
forward

BI MONTHLY MAGAZINE OF THE NORTH AFRICA MISSION

Opportunity and Opposition

“For a great door and effectual is opened
unto me and there are many adversaries.”

THUS wrote the great Apostle as he neared the end of his three-year ministry at Ephesus. No peaceful pastorate that. Paul's ministry in that pagan metropolis of pro-consular Asia was punctuated by arguments, riots and calculated slander. Assessing the situation, he makes the complete statement we have before us. The effective door of opportunity is linked with the many adversaries as cause is to effect. The second is a corollary of the first.

Paul never wished to make enemies of the Gospel but those who resisted the Truth became his adversaries. Such opposition in cosmopolitan Ephesus was to Paul an evidence of the Holy Spirit's working. When he wrote “for a great door and effectual is opened unto me, and there are many adversaries” he was stating his reason, not for giving up, but for going on! Seeds of truth are better sown in the soil of opposition than in the mire of stagnant indifference. What words could better describe the Gospel witness in North Africa? Ours today are opportunities undreamed of by Christ's ambassadors of former decades. Six weekly broadcasts in Arabic, are beaming the message of redeeming love into this fringe of the Muslim world with its thirty million inhabitants. An annual average of nearly two thousand Bible correspondence courses are being completed by nationals. The medical ministry is often accompanied by an unfettered proclamation of Biblical truth. Work classes and small trade schools enjoy a liberty which must be seen to be believed. During a



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forward

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Continued from page seventeen

recent industrial fair in Algeria, scripture sales reached peak records—"a great door".

What of the adversaries? They are certainly ever present and they are many. To the traditional resistance of Islam must be added the perennial persecution of those whose conversion to Christ involves them in the antagonism of their Muslim society.

These post-independence years have witnessed an anticipated return to the sources of Islamic culture, its language and its religion. In every city of North Africa you will find new mosques under construction. Statutory law, in Morocco, makes it an offence for any institution to be used in turning nationals from the state religion. The government is inaugurating a programme of compulsory religious education for schools. The leaders of Algeria are applying national socialism. They make it clear that a good Algerian is both a socialist and a Muslim—"many adversaries".

Realism demands that we be aware of the adversaries. Trust in our risen Lord demands that we be not terrified by them. God Himself opened this great door for effective witness. He holds it open still!

BERNARD COLLINSON

CONTENTS

Page	
17	<i>Opportunity and Opposition</i> BERNARD COLLINSON
19	<i>White Robe for a Black Cassock</i>
20	<i>Suffering for Christ</i> BERNARD COOKMAN
21	<i>Nufeesa</i> JOYCE WIEBE
22	<i>Attack on B.C.C. student</i>
23	<i>State Restrictions</i> BERNARD COLLINSON
24	<i>From the Prayer Letters</i>
27	<i>Principles</i>
28	<i>Fez</i> JOHN THOMPSON
30	<i>Interview with</i> MISS EFFIE LOW



Mr. Peter G. Scott

accepted by the Mission
and at present on deputation
in South West England.

WHITE ROBE *for a* BLACK CASSOCK

“IN 1954 I was appointed parish-priest in Beirut. Contact with my flock was to open my eyes. More and more I became conscious that I was exactly like everyone else, maybe even worse, certainly not better . . . ”

The one who thus recounts his life story is named Toufic Khouri. He was born in Lebanon to a Catholic family, began his ecclesiastical training at the age of 13 and was solemnly ordained priest 13 years later.

“The prayer I offered on the day of my ordination often came to my mind: ‘Lord, if in your infinite knowledge you foresee that one day I will soil these priestly garments, do not allow me to reach that day, may I rather die.’” Toufic Khouri continues: “I had not yet come to understand that all the works of man good or bad are as ‘filthy rags’ in the eyes of the Lord . . . ”

A profound conviction of sin had taken hold of him who bore the cassock of a priest: confessions, prayers, mortifications, none of the means advocated by his church was able to comfort him. The situation became even more intolerable when, during 5 years as a seminary professor, he needed to be an example of piety and holy living to the young seminary students. “I struggled with my own nature, with my weaknesses and continual fail-

ings. More and more I had the desire to be freed from my burden. My church was able, of course, to relieve me of my priestly office, but I had come to see that it was incapable of liberating me from the weight of my sin . . . ” Toufic Khouri did not yet know Christ as personal Saviour, the one who could make him truly free. He was still bound by his own works, a slave of sin.

During this period while he sought without hope to know peace of heart he was struck by the words of the Lord: “Come unto me all ye that labour and are heavy laden, and I will give you rest.” “I was so utterly tormented that my every thought was dominated by but one thing: to know where the truth lay in order to accept and follow it. Because of this one day I summoned my courage and entered a Protestant (heretical for me) book store where, needless to say, I was told that Jesus Himself is the Way, the Truth, and the Life, and that I must address myself to Him. Much later, after much searching, I took the Lord at His word. Like a child I confidently abandoned myself to Him and He gave me new life and the peace of heart that I had sought for so long. It is Christ Himself Who took away my black cassock—symbol so deceitful of death to the world—and clothed me in a robe that is white and without spot, the robe

Suffering for Christ

BERNARD COOKMAN

IT was New Year's Day. We were just about to go out when there was an urgent ring at the door. He stood there holding his hands over his face streaming with blood. His clothes were torn and bespattered with blood and dirt. We took him in and cleaned him up as we listened to his story. He had been down at the pier—hidden behind some boulders, reading from the Bible and praying. It was Ramadan about 3 o'clock in the afternoon. The weather was clear, sunny and fresh. Then a group of four young men came up

to him and greeted him and he invited them to sit with him on the floor since they were some of his old-time companions. The talk heated up as it centred around his profession as a Christian and that he was known to be eating in the fast month. His Bible was torn to pieces and left there for the onrushing tide to wash away during the night hours. Suddenly they became rough with him. He managed to fall backwards as one of them flourished a knife from up his sleeve. The blade missed to cause what was intended, and then caught him across the cheek. He ran whilst they threw heavy boulders after him. Before he left us that evening we prayed. There was no bitterness but only love as he prayed for his friends who had thought they were doing the right thing in seeking to silence him.

Continued from page nineteen

of those who have 'washed their robes, and made them white in the blood of the Lamb.'

Today Toufic Khouri is married and father of a family. His testimony demonstrates once again what the grace of God can accomplish in the heart of a man. Called by Christ from the darkness of religious ritual to His incomparable light, he has consecrated his life henceforth to the proclamation of the Good News of salvation to his Arab brothers. Since June, he has been handling the Arabic correspondence of our School and our radio broadcasts in literary Arabic. Previously a professor of Arabic and Semitic languages, he is by his spiritual gifts and intellectual qualities the provision of God for an urgent need. Thanks be unto God!

That same day, in the evening, another young teenager was attacked. This time a bottle was smashed on the floor by one of a group and brought crashing on to his forehead. Ten stitches had to be put in. The young fellow had been accosted by some of his school companions (teenagers). This lad has shown evident interest in God's Word for some time and has said that he believes and has accepted Christ as his Saviour. It was for this reason he was molested.

They have counted it a privilege to suffer for His sake and have resisted unto blood.

NUFEESA

JOYCE WIEBE, *for thirteen years a missionary in Morocco, tells of her native Christian friend.*

FOR several years now I have considered this North African girl, Nufeesa, to be a true friend as well as a sister in the Lord. This was God's provision for me at a time when friendship and fellowship was needed. Through these years also, I have watched her knowledge of Him develop and blossom into a consistent Christian life in spite of the fact of a Muslim husband and other obstacles which Satan has brought into her life . . . or perhaps I should say, which God has allowed to come, in order that she might be conformed to His image through suffering.

As a girl, Nufeesa attended sewing and Bible classes in another town at the home of some lady missionaries. Although she did not understand the gospel, she realised that there was something different about these ladies and she was eager to learn. In the middle teens she was married to a man from our city. It was hard for her to leave her family and go so far from home, but she asked the missionaries there to see if some of their friends in the new city could visit her. Thus it was that I sought out Nufeesa in her home, at that time a small apartment in a large block of buildings out near the ocean. She

had been waiting for a visit and from the first we struck up a real friendship. From then on, through weekly visits and consistent teaching of the Word, her interest in the gospel grew until one day she accepted what Christ had done for her and wanted Him as her Saviour. However, months, and even years, of patient teaching have followed. At times it has seemed that growth has been so slow and yet never once has she gone back on that decision. Little by little prayer life developed, witness in the home followed, faith became strengthened through persecutions within the family and through bouts of sickness. God was going on to perfect the work which He had begun.

Although threatened with divorce at various times during her married life, Nufeesa continues to pray for the salvation of her husband, and that their little girl might grow up to know the Lord. Such insecurity emotionally has had its effect on her health and it is a battle which must constantly be fought, a common struggle of most women in this country. Spiritual fellowship with this sister in the Lord has been sweet. She needs the prayers and fellowship of others in the family of God.

ATTACK
ON A
BIBLE
CORRESPONDENCE
COURSE
STUDENT

THE night was dark, the pale moon slipping in and out between heavy clouds.

Along the narrow street of the North African town the shadows were long and deep. The young man who walked quietly along the street on his way home had no reason to be afraid unless some premonition had worked its way into his consciousness. He passed this way often, and often late at night alone. He was pre-occupied. His thoughts were of the activities of the day—of his studies—of several projects for the day ahead. He hadn't even noticed the four young men standing back in the deep shadows until he was abreast of them. Then suddenly, without warning, or even apparent reason, they turned on him, hitting and kicking him. Had there been anyone watching this scene they would have probably seen the glint of the faint rays of the moon on the cold, sharp blades of the knives in the hands of two of the attackers. It all happened so swiftly, so silently.

Where there had been five only a few moments before, now there was only the young man alone again in the darkened street, but now there were no thoughts of the day or of the future. There were no thoughts at all. The young man lay dead in the quiet of the shadows of the dark little North African street.

Later the husband of the bereaved sister to the young man was to say of his quiet and studious late brother-in-law, "He was a young man with a future. He had hoped to become an engineer. But as the saying goes: 'The good ones go to the grave

and the bad remain with us.' ”

There is more to this true story than meets the eye, however. This young North African, considered “good” by his brother-in-law, did not simply “Go to the grave” —he went to be with the Lord. For more than a year prior to his death he had been studying the Bible by means of our Bible Correspondence Courses. He had completed four courses of study and had received both a New Testament and a Bible as prizes. In his correspondence with us he

had spoken of his personal faith in Christ and declared that he had experienced the new birth. He also spoke of his desire to fulfil the will of God for his life and his hope of heaven.

This is not the first of our students to die suddenly during the course of their studies with us. Such cases always emphasise again to us the importance and the urgency of the task undertaken by the Radio School of the Bible.

*The Assistant to the
Field Director tells of*

STATE RESTRICTIONS

HOW would you feel if your children were obliged to observe Muslim prayers at school? As you read these lines, the problem is becoming a pressing preoccupation for several Christian parents in Morocco.

Since the 26th December 1966, when the Sultan made reference to the matter in a public speech, religious instruction has become obligatory in most State schools. Also, in final examinations a pass mark must be obtained in Islamic Dogma.

A teenage student in Fez who loves the Lord and desires to please Him is under orders to participate in daily Muslim prayer. His refusal will certainly mean — at the least — expulsion from college and the end of an academic career.

Similar participation is required of a Christian teacher in Casablanca. He is a Moroccan. An advisor suggests that as true religion is in the heart, the teacher could perform the genuflexions in unison with others whilst in his heart addressing “the God and Father of our Lord Jesus Christ”. But, is that the solution most honouring to God?

The Bible speaks about resisting unto blood. Can this be the Lord’s time for obedience even unto death? Faithfulness may demand it. How the infant church in North Africa needs your prayers. We don’t normally think of martyrdom as a vocation, do we?

Bernard Collinson.

STRANGELY enough, no door seemed to open in Tunis, and then suddenly, about a month after the Autumn term had started, Miss Donna Smith was offered a post in a school in Sfax, in the South, the second largest town in the country. She could only feel that the Lord wanted her there rather than in Tunis, and within forty-eight hours she had packed up and gone. A kindly Italian lady has taken her into her home for the present, treating her as one of the family. But Mrs. Alma Strautins, who herself was living in Sfax till last year, is moving back again, and she and Donna will be sharing a home and working there together. There are several reasons why it would seem the Lord has led to Sfax just at this juncture.

Helen Morriss
TUNIS, TUNISIA.

It was a great joy while in Marseilles to meet Shafir again, who during his summer vacation spent some weeks preparing tapes for broadcasting. It was good to see him looking so well and happy after completing his first year at Bible School in Beirut. He has had many testings, but through them we believe his Christian character has been strengthened. "Without doubt", he said, "it is the prayers of those who have remembered me that have upheld me." He travelled to Marseilles in a Greek ship. The weather was very rough and nearly everyone was sick. Shafir saw a young fellow in a desperate plight, found out that he too was a Moroccan, brought him some food and helped him, and many others in similar circumstances. Somebody remarked, "That fellow acts like a Christian." "That's just what I am", said Shafir. "A Christian

from Morocco! That's impossible" was the reply. "Morocco is solidly Arab and there are no Christians there." "Indeed there are—and in Algeria and Tunisia too" he said. "Well, there's another Christian on



board, an Egyptian" was the further reply, and thus brought into the limelight the young Egyptian, who had been very fearful, took courage and he and Shafir had good times of Bible study together.

A Short Term Bible School was planned during the month of September. Twenty-two young fellows came, although two of them left after the second day because they could not agree to the 'no-smoking' rule. "I have given up drinking, I have given up swearing, I have given up evil living" said one of them, "and must I also give up my cigarettes?" It was sad to see him and his brother leave—both fine, intelligent young men, but not yet ready to count all things loss for Christ's sake. However, we remembered that Shafir was also sent away from Boys' Camp in this very place a few years back, for opposing the Gospel and bad behaviour, but the Lord's hand was over him and now he has indeed become a 'profitable' servant. We pray that it may be so with these two from Sefrou.

Jessie and Harold Stalley
CASABLANCA, MOROCCO.

Plans for a Reading Room for University students involve adapting the facilities of the "Good News" bookshop into the kind of

centre that will provide a quiet place for study for the many students who lack just that. By making some basic alterations, we hope to have one good-sized room for study, and another smaller one

with French-speaking Muslim students especially in mind. Since the N.A.M. office in Marseilles is much overworked, we will be handling these courses here in Algiers. And we do need prayer.

From the Prayer Letters

for personal talks and Bible Study groups.

This new venture will be a joint N.A.M.—International Fellowship of Evangelical Students project. Marge Ballard and I will be seconded to the staff of the I.F.E.S. for a concentrated ministry among students. Bill Call and Peter Longley will be working with us during the hours that the Reading Room is open, all the while maintaining their other ministries of Bible Correspondence Course Follow-Up and Literature.

The development of this project is of course a call to prayer. We are conscious of our need for a continuance of the spirit of unity which has characterized our planning so far. We will need much help in all of the practical decisions which must be made in connection with remodelling and furnishing the Reading Room. And looking ahead, we are trusting God to lead to students who will want to study the Scriptures with us.

We are also encouraged about the possibility of launching the University Bible Course, a correspondence course for University students. Mr. Jean Bichon, a fine Christian friend who teaches French literature at the University of Algiers has prepared an introductory course of twelve lessons

for all that is involved in editing, reproducing, and distributing the lessons. Above all, we long to see the courses getting into the hands of some students who are seeking to know the Truth.

Ruth E. Stewart
ALGIERS, ALGERIA.

Our first broadcast in French is scheduled for early in the new year. Work is already underway on the first edition of a new French magazine for the Muslim world. Translation of several books is under consideration. At the same time, present broadcasts, literature and Bible correspondence school activities will be maintained and expanded as the Lord enables.

Warren E. Gaston
MARSEILLES, FRANCE

We have hundreds of contacts and many friends among the women. To some we have witnessed but to none very consecu-

GUIDED GIVING

We record with gratitude to God that it was possible to send full allowances for the months of January and February.

tively because we are too busy with medical work to follow them up and because when we invite them here, we wait and they never arrive although they always promise to come. We are seeing results among the teenagers and therefore concentrate our efforts on them, but the women 'remain in me' as Moroccans would say, that is, are on my mind constantly. A good little group of teenagers come Sunday mornings for Bible study on Christ—His Person and Work. The older ones come Saturday afternoons for a fun time but Khadija and Heba are usually the only older ones Sunday Afternoons.

The Lord treated us to a wonderful sight last Sunday morning. We took the two girls to Casablanca to a Christian conference. Saturday evening there were twenty five girls (most professing Christians and all former campers) for Bible study of Hebrews 11. Sunday morning the big school room was full of men, women and teenagers. I had never seen it full before and the girls were amazed. The speaker's message was based on faith and trials—appropriate for each one. We heard the news that the fiance of a faithful young Christian in Meknes has just accepted Christ but they will have to live with his very Muslim family. Her father has just lately begun going to the meetings, but her sister is a disappointment to all. Each one in the room has similar problems, but many are far from the spiritual state of Om Kiltoom of Meknes. A burden on all of our hearts is to see them love the Lord with a love that constrains them to live for Him. May we be an example to them. Khadija needs prayer that Satan may never succeed in quenching her love for Him. Ask for Heba that she may be wholly His and may not have to move from Safi and fellowship with us.

Anne Swank
SAFI, MOROCCO.

Write for details of

SPRING BANK HOLIDAY CONFERENCE

HEIGHTSIDE

ROSSENDALE, LANCS.

from

Friday, 26th May

to

Tuesday, 30th May

BIRTH

A son, Kenneth William, to Iain and Barbara MacKellar.

DEPARTURE



Miss M. Van De Velde
who leaves for the Radio School of the Bible, Marseilles, where she will work until October.

PRINCIPLES

"And Asa cried to the Lord his God, 'O Lord, there is none like Thee to help, between the mighty and the weak. Help us, O Lord our God, for we rely on Thee, and in thy Name we have come against this multitude. O Lord, Thou art our God; let not man prevail against Thee.' So the Lord defeated the Ethiopians."

WE shall endeavour from time to time in this column to underline the principles by which we really live, and the paragraph before us gives us a good illustration of what we have in mind. Asa faced a foe who could field an army of a million men powerfully equipped with 300 chariots. All that Asa could do, humanly speaking, against this massed might of the enemy was to draw up 580,000 men armed with mere bows and arrows. He faced as we face in North Africa an apparently impossible task. It has been estimated that there is but one missionary to over 250,000 Muslims in North Africa. From the religious point of view we confront an "Easterless system" based on the tragic and oft-repeated denial from the Koran "They did not crucify Him." Islam has always been a political as well as a religious system, and as such is committed to thwart and prevent by all means the penetration of the Gospel. It is not therefore surprising that missionaries often repeat that they are conscious of a spiritual atmosphere so inimical to the Truth that one can feel the very presence of Satan.

In this particular battle the fundamental truth for us ever to remember is that "the weapons of our warfare are not carnal but mighty through God." In these days we increasingly

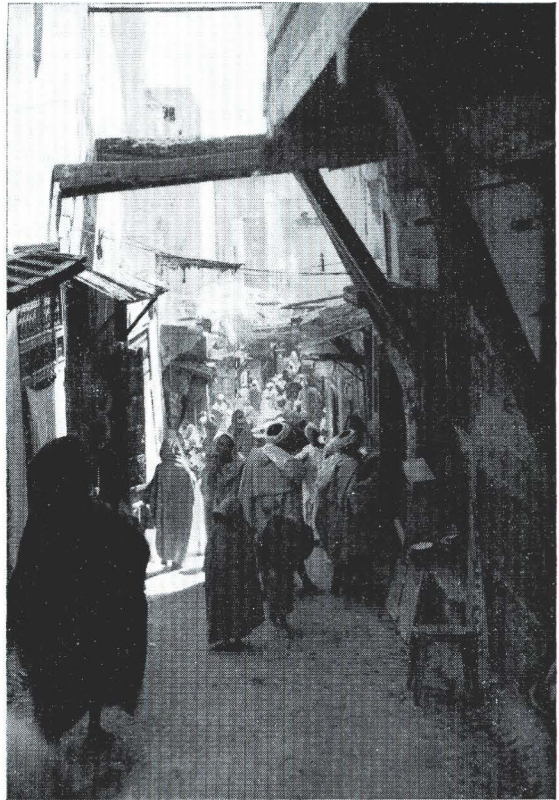
rejoice in new methods which enable us to go beyond the old frontiers, smooth organisation which should enable us to do the work more effectively, greatly increased financial giving, and fresh, eager young workers. All of this is good and necessary as long as we remember that our God is not limited or depending upon any or all of them. "Not by might, nor by power, but by My Spirit, saith the Lord."

Asa also really knew his God. He would never have approached God in these simple, direct, and confident terms unless this had been the habit of his life for many preceding years. He cried unto the Lord **his God**. No Muslim would ever dare to claim personal, intimate fellowship with Allah. To do so would be to commit the cardinal sin of "Shirk" or associating someone with the far off remote unapproachable God. On the contrary, how good it is for us to know and to claim that He is **our** God.

It is also clear from this paragraph that Asa knew from real personal experience that his God answered prayer—"There is none like Thee to help." We need not be dismayed at the enemy with all his chariots of iron when we know that our cause is sufficiently undertaken by the loving and omnipotent hands of our God.

Finally, Asa knew that He is an almighty God. "There is none like Thee to help." This is far different from the blind despotic power of a remote Allah, but is indeed a limitless but loving power revealed in Jesus Christ "able to save to the uttermost." "His love is as great as His power and knows neither measure nor end."

FEZ



JOHN THOMPSON

TRAVELLING time from London to Fez—by B.E.A. Comet to Tangier and then by road or rail—is about eight hours. If you could shut your eyes for the whole journey and then open them in the middle of the oldest part of the city of Fez you would think that you had gone back 500 years and travelled to the East. In fact you would still be in 1967 and would have gone almost due South.

The oldest part of Fez was founded by Idriss II, whose father had been poisoned on the orders of the Calif of Baghdad, Harun al-Rachid, who was worried by his success in conquering and islamising large parts of Morocco. The Idriss family were descended from Ali, Mohammed's son-in-law. It was because of this that they were received so well in Morocco. The people of the Zerhoun region, between Fez and Meknes, believed that a beneficent influence—the

“baraka” emanated from the descendants of their prophet Mohamed. The present generation of the family still enjoy a privileged position in Fez. So Fez came into being at a time when Charlemagne was becoming Emperor of the West. (In case you are not as strong as I am in history, this is said by the tourist brochure to have been in the year 808 A.D.!). The largest portion of Fez’s 320,000 inhabitants still live in this sector although there is another quarter called “Fez Djdid” (Arabic for “New Fez”) dating from the 13th Century and also a modern section built under French influence since 1916.

The Encyclopaedia Britannica says of Fez “Its historical importance, the wealth of its population, its many craftsmen and its famous university entitle Fez to be called the real centre—religious, political and economic—of the Shereefian Empire.” While not agreeing wholeheartedly with the Encyclopaedia it is true that the people of Fez do exert a very great influence on the nation’s affairs. Its Karaouyine university is the Islamic centre of the country as well as having a modern section. There are many colleges and schools vainly trying to keep pace with the population explosion.

Ancient and Modern

Like many other cities in this country Fez is a strange mixture of ancient and modern—magnificent motor-cars are held up by strings of over-burdened donkeys crossing their path; the younger of a rich man’s two wives lives in a flat near our bookshop and is never allowed out except with her husband, while other members of her age group walk by in skirts which might be termed “Moroccan-minis”; television aerials rise from rooftops above battlements where many a head has been displayed after being detached from its more normal resting place!

Mission Bookshop

The bookshop of the North Africa Mission stands in an excellent position on the loveliest avenue in the new part of the city. It seeks to cater for both ancient and modern—the venerable old man in his long white garment receives as friendly a welcome as the youngster from the college clad in a suit. The approach to each is different but their basic need is the same for they know not Christ as Saviour. A well-sited bookshop with a good window display can reach a great number of people including many of the more educated class—a class which **MUST** be reached if the indigenous church is to have the leaders it so much needs. Yet the present outreach of the shop is sadly limited because one missionary, with a limited amount of help from his wife, cannot possibly do all the running of a busy shop and take full advantage of all the opportunities presented for telling out the Good News.



INTERVIEW WITH

Miss Effie Low

WHEN did you first go out to Morocco?

I went out to Morocco in October, 1930, over 36 years ago, and spent my entire missionary career in Tetuan.

How was travelling in those days?

Well, I went by sea from Southampton, and I recall very clearly leaving on Thursday and arriving in Tangier on Tuesday morning.

How did you go about language study?

Miss Knight gave me three lessons a week, using rather stiff old Lerchundi. I also had a young lad to read with me twice a week I think it was. Otherwise it was just personal study and picking up words by visiting and "sitting in" on Miss Hubbard's classes.

What kind of work have you been particularly engaged?

For many years we ran a very busy dispensary, with a good deal of midwifery work, as well as the constant visiting, and later on sewing classes for a number of years. In those days we had a class every week in the Tin Town, in the suburbs, where we rented a little hut and gave a few simple

medicines to the children on Tuesday mornings and then had the class in the afternoon. Miss Grace Carty joined us in 1947 and later we gave up the midwifery work in order to visit the villages, but the Spanish authorities obliged us to give this up after four happy years. In 1951 we closed the dispensary because of the difficulties in getting medicines, and since then I have concentrated on student work by the means of English classes.

Would you say it is easier to-day than in your early days to witness to Muslims?

No, I don't think it is any easier to-day than it was then.

But would you say there is more response now than when you first went out?

On the whole I think there is because there are many more readers which gives us more opportunities.

Would you say that there are clear signs of the beginnings of the church in North Africa?

I am sure that this is true in some places, but not in Tetuan so far.

What would you say are the most encouraging signs in North Africa to-day?

The Bible Correspondence Courses are most encouraging and the Camps, especially where national Christians are helping.

What advice would you give to a new recruit just arriving in North Africa?

I would stress the importance of language study, both by books and by contact with the people. Make friends with them and love them. Open your home to them and treat them as equals. Most of all, walk humbly with your God and let Him teach you for there is so much we don't know yet.

What are your plans now for retirement?

Nothing very definite, only praying that I may be a good inter-

cessor and a good neighbour. I want to really enjoy my retirement by having more time for reading and music and to appreciate the beauty in the parks of London.

What is the one outstanding lesson you have learned from the Lord over the years?

It is difficult to say, but I have learned that God's ways are often not our ways and what we think must happen "for His glory" isn't necessarily so. I think as we go on with Him we trust His wisdom and love more and therefore we fret less.

N.A.M. PRAYER CALENDAR

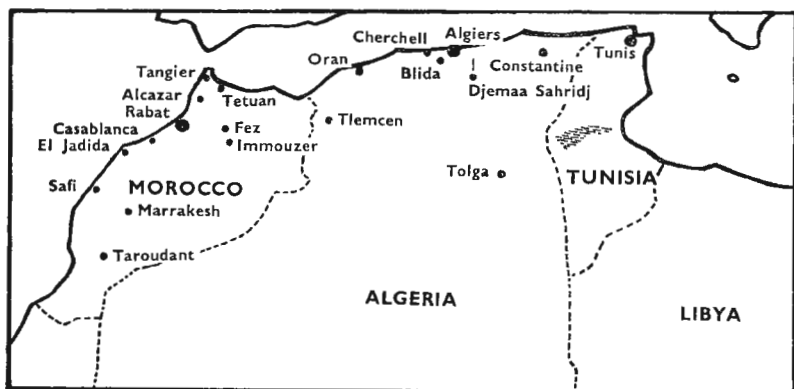
IN an endeavour to use the space available in "Forward" to the full, we have decided to issue the Prayer Calendar as a separate leaflet. This will be published annually, the first being enclosed with this magazine, and any alterations in personnel or stations will be given bi-monthly. Not all readers use the Calendar and by doing this two pages will be released to us for other purposes.

We would like to honour those who have served the Lord in North Africa in past days but are now retired, and we do so by printing their names below. This list can also be used by those who desire to remember the Retired Workers monthly in prayer.

Retired Workers. Miss N. Andrew (1945), Miss E. Bradbury (1929), Miss G. Carty (1939), Miss A. Clack (1924), Miss W. Drury (1929), 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. and Mrs. E. J. Long (1923), Miss E. Low (1931), Mr. R. S. Miles (1921), Mrs. R. S. Miles (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. A. G. Willson (1922).

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).

Retired Workers. A.M.B.: Mr. and 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).



forward

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