries and their friends, but unless gifts are received in the office by the end of the month, we cannot guarantee transmission with the next month's transfer of funds. This, of course, refers to gifts of money. We have no facilities for sending parcels.

## ARABIC SERVICES IN LONDON

Our missionary - hearted brother, the Rev. Eric F. F. Bishop, M.A., of Redhill, Surrey, kindly draws our attention again to a monthly Service, in Arabic, held at St. Margaret's, Lothbury (just behind the Bank of England) on the last Sunday of the month, at 4 p.m.

The Meeting lasts approximately one hour, and is followed by Tea and helpful fellowship. There is a warm welcome for visitors, and it is deeply appreciated when missionaries on furlough are able to take an active share.

Moslem students are occasionally present, and our readers'

prayers for this ministry in the City of London would be very much valued. Mr. Bishop is so eager that a regular and useful ministry should be maintained among the Arabic-speaking people in and around London.

## DELIVERANCE—YET AGAIN!—BY LEGACY

As the month of September neared its close, our hearts were much exercised at Headquarters. There was literally nothing in hand in the General Fund—and October 1st was the date when missionaries' allowances were due for dispatch to North Africa.

And then, on the morning of September 28th, straight from the Heavenly Blue, came a legacy exactly matched to the deficit. The channels of supplies are always earthly; but the Source is Heavenly — “. . . down from the Father of Lights”.

It was comforting for the writer of these paragraphs to know that this legacy was bequeathed by an old friend whom he had first interested in “The N.A.M.” over thirty years ago. It was a legacy deeply rooted in deputation ministry.

We are profoundly grateful to our Heavenly Father for these glad surprises — so perfectly timed: but are we over-wistful in wishing that we were less dependent upon legacies?

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## GUIDED GIVING

For the month of September 85% of a full allowance was sent out to our missionaries, but a timely legacy (see above paragraph) made possible full allowances for October. We praise the Lord for His goodness.

# THE N.A.M. PRAYER CALENDAR

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## 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) & Mrs. 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), Miss L. GOODACRE (1946).
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:** Miss W. DRURY (1929). 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. R. KLAU (1959) (on furlough), Mr. B. LEAT (1952), Mrs. B. LEAT (1954). **Rabat:** Miss I. DEW (1924), Rev. & Mrs. R. BURNS (1957), Mr. & Mrs. R. COX (1962).
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), Mr. & Mrs. G. RIDER (1961).
9. **Casablanca: Missionary Training Centre: Staff:** Rev. R. I. BROWN (Deputy Field Director) & Mrs. BROWN. **Language Students:** 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), Mr. & Mrs. D. GOLDMANN (1962).
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), 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), 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), Miss J. AMES (1963) (temporarily).
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). Rev. & Mrs. D. R. RICKARDS (1951), Miss D. SMITH (1963).
18. **Monastir:** Dr. & Mrs. J. GREEN (1961) (on furlough). **Sfax:** 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. MORRIS (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. PETTER (1913), Miss E. PRIDEAUX (1948), 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.**