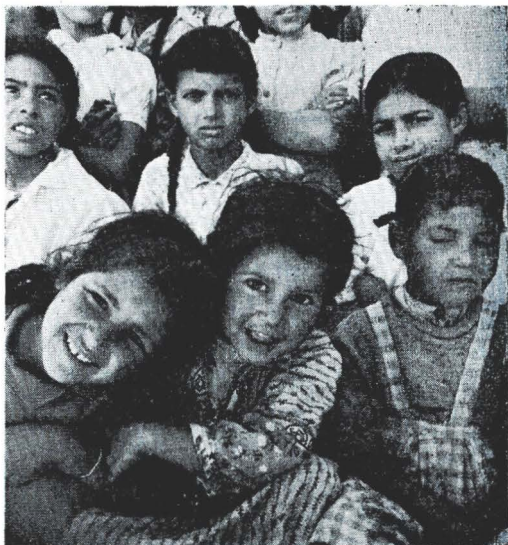


# North Africa



No. 61 (Published Bi-monthly)

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# NORTH AFRICA

SHOWING SPHERE OF OPERATIONS  
OF THE NORTH AFRICA MISSION



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with which are incorporated  
THE SOUTHERN MOROCCO MISSION AND THE ALGIERS  
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# Famished Minds

By ELISABETH O. HALL

THE small room is white-washed and unfurnished except for strips of matting on the floor. Boys of every size and age from three to ten sit cross-legged, the mischief in their dark eyes checked by fear. Fear of the old **Sheikh** who sits in front of them, his long cane hovering, ready to come down on that unfortunate whose head starts to nod or who misses his cue. For the boys are reciting, or rather chanting in swaying rhythm, the sonorous rhymed prose of the Qur'an, learning its 114 chapters by heart. For most of the boys this is the only schooling they will receive, and there are very few girls who go to the **kuttab** (Qur'anic school) as their brothers do.

\* \* \*

The great white building is set well back from the road, its three wings grouped round a central green square. Running the length of the building on either side of the front door is a frescoed design of children, executed by a modern Tunisian artist. Inside are spacious classrooms, offices, gymnasium and Assembly Hall; for over a thousand boys and girls are being educated in this modern **Lycée**, typical of many in Tunisia today. The curriculum is very similar to that of an English secondary school, and includes football for the boys and basketball for the girls.

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OUR COVER PICTURE:  
Girls of Morocco

The foregoing are two brief sketches of Tunis. Yesterday and today; and a yesterday only about ten years distant! Sketches too brief, perhaps, but startling enough to make us as Christians search our hearts and re-think our ideas if we are to meet the challenge of **today** and obey in **this generation** the command to "preach the Gospel to every creature".

Words such as "strategy", "planning" and "tactics" when applied to evangelism have an unfamiliar and even unwelcome ring to the ears of many evangelical Christians in Britain. There is vaguely thought to be something "unspiritual" about them! But why? **God** proved Himself to be the perfect Tactician when He sent His Son at the precise moment of history when the Roman Empire, Greek philosophy and Jewish expectation had prepared the way for His coming. **Our Lord Himself** outlined His strategy of evangelism when He sent His followers first to Jerusalem, then to Judea, and then to the "utmost parts". **The Holy Spirit** used strategy in Paul's itinerary when He led that master-tactician to preach in the major intellectual and commercial centres of the ancient world.

Looking then at the twentieth century world in the light of these Scriptural examples, what situation exists, and what does it call for in terms of mission strategy in order that we might fulfil Christ's Commission?

We see a world of half literate, word-hungry, book-starved peoples, crying out for something to read as a newly born baby cries out for food. The literature to fill the need of these new-literates is just beginning to be supplied, and for the most part by whom? By Communists, by sects such as "Jehovah's Witnesses" and by "paper-back" firms in the "sex-crime-violence" range. And only rarely, and that by the prayers and sacrifice of a minority, by the Christian Church. And nowhere are these tragic facts so evident as in the Muslim land of North Africa.

These countries of Morocco, Algeria, Tunisia and Libya are more or less newly independent, proud of their achievements, their advance in education and the new schools already mentioned. There is an enormous potential of new readers, thinkers, professional men and women, political leaders and writers. But how to grasp this unique opportunity of reaching the Muslim world for Christ in a way that has never before been possible? What about, for example, an evangelistic **magazine**, written in Arabic, with Muslim readers in mind? "What

an enormous undertaking!". you might exclaim.

Yes, indeed, and one that would cost—in prayer, in time, in effort, in money. But where are the trained personnel, skilled in Arabic and Journalism who would be capable, in God's grace, of beginning and sustaining such a venture? Where indeed! With all the challenge of these days before us, there is a thin trickle of candidates for North Africa coming out from the United States, and even fewer from Great Britain.

In the Institute of Living Languages at Tunis University, which runs special courses for foreign students, there are Communists from iron-curtain countries, Muslims from Turkey and Catholic nuns and priests from France and Spain, all prepared to give years to the study of the Arabic language in order to further their own particular ideology.

But where are the evangelical Christians who are willing to give the same painstaking preparation to the work of spreading the Gospel—that Gospel which is not a vain ideology but God's living and eternal Truth?

## *Feeding the Famished*

Extracted from recent Prayer Letters:—

**Oran.** "Praise that our missionary, Mr. W. Call, has now received official permission to sell the Bible in the Oran Region."

"Praise for the great interest shown in the Bible Stand at the Oran Fair, and for the very high

sales. Over 3,000 items were sold, including 136 Bibles and 180 New Testaments."

**Algiers.** "Praise GOD for the increased business at the Bookshop."

**Casablanca.** "Much interest is being shown in the newly opened Christian Centre. Pray for all



who visit it—including some who ‘helped themselves’ to some of the books and tracts. Pray that the stolen literature will fall into the hands of some who will be convinced by its Message.”

**Fez.** “Praise for the many Arabic Gospels sold during a special window display recently.”

**Tangier.** “Pray that the new Arabic Bible may become an increasingly effective weapon.”

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## *Life on a Mountain Mission Station*

### CHAPTER SIX

#### REACHING THE KABYLES WITH THE GOSPEL

Have you ever seen a flock of sheep standing stock still as though paralysed by the presence in their midst of something unfamiliar? It may be something quite inoffensive, but how disquieting it can be!

Have you ever thrown a stone into a pool of water when the surface was perfectly still, and then watched the result?

Well, missionary work is rather like that; and there are those who object to our work because they consider that we disturb the mind of the national. They are quite right. Notwithstanding, the command of our Lord and Master is perfectly clear: “Preach the glad tidings to every creature.”

In some countries the sufferings of the missionary have been grievous indeed — martyrdom, imprisonment, or death through some hitherto unknown disease that has overwhelmed the first pioneers. Kabylia has proved no exception. Missionary work was first begun at D'emâa Sahridj, one of the larger Kabyle villages, in 1881. Quite a number among those early workers spent as much

as fifty years on the Field. True it is that the climate is good, and the villagers themselves have been welcoming enough towards the missionaries, if not towards their teaching. Nevertheless, we are far from being able to point to-day to a flourishing national church. We seem to be still ploughing, still sowing.

“If you will not come to Mohammed, O mountain, Mohammed must go to you!” In

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#### MARKET DAY



this country, both literally and figuratively, we must go to the mountain. Let us seek to study to-day precisely what goes on at a mission station. What means are employed in order to establish the first contacts, the initial relationships between Christian and Moslem?

In a country where the State has so many schools, one must count rather upon help given to sick folk than to teaching imparted to children—bearing in mind nevertheless that the mission house classes have an important place in the overall plan.

Then there are visits to the homes of the people, where the women and their children may be treated, and infant welfare work opened up. A most important place must be given to the work of the missionary midwife. Year after year she saves many lives, and we have to remember that more often than not her services are not sought for until there are complications.

At the Gospel Dispensary, where there is a doctor or a trained nurse, literally crowds of people come with their sore eyes, their aching ears, their indiges-

tion, their malaria. Now and again there are those who are advised to go to Hospital in order that specialised and prolonged treatment may be given to troubles that cannot be tackled at a dispensary, which is primarily a first aid post.

Some knowledge of the art of dentistry is always most useful. My set of forceps has been welcomed thousands of times in the Kabyle villages all around us here. A friend of ours, Felix Faure, once said regarding this very subject, when reporting upon a journey in Kabylia:

“The extraction of teeth is appreciated above everything else, and a certain missionary that I know is so skilled in this work that people come from far and near to submit themselves to his forceps, not with fear, which would be understandable, but with most obvious pleasure! Time and again a proud Moslem, who normally despises a missionary, will, in the agony of toothache, come with great humility to the missionary’s house, there to have his trouble banished without delay. His pride and contempt receive something of a shock. It is very important that we should thus put into practice the Gospel of love and pity in order to reach the heart of the national.”

In the larger towns there are splendid orphanages, such as make it possible for the boys and girls of nationals to attend school and to receive that complement of family training, both moral and spiritual, that will fit them for the future. Some indeed may well become the founders themselves of Christian homes. Their children

(continued on page 130)

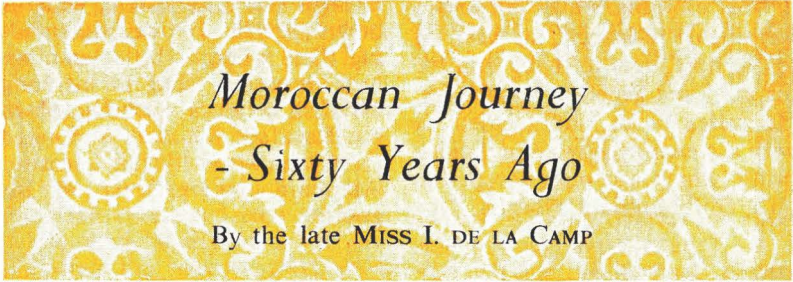
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#### A KORANIC SCHOOL

— Old Style







## *Moroccan Journey* *- Sixty Years Ago*

By the late MISS I. DE LA CAMP

IN my early missionary days in Morocco three of us were once travelling across country from Tetuan to Fez. Such a trip took on an average about eight days if the weather was fair and the road reasonably good.

On this particular occasion the weather was fine. We left the muleteers to pack and load our tents and other baggage, and walked on ahead. After a couple of miles we sat down by the roadside and waited, not deeming it wise to be too far from the company of fellow-travellers, the mules and the horses that comprised our caravan.

As we sat there a little company of horsemen approached, and we exchanged greetings. One of the riders stopped, and addressed me by the name I was known by in Fez. As I looked surprised, he said, "Don't you remember me? I am the son of Lilla Fulana, whom you nursed when she was so ill!"

Then I recognised him. His mother had had two desperately bad carbuncles, and as none of the women of the house would dress them, I went to visit the poor soul every day. Not until the son returned from a long journey could the doctor be summoned; and then, alas! it was too late. Complications had set in.

and the kindly old lady soon passed away.

And there was I, meeting the son again by the wayside. He was full of gratitude for what had been done for his mother, and insisted that we should go and camp by his threshing floor. Just then our muleteers came up, and agreed to accept the invitation, though it took us a few miles out of our way.

But the weather was excellent, and as we had no rivers to traverse we felt we could risk a little delay.

When we reached the threshing floor in the afternoon we found that our host, who had gone on ahead of our slow-moving caravan, had made every preparation for us. A tent had been pitched, and provender was ready for the animals—not merely for those that we were using, but for all the mules of the caravan.

Abundant water was brought for us, as well as tea; and we were told that a sheep had been killed in our honour, so that there was no need for us to prepare any supper. And what a meal was brought out to us that night! A real feast. Although we were already very tired, we certainly did justice to all the good things. Our muleteers also shared hungrily in the repast.

Next morning, whilst our mules were being re-loaded, we went up to our host's tent to thank him for his kind and generous hospitality. He called us in, and regaled us with a steaming bowl of delicious broth, which was most acceptable on a chilly autumn morning.

Then our host walked with us down the hill. He was still standing there when, a little later, we looked back. Clad in his long Moorish robes, a veritable son of the East, we felt that he looked for all the world like his ancestor, Abraham, taking leave of his guests.

## *Algerian Journey - To-day*

By RICHARD AND RUTH HELDENBRAND

The past few weeks have been eventful, with a trip to contact Bible Correspondence Course students, and the opening of the Bible Stand at the Algiers Fair.

The trip took us as far afield as Tunis—several hundred miles from Algiers. The Lord indicated His will by the most remarkable case of guidance I have personally experienced. It seemed to parallel that of Gideon.

We fitted our small delivery truck with a double bed. Under this we stowed a gas stove, kitchen utensils, a cooler for food, a container for water, and a quantity of books. On top of the truck we tied a table, and two boxes to serve as seats.

The journey took us through the rugged mountains of Kabylia and the plains of Setif. There we had our first experience of camping. We had our meal on the barren plain under the stars, and that night we parked the truck under a street lamp in Setif—and slept. On subsequent nights we followed a similar pattern.

Our first contacts with students were made the next day, as we entered the area of Constantine. Taking the journey as a whole, we

met with 34 students in all, located in nine different towns and villages. These students were all men and boys. Most of them were from fourteen to sixteen years of age. The oldest—a labourer—was twenty-seven; a professor of Arabic was twenty.

Here, as in other places, we found definite interest on the part of some, but encountered decided opposition from others. But the majority appeared to be afraid. Seven years of war have taught people to beware of strangers, and even now the political situation is extremely unsettled.

Not surprisingly, our presence aroused the suspicions of the police in the towns we traversed, and there were sensations in the villages as we returned. And even though we parked at night in town centre, and under street lights, would-be thieves visited us. The Lord, however, protected us and used us. The police were satisfied with my explanation that I was a professor contacting my students. When crowds gathered, I just had friendly talks, or sold books. The thieves did not get away with much, as God set His guard over us; and the contacts we had were good.



One handsome young Berber (Of the Chaouia tribe) talked with me for a long time. He had completed four Courses. I explained that there is a broad way that leads to death, and a narrow, difficult way that leads to life. I asked which he was choosing. He reflected a long while, and finally said, "I am choosing the narrow way, even though it is harder. I think I will gain something."

On another occasion we found six students concentrated in a village in what was once a French Army barracks in the mountains. Our arrival appeared to bring out all the children of the village. I located the house of one of the students, leaving Ruth in the car—surrounded by all the children. The student's mother sent for him in the store where he sells food. He took me with him to see the store. I gathered that it would not be wise to stay in that village sufficiently long to visit all the students, so I left a Phonette (a hand-cranked phonograph) and some records produced by Gospel Recordings in Algerian Arabic.

As we leave each student, we are conscious of so many unresolved problems. It is a characteristic of this mission field of ours: unresolved problems. Will these students be able to follow the Narrow Way, even if they want to? In the light of the Sovereignty of God, you may rebuke me for asking the question. But we missionaries among Muslims are so familiar with the neglect of home churches: neglect to send missionaries, neglect to pray—so that we almost take it for granted.

Is it God's will that now, when doors are wide open for evangelism in Algeria, our Mission should be so short of workers that missionaries have to be taken from needy Algeria to help meet urgent need elsewhere?

Is it God's will that so little prayer is being offered for these new, struggling converts? Is it His will that the "normal" pattern in North Africa should be for these "babes in Christ" to fall into sin and abandon Christian fellowship?

\* \* \*

One by one, problems have yielded to prayer. First, the Book Store was rented; then books were received; then the Fair Stand was built, though permission to sell books was withheld. Then, the third or fourth day of the Fair, permission to sell was granted. All these things, so common-place in U.S.A. or Britain, were, humanly speaking, impossible in Algeria.

**Prayer made all the difference.**

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The Algiers Fair was domina-

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MUSLIM HUSBAND AND WIFE



ted by "Pavilions" manned by representatives from Communist countries. The vast majority of the people milling around our Stand had literature from the Russian Pavilion in their hands. Some had several large publications which they had bought for

very little in the Russian Pavilion.

A missionary went to see what sort of books the Communists were selling; and he came back with a book bearing the title, **The Origin of Christianity**.

If we do not put the Bible into the hands of the people . . . ?

## *"He Beheld the City - and Wept"*

By BOB AND EILEEN COX

Luke tells us that when the Lord Jesus came near to Jerusalem "He beheld the city, and wept over it" because it would not receive the things of God, 'the things which belonged unto its peace'.

Sometimes I wonder what our Lord thinks when He looks upon the city of Rabat—the governmental capital of Morocco. Large stores, broad avenues and ultra-modern houses. Farther into the suburbs, block upon block of tumble-down shacks. In the ancient part of the city, miles of narrow, twisting streets that are centuries old.

From the highest to the lowest, a very religious people. We see this especially just now during the Fast Month of "Ramadhan". No food, no water during the daylight hours. At the sound of the cannon at sun-down the nocturnal

festivities begin. These people are religious, but opposed to the word of God.

Please pray for the witness in this city. There is a worship service every Sunday morning, and in the afternoon a Sunday School. Boys come to the class held in our house. Eileen helps in the girls' Sunday School at the same hour in another place.

On weekdays there are embroidery classes and Gospel teaching for girls after school. Eileen helps Miss Dew with these classes. Two nights a week there are Bible Studies in the Bookshop conducted by Mr. Ralph Burns, our fellow-missionary. Then there are everyday contacts for Mr. Burns and myself at the Bookshop. Do please uphold all these things in prayer. We are counting so much upon you!

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### LIFE ON A MOUNTAIN MISSION STATION

(Continued from page 126)

will benefit in turn from that which the parents themselves have

enjoyed through the ministry of missionaries. In country places and midst surroundings understandably more simple, groups of young boys and girls are often brought up on the mission station.

After years spent patiently in making the proper kind of approach, we feel that we are on the way. Spasmodic instruction is not enough: consecutive Bible teaching is essential. For some this must be daily; for others, at least several times a week. It is a case of having a Sunday School every day!—not meetings that are soon over: these young folk stay sometimes for three or four hours!

And so the children come—but by no means together. There are no clocks in their homes, and they think of time only in terms of “the afternoon call to prayers”, or “sunset”, and so on. Neither are they noteworthy for personal cleanliness, for soap has always been scarce in this land of poor people! Big girls carry their little brothers upon their backs, and the mothers are only too happy to be freed from the care of the little ones whilst they work in the garden or prepare the main meal of the day, which is eaten in the evening.

“Let us sing!” The first attempts are always terrific—neither time nor tune. Something like music and metre come at long last, but it may be necessary to repeat a hymn a hundred times before something is heard that is really recognisable. The Bible lesson itself requires just as much patience and repetition. After being told and retold about ten times, the truth enters and lingers; and we are grateful, for once the girls have reached the age of twelve, one begins to fear that the time is near when the father will no longer be willing that his daughter should leave the house. She is now looked upon as a girl of marriageable age, and must either stay indoors or walk abroad

under the chaperonage of an older woman.

Singing . . . listening . . . But that is not all. The hands too must be exercised. And so all kinds of handicrafts are embarked upon—raffia work, dress-making, hemming a garment; this is the kind of thing that pleases them, and it brings its reward—a few pence or a new garment—something by no means to be despised. Besides, to sew is quite a new occupation for a woman, for in this country it is the man who does the sewing—just as it is he who does the shopping and has charge of the family purse. So far as the boys are concerned, they come along after they have finished their work in the fields. They love games and gymnastics. Then, remarkably enough, I know of mission stations where the boys are just as useful as the girls with sewing and knitting needles!

Neither are we neglectful of the spiritual needs of the young men—nor of their fathers. We have found it wise to adapt our meetings to the style followed by the

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ROMAN MOSAIC (NEPTUNE'S  
HEAD) IN ALGERIA





village "counsellors", where each takes his turn as spokesman. Obviously such gatherings need to be conducted with a blend of firmness and wisdom: we must know how to bring the speakers back to the subject again when they tend to wander—as they constantly do!

And then—meetings for Christians! What joy to see groups of believers gathering here and there for worship on the Lord's Day—occasionally even men and women together. What a revolution! We are depending upon such as these to assure that the Gospel light shall continue to shine out in this land of Kabylia. Listen to this true story:—

After his conversion, A— earnestly sought to make the Gospel known to his wife. He told her Bible stories and repeated the teaching that he had been receiving from the missionary. It simply didn't work: she just fell asleep!

By no means willing that the matter should stay thus, and so acknowledge defeat at the hands of his wife, the husband changed his method. He prepared a cup of excellent coffee, sweetened it well,

and offered it to his wife, an event hitherto undreamed of. Once again he spoke to her of his faith in Christ and of all kinds of wonderful things. This time she did not fall asleep! From that day she made such progress that she at length became a splendid Christian—indeed, she made finer progress even than did her husband.

(To be continued)

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### HOMECALL OF MRS. JANET BERGIN

The peaceful Homecall on January 2nd of Mrs. Janet Bergin severs one of our most precious links with the founder of the Mission, Mr. Edward H. Glenny.

Over forty-two years ago, a stay at the hospitable home of the Glenny family at Manor Park, near Barking, gave us, as missionary fledglings, many a glimpse into the tender heart of Edward G'enny. "Family" prayers, immediately after breakfast, were presided over by Mr. Glenny, and in his daily petitions the missionary family in North Africa, and his own sons and daughters, were lovingly and trustfully brought to the Heavenly Father for His blessing. None will have forgotten the special affection with which he mentioned "our darling Janet".

Those of us who survive from an earlier generation of N.A.M. missionaries, and were privileged to stay at the Bristol home of Dr. and Mrs. Frank Bergin, will recall the loving hospitality and the heart-warming fellowship. Mrs.

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BEDOUIN WOMAN PREPARING  
"DAILY BREAD"





Bergin's life was an immensely full one, but she always found time to write uniquely helpful letters. Her penmanship was so superb that even a "biro" could not mar its fluent beauty.

For a number of years Mrs. Bergin was an associate member of the Council of the North Africa Mission, and her contributions were always timely and valued.

Mrs. Bergin's younger sister, Miss Olive Glenny, was called Home on August 5th of last year; so that this is an occasion to pay a double tribute to these dear sisters who, for many, many years, were generous supporters of the Lord's work in North Africa in a variety of ways. We shall miss them sorely.

— E.J.L.

### F.F.M. PRAYER CONFERENCE

The annual Prayer Conference of the Fellowship of Faith for the Muslims will be held this year, D.V., at Herne Bay Court from May 28 to June 3. Friends desiring to reserve accommodation should write as soon as possible to The Conference Secretary, Herne Bay Court, Herne Bay, Kent.

### HEIGHTSIDE N.A.M. CONFERENCE

The customary Missionary and Bible Conference will be held, D.V., during the Whitsun week-end, June 4 to 8. Friends are urged to make a note of these dates, and to write direct to Miss M. Woolley, 7, Niagara Avenue, Ealing, London, W.5, for an

application form. The Rev. and Mrs. Arthur Coffey will again act as Host and Hostess. Cost for the full week-end, £4. The Conference is held at Heightside, Newchurch-in-Rossendale, Lancs.

### THE N.A.M. KESWICK HOUSE-PARTY

The N.A.M. House-party is now complete. Disappointed friends desiring accommodation elsewhere are recommended to write to The Keswick Convention Secretary, Convention Lodge, Keswick, Cumberland.

### DATES TO NOTE IN YOUR DIARY

**N.A.M. Annual Meetings:**  
October 5. (Full details later)

**Arabic Literature Mission and Fellowship of Faith for the Muslims.** To mark the Diamond Jubilee of the A.L.M. (known earlier as the Nile Mission Press) and the Golden Jubilee of the F.F.M., a combined Thanksgiving Meeting will be held, D.V., at Westminster Chapel, Buckingham Gate, S.W.1, on Oct. 28. Guest Speaker, Mr. David Bentley-Taylor. The **Emmanuel Choir** has graciously promised to sing on this occasion.

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THE "BARLEY LOAVES"  
ADHERING TO WALL OF  
PREVIOUSLY-HEATED OVEN



## *The Past Few Months in Blida*

We were very happy to resume our classes again in the autumn. Three are for girls, on Thursdays; and two for boys, on Sunday mornings. The lessons were taken from the life of Abraham, and a great effort was made to memorize the verses about him in the eleventh chapter of Hebrews. We rarely have more than twenty children at a time, and find it far easier to discipline them in small groups. By Christmas, most of the children had a high average of attendances to their credit. Three boys and four girls had not missed a single class. We felt they all deserved the gifts which the generosity of friends had enabled us to buy.

There were toy coffee grinders, or boxes of beads for the little girls, and books for the six senior girls, who had remained faithful when the rest of their companions deserted the class. Later the infants were made happy with diminutive baby dolls, each holding a rattle. On the previous Sunday the big boys had received pocket knives, and the

small ones large plastic motor cars which squeaked when squeezed.

Before anyone had a chance to make a noise, or carve his initials on the furniture, however, the true meaning of Christmas was explained to them by Si M——. To us, this was the high-light of all our festivities, that a North African Christian should testify to his joy at the birth of his Saviour.

In addition to other duties, we now find ourselves caretakers to the Protestant Church here . . . We never cease to praise God that the Church is still available to the handful of Protestants of many nationalities who gather there twice monthly. Our faithful Pastor is Dutch, and regular worshippers include French, German, British and Swiss.

- P. M. RUSSELL & M. GUIBE

### **BIRTH**

To Bernard and Maria Cookman, at Marrakesh on January 18, a son, David Marcus.

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### **GUIDED GIVING**

The total allowances sent to our missionaries for the months of January and February approximated 90%.

# 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. MORRIS.
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 D. EVANS (1957), Miss D. BROWN (1957), Miss M. HIESTAND (1958), Miss I. LARSON (1958).
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. KLAUS (1959). **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). **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. F. EWING (1932) & Mrs. EWING (1931).
13. **Oran:** Miss M. BUTCHER (1957), Rev. & Mrs. W. CALL (1961), Miss L. HUGLI (1959).

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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. S. SCHLORFF (1959) & Mrs. SCHLORFF (1961) (on furlough), Miss R. BARKEY (1960) (on furlough).
  15. **Djemma Sahridj:** Rev. & Mrs. B. COLLINSON (1950) (on furlough), Miss K. CASTLE (1954), Miss J. AMES (1963) (temporarily). **Constantine:** Mr. W. EVANS (1958) & Mrs. EVANS (1960), Mr. & Mrs. R. HELDENBRAND (1958).
  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:** Mrs. C. W. MORRIS (1927), Miss E. HALL (1961), Rev. & Mrs. D. R. RICKARDS (1951), Miss D. SMITH (1963). **On furlough from Monastir:** Dr. & Mrs. J. GREEN (1961).
  18. **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), Mr. B. LEAT (1952) & Mrs. LEAT (1954).
  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), Miss A. CLACK (1924), 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. & Mrs. E. J. LONG (1923), 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 L. 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.**
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