
forward

BI-MONTHLY MAGAZINE OF THE NORTH AFRICA MISSION

Still Forward

GODFREY C. ROBINSON

"I AM WILLING to go anywhere provided it be forward", were words of David Livingstone. The North Africa Mission continues to keep its eye on the future, and forward planning was a conspicuous feature of the recent biennial International Council meeting in Aix-en-Provence.

Not that our present problems are other than formidable. But they were, of course, when the children of Israel stood trembling on the shores of the Red Sea. Then when Pharaoh and his host were thundering up behind them and the apparently impossible barrier of the Red Sea lay before them, the God of the impossible said, "Speak. . . that they go forward." And they "went into the midst of the sea upon the dry ground".

Those of us who came as visitors from the home countries were tremendously impressed by the quality of Field leadership. Rev. Harold Stalley, the International Secretary, has always been a man of vision and Spirit-inspired optimism. Now growing up alongside the mature experience of men like Mr. Stalley and Mr. Collinson are the younger leaders of the future, men of gift and dedication.

We all recognise that the situation in North Africa can change almost hourly. Doors that appear to have closed may suddenly swing open again. The Mission exists under God to serve North Africa and North Africans, and it could well be that the authorities will increasingly come to realise this. Often in ancient Rome

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Christians were victims of suspicion and persecution, but the day came when people saw that the Christians were the finest citizens the Empire possessed.

Meanwhile, we shall make the fullest possible use of the strategic value of the North African community in France. In France, too, has been set up the work of broadcasting and the correspondence courses, which God is so signally using. If only we had more workers, and the means to finance them, what fresh advances could be made.

A happy feature of modern missionary methods is the growing co-operation among sending agencies, and here it is generally recognised that the N.A.M. has helped to point the way by its link with the Southern Morocco Mission and the Algiers Mission Band. Can we now explore fresh ways of co-operating with others, perhaps to begin with through candidate schools, the arranging of conferences, the printing of literature and the work of deputa- tion?

The Mission is proud of its history, but this does not mean

that we can dwell nostalgically upon past achievements. We are here to meet the spiritual needs of North Africans today by obeying the command of our Lord and Saviour Jesus Christ to preach the Gospel to every creature. That aim remains unaltered. But we must be very sensitive to the voice of the Spirit. If medical work of one kind ceases, then our doctors and nurses will seek to exercise their medical ministries in new ways. If the old conception of "professional missionary" has to be re-examined, then that need not surprise us in a world that is changing so rapidly in almost all other directions.

A steam train mentality will not suit a moon landing age. Our God is Lord of the future, and has given us the leaders, consecrated, self-denying men and women, willing in whatever new ways He appoints to go forward. We began with words from David Livingstone. We conclude with a quotation from mill girl missionary Mary Slessor, "I had never been able to do anything but for this, He always went in front."

Coming Soon

NO FRONTIERS

by JESSIE C. STALLEY

The Story of the Radio School of the Bible

Price 5/6 post free.

"He that loveth father or mother more than me is not worthy of me." (Matthew 10:37). These words of Christ have held new meaning for the last month for Mark, a young man from a city in North Africa.

Mark was introduced to Christ through our correspondence courses about six years ago. For several years, he has also been in contact with missionaries in his area, but it was only about a year ago that he committed his life to Christ.

Since that time, he has had opportunity to meet with Christians from other parts in summer camp and weekend retreats. His faith was strengthened through these experiences, and he was challenged to witness to his own people. He was planning to continue his Christian service by working as a counsellor in a camp for boys this summer. However, just a few weeks ago, his family began to apply greater pressure on him and attempted to force him to say Muslim prayers. His refusal to do this caused them to try to bring him back to Islam at any cost. His missionary friends were told that they must stop seeing him and threats were made of having Mark put into prison or even killed. Both his brother and his grandmother indicated that they would kill him if he did not renounce his faith in Christ.

As this is being written, we do not know just what action has been taken against Mark. In our prayers for him, we are reminded of Christ's challenge: *"He that doth not take his cross and follow after me is not worthy of me."* (Matthew 10:38). He has taken up his cross and has followed Christ. Let us praise God for his faithfulness thus far and let us pray that he will know the strength of God to face the continuing trials which lie ahead of him.

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New Candidates



TALIB AND AFAF BARWANI

I WAS born in Zanzibar (Tanzania) of Muslim parents. Originally my people came from Arabia, settled in Zanzibar and inter-married with the Africans. I had a conventional Muslim upbringing where I was taught the Koran, prayers five times a day, fasting in the month of Ramadhan, etc.

When I was in my 'teens I started travelling the world, sometimes working in a ship, other times in different countries. In 1957, while in this country, I joined the Royal Air Force, and after training in electronics, I was posted to Libya. It was there, through the witness of Christians in the R.A.F. that I came to find Christ as Saviour and Lord.

While serving in Cyprus, I went to Lebanon for a holiday and there met my wife. She was a student, and later a teacher in the Lebanon Evangelical Mission school in Tyre. We now have two daughters, for whom we praise God.

Through a friend we came into contact with the North Africa Mission and after a spell at All Nations Missionary College, we are now looking forward to going to France and later to North Africa, obeying Him who loved us and gave Himself for us.

OUR STEWARDSHIP

1. During the first six months of this year donations to the General Fund of the Mission fell by £1,030. We were able to maintain full allowances during this period because it had become possible to realise some of our diminishing capital assets.

2. In view of great increases of operating costs the International Council sanctioned increases which mean that we will need an additional £180 per month.

3. We are eager to send out the Barwani family at the end of October. We shall therefore have to send a further £130 per month to the field.

4. A young nurse recently covenanted to give £2 a month for the usual 7 year period. This means that her £24 per annum will produce £40.17s.0d. to the Mission's General Fund in one year, after we have claimed income tax refund for her gift.

5. Now, if your head is not reeling with all this arithmetic, you will realise that if a number of friends paying income tax at the standard rate were to contribute, under Deed of Covenant, a total of £76.0s.0d. per month this, with that which we would reclaim from the income tax authorities, would equal the amount of £130, needed to send to the field for the Barwanis.

May we leave these facts with you for your prayerful consideration?

Report from the Field by the Field Director

“THE BATTLE IS THE LORD’S”

THIS report is an attempt to cover the Field ministries of the North Africa Mission, since the summer of 1968. During the year 128 workers have served in our Field which comprises the areas of Morocco, Algeria, Tunisia, and the South of France. At the risk of being misunderstood may I bear witness to my conviction that an amazing door of opportunity still exists in North Africa. That door, held open by an unseen hand, constitutes a call and a challenge to the near-at-hand churches of Great Britain.

“The battle is the Lord’s . . .” Through another year we have faced one Goliath personified in the Muslim millions of the Barbary States. God is not mocked, neither will He mock those whom He sends forth as His ambassadors to the sons of Islam. Another year has passed in which He has kept us confident in the conflict knowing and declaring, with David, that the battle is the Lord’s. One consequence of this confidence is our resolve to obey as the Lord calls us to advance.

We must advance in **Evangelism**. Apparently gone are the days of reaching large numbers of nationals in direct preaching; we were probably wrong in measuring opportunity by the numbers to which we could preach in the classroom, the clinic or the regular meeting. We need to measure opportunity by a new scale: opportunity is where individuals, in small numbers or large, are prepared to consider the claims of the Gospel.

Many of our missionaries are engaged in direct evangelism through class work. Despite the government pressures of two years ago, groups of happy young people gather regularly in Tangier for instruction in the Word of God. Behind a small villa in a residential quarter of Rabat, women and girls meet several times per week in their classroom to memorise, sing or simply hear the Word of Truth. Several of the scholars are known believers. Away to the South in the bustling market town of Taroudant, Walter and Joan Jackson have maintained a telling witness. Through English teaching, significant contacts have

been achieved with a thoughtful section of the student population. Children's classes are also a regular feature of the ministry there.

In the desert station of Tolga, Algeria, Madame Lull has faithfully taught a variety of pupils ranging from shepherd girls to smart "moderns" in their late teens. Though Bible truth is basic instruction in each class, needlework is a greatly appreciated extra. There is evangelism through classwork in Oran, particularly on Thursday—the school holiday—when girls, and some boys, come eagerly to the missionaries' apartment for their youth meeting. Until just recently, Dar Naama, Algiers, was the centre of instruction for neighbourhood children through whom Peter and Eva Longley have maintained the contact with many Arab and Kabyle families. Continuing classwork in Blida and Tlemcen has called for endless grace and patience. In Sfax, Tunisia, on a regular basis, a group is studying B.C.C. materials with a missionary in her home. From Tunis city Helen Morriss reports unique opportunities for home evangelism. Throughout the past year, evangelism has continued through the radio and literature ministry of the Radio School of the Bible. Technical advances in mass communication are also for the Church of God. Thousands capture the Message by the ubiquitous radio: listener responses to the programmes are increasing, particularly from Morocco. A tremendous evangelistic potential is represented in the out-going of the Key of Knowledge in two languages and issued quarterly. The postman is the bearer of good tidings to thousands of North African homes. The R.S.B. also has a large share in Scripture distribution. During the first eleven months of 1968 the mailings from Marseilles included 770 New Testaments, 217 Bibles and at least 155 Christian books. Almost all of these were sent to addresses in North Africa.

Since the summer of 1968, the activity in the correspondence course department has been at its highest level since the establishment of the R.S.B. in Marseilles in 1964. The school has been receiving an average of 1,260 new applications per month. The fact that 2,000 students are sending in lessons for correction each month is indicative of healthy interest. The ministry is a costly one.

In widely separated centres, evangelism is linked with a supporting ministry. Missionary midwives, in many cases, enjoy official recognition: in the Morocco cities of Marrakech, Safi, and Taroudant workers are serving medically needy populations. Many open homes and some open hearts are resulting.

The medical ministry of the Tulloch Memorial Hospital is a well tried supporting ministry. During the past year the Hospital has continued to function under the guidance of a committee comprising the permanent, senior staff. Though public preaching has been replaced by a multiplicity of person to person testimony, evangelism

has definitely continued. There have been conversions to Christ amongst the patients and a local English nurse, who assisted in the theatre, found the Lord. Blessing has sweetened lives in Dar Scott, where Patricia St. John and Edith Jacobsen provide a home for the nursing trainees: two of the students are now receiving further training at the London Hospital.

A weekly average of twenty operations has been realised. Out-patients clinics have drawn between 700-800 patients per week. A men's ward and a small women's ward have been operated by an almost totally Christian staff. The Hospital's midwifery section has gained importance and prestige under the inspiration of Lilian Goodacre, the Matron. Without the help of short-term doctors and nurses from Europe the work could not have continued at the level maintained. The Field acknowledges particularly the untiring efforts of the London Home Secretary who personally encouraged several medicals to give six months or a year to service in Tangier.

As this report is being prepared the T.M.H. in its present structure is nearing the end of a chapter. Government requirements will permit its continuing only as a smaller, specialised medical unit. Doctor Farnham St. John and his team will value prayer as investigations proceed. It is timely to take a backward look across the decades of God's faithfulness and to thank Him for the many Muslims, and others, who first understood the relevance of the Gospel when they saw it expressed in the consecrated lives of doctors or nurses in Tangier. The battle is the Lord's: He calls us to advance. Changed situations constitute a new challenge to faith and obedience. They call for a new pattern and a new chapter.

What friend of the N.A.M. has not heard of Hope House? Within its walls are fulfilled a wide variety of ministries in which several workers share. It is the nurses' home all the year round but also serves as a guest house. Lois Morriss, the Hostess, labouring under frequent pressure has by her ingenuity kept regimentation to a minimum and cultivated a climate of welcome.

In Algeria, evangelism has continued through summer camps. Again in 1968, the Mission's centre at Cherchell, on the Mediterranean coast, rang with the laughter of contented youngsters. A well supervised programme, in which counsellors of other Mission groups participated, again enjoyed official approval. National Christians served on the staff with foreign workers: some campers found Christ. The effort, always demanding, is also rewarding.

We must advance in **Discipling**. Evangelism is not an end in itself. To be justified it must lead on to the teaching and discipling of those who have come to new life in Christ. Discipling or "follow-up" is not done by proxy. I question whether it can be done

successfully by any means other than in an individual, person to person relationship. Discipling is done in a real life situation, by someone not by something.

As long as it is able, the Field Council will continue its present policy of placing well balanced teams of workers in strategic positions. The task of these teams is to teach and train believers at the individual level. We realise, for instance, that the somewhat impersonal ministry of the R.S.B. from outside North Africa must, in order to reach the goal, be accompanied by a personal ministry exercised within the country. Our contact centres in Rabat, Casablanca and Constantine exist for this purpose.

In Algiers the Student Centre (a joint N.A.M.-International Fellowship of Evangelical Students project), recently enlarged by the acquisition of an adjacent room, has a developing ministry. The members of the Algiers team, led by Bill Call, are all involved in discipling as they minister to believers forming a group of fascinating diversity—B.C.C. students, contacts of the Centre and ex-campers.

We can praise God that response in several areas has made short-term Bible Schools a necessity. The form of the schools varies according to the needs and abilities of the students, their spiritual development and their availability. At a December week-end school in Cherchell which gathered over twenty Algerians, national Christians took a leading part in Bible teaching and exhortation. The Lord has again blessed short-term schools in three centres in Morocco where He has raised up some nationals, men and women, possessing distinct teaching gifts. How thrilling it is to witness the Holy Spirit's distribution of gifts to the Church.

Much is being done to "make disciples" on the individual plane. Members of the Constantine team have continued to teach and train believers, some of whom have suffered severe opposition in recent weeks. In Oran, as elsewhere, young Christians have been faithfully taught in their own homes where, despite the pressures of a hostile society, some are growing into Christ-likeness. Our workers have made wide use of the Navigator follow-up materials: adaptation has often been necessary: differing language or reading ability constantly emphasise the need for flexibility in any follow-up programme. Sam Schlorff is now preparing Bible Study and catechetical materials with the specific needs of converts from Islam in mind.

Here and there from Tangier to Tunis believers are being instructed in the Truth. Even in Tunisia, where it is admittedly more difficult to gather enquirers together, several small week-end conferences have been held. Believers are being encouraged beyond the limits of N.A.M. centres: studies are regularly held for B.C.C. students in El Asnam, Algeria; a lady worker from El Jadida has been able to regroup former class girls in Azemmour. From Tangier,

occasional visits are prayerfully made to isolated Christians in Alcazar. Workers reach a Biblical objective when Spirit-led discipling results in believers who are "able to teach others also".

We must advance in **Church Development**. In this area how much easier it is to write about what we hope to see, rather than what has been accomplished! Still with us are the forces which mitigate against the planting and growth of local Churches, yet, as a Mission, we have accepted the challenge to trust God for the establishment of His Church in North Africa. In the task we recognise our complete dependence upon God's appointed agent, the Holy Spirit.

Deserving of our prayers are the functioning assemblies in various cities. With perhaps two exceptions all are operating with the aid of foreign missionaries though the leadership is not necessarily in foreign hands. In Tangier, Rabat, Casablanca and Algiers nationals and missionaries share responsibility in the oversight of the group. There is national participation in worshipping groups meeting in Taroudant, Marrakech, Fes, El Jadida, Oran, Constantine and elsewhere but the groups in these cities have yet to function organically with born-again members manifesting the gifts of evangelist and teacher and governing themselves according to New Testament principles. Two areas which by their significant response to the Gospel now stand out as areas of Church growth potential are the greater Algiers region and the city of Constantine in Eastern Algeria.

Missionaries recognise their need of great wisdom and grace in bringing together isolated believers to form the living cells of the Church of Christ. Helping them in their task is the "Bulletin on Church Development" edited by Sam Schlorff. This paper, which is for private circulation and issued quarterly, is already providing a forum for the discussion of vital subjects affecting Church growth. The fact that the Church of Christ must become rooted in believing North Africa families reminds us to pray for more Christian marriages. The Field is increasingly Church conscious: of every activity and programme we must ask the question "Will this contribute to our reaching the goal?"

Space forbids me to write of other changes: the development of the Missionary Training Centre in Montpellier where ten appointees are preparing for Field service or, the move, last September, of Field Headquarters from Casablanca to Aubagne in the South of France. God has given tokens of His favour in each place: the work continues as He enables. I personally thank God for the effective collaboration of my colleagues on the Field Council. Together we record our gratitude to God for the faithful support, both spiritual and material, of the Home Councils throughout another year.

For the future, as for the present, our trust is in God. In North Africa we are caught up in the evolution process so apparent in the developing countries. Change is inevitable, we cannot fight it; we must accept it. Ours it is to adjust Mission structures and programmes giving them forms which will enable us to press on toward the objective which remains unchanged. Our complete operation in North Africa may be radically changed: we will trust in God. We may be squeezed out of traditional missionary service altogether: we will trust God to open more doors for special service workers or non-professional missionaries. Expulsions from Morocco emphasise that the situation is evolving rapidly. We interpret these pressures as God's call to us to prepare realistically and energetically for the days ahead. They will be days of opportunity only to those who, trusting Him, can and will adjust to the "new look" of Missions.

We acknowledge afresh our complete dependence upon the Holy Spirit in fulfilling any and every ministry. We face the years ahead in the anticipation of Christ's victory. To HIM we pledge our glad allegiance.

You are invited to our

ANNUAL MEETING

Tuesday, 7th October, 1969

Whitefield Memorial Church Hall

Tottenham Court Road (Nr. Goodge Street Underground)

- * 5 p.m. Tea with missionaries
6.30 p.m. Evening Meeting

- * Chairman: Rev. Robert I. Brown
Speaker: Rev. Godfrey C. Robinson

- * News from the Field and testimonies from candidates

T. M. H. News

MARGARET HIGGS

FIRSTLY, I will tell you the good news about the minibus, she is now registered and looks very much at home with her new Moroccan number plates. We are so thankful for such a wonderful gift and praise God in answer to prayer that all the details of registration passed without restraint. I am delighted to tell you that we have already used it on two occasions to take sick patients home from hospital. Let me tell you about the dear old lady I drove home. She had to go to surgery in the hospital but there was little we could do for her. Slowly dying and feeling very ill she asked to go home to be with her family. We spoke of God's love for her in Christ's saving power and of His promise to all who accept Him of eternal life. As she could not read we used the wordless book with the colours of the pages to tell her of the life, death and resurrection of our Lord Jesus. Whilst driving back to her village one of the Moroccan nurses spoke to her again using the little book, then we gave it her, trusting she would remember it's message. Then we prayed and sung with her. She was so thankful and happy. The following week, someone went to visit her, then we heard she died. We know not, only He knows if she accepted His invitation.

The plan before my coming to the hospital was that I should

work part time nursing and continue in part time language study. As I have not received my working permit this was not possible, so I now continue in full time language study. At present the hospital is not accepted by the government and plans are being discussed for it to be registered as a private clinic. Due to the hospital not being officially recognised they would not grant me a permit to work here. So I have now applied for a working permit under the title of private midwife which will give the freedom to work privately or in a clinic. Also I have not received any reply yet to my application for residence here. I am still on a temporary basis. Several people have been asked to leave the country within the last few months, many others have been questioned about their work, and some told to leave certain towns. So as ever, the evil one would seek to discourage and trouble us, please pray that in such uncertain times we may keep trusting in Him with a true confidence. I am pleased to be here at this time, to be involved with the new changes that may need to take place, to adjust once again and learn to understand a new accent. I continue with my planned study programme but also go to small gatherings of women, clinics and visit in the homes to try and understand and speak out more and more.

“Without God . . .”

HELEN MORRISS

HALEEMA sat talking in our living room one Saturday afternoon, enjoying a welcome break from the rigid discipline and restrictions of her college life. She had been one of our “regulars” at the Bible class in the past, but now was not often free to come. She had just finished some of her exams and had intended bringing her English paper to show us. But by mistake she brought her French philosophy paper instead. As we looked at it, she started telling us how so many of the girls who had come into college fervent believers in the Muslim faith, had had their faith completely shattered by studying the subtle arguments of atheists like Voltaire. “Sometimes”, she said “after a philosophy class, we lie awake at night for an hour or so, arguing these things out.” In particular she told us of one girl from Sfax, who declared herself to have lost faith completely in God or Prophet or anything else. Our hearts were moved at the thought of this girl in her mental turmoil. I gave Haleema two little booklets to pass on to her, and Ann sat up that night writing out for her the experience of her own student days, telling her how she had tried to believe herself an atheist, but had known only unrest and dissatisfaction and defeat, until in Jesus Christ she finally found peace and joy and victory.

We had hoped Haleema would be able to bring this girl to see us before the term finally ended. But as soon as the exams were over, the girls were sent straight back to their homes. Our little Haleema, however, lent her friend her Bible to take back with her, telling her to read it and write and tell her what she thought of it. So now we are waiting and praying. It was a joy to see that Haleema’s faith in God seemed to stand firm. But so many young folk in this land, under the impact of modern education, are finding their old beliefs swept away and are drifting in mental confusion—“without God in the world”.

“They are allowing tourists to go and see the Tomb of the Saint now. I was up there this morning selling sweets. My husband could not go because it was women’s day. So I wheeled the barrow up there, and sold the sweets myself, and a whole party of tourists came along.” The speaker was Lellousha, mother of the swaddled baby I wrote about in my last letter. We had often looked up at the tomb of that saint, on a high point outside the city, but would never have ventured to have gone. Saints’ tombs and mosques in the past had been sacred places, not to be defiled by those outside the Muslim faith. But now the Government was realising their interest to the tourist. So we decided to go and see this tomb.

Not so many years ago, the religion of the women of this land, un-instructed and uneducated as they were, had centred mainly round these saints’ tombs. God was an Almighty Arbitrary Being: Mohammed their Prophet, their Hope for the Day of Judgment. But in the sorrows and sufferings of their daily lives it was to the dead saints they turned,

as beings more approachable and able to understand, and with power to help, they believed. Efforts have been made on the part of the authorities to discourage the women. Many saints' tombs have fallen into decay; some have been pulled down to widen the roads for modern traffic. But Bel Hassan was one of the most revered ones. He had been an earnest seeker after Truth and had gathered a little band of disciples round him at that quiet spot on the hilltop. So the building still stood there and Thursday was womens' visiting day. How much hold had these dead saints still on the minds of Tunisian women nowadays, I wondered.

As Ann and I wended our way through the vast graveyard that covered the hillside, we saw scores of women like a long trail of white ants climbing up to the top and coming down again. Scores more were picnicing under the trees, their white wraps fastened to the branches to make a shelter. They had brought their little charcoal braziers, their food and their teapots. Vendors of sweets and cakes lined the pathway. At the top, on the balcony of the building were crowds more campers and more vendors. Inside the precincts, in the court, it was just bedlam. Here were family parties who had come early, and were obviously settled for the day. A noisy crowd, with jars and bowls, was pressing round the well for water. One woman, sitting in the sacred alcove, was playing a tomtom, while a group in front of her clapped and sang. Another woman got up and did a wild dance. Only one room remained quiet, and here a few were sitting and someone was going through the ritual prayers. What surprised us was that not only were there older women in the crowds, but young ones too, unveiled, with their modern dresses and handbags.

On the slopes of the hillside outside were also tombs of lesser saints. We took off our shoes and stepped inside one. Here was the traditional painted wooden chest that covered the remains of the dead saints, surrounded by a grating and by silk banners and bedecked candies. A woman came in and held out her hands with a murmured prayer. Our hearts were saddened. How I longed to see a group of Tunisian Christians scattered over that hillside talking to the groups sitting around. For most of these had come with some special burden on their hearts. I started talking to one woman, and her eyes filled with tears as she told me that she had a son of 25 who for 3 years had been mentally sick. How many times had she come petitioning in vain for his recovery?

Here were hundreds of women and girls with a faith in God, but "without Christ"—without the knowledge of the One true Mediator between God and man, "The Man Christ Jesus who gave Himself a ransom for all".

A month or so back, an earnest request came from a Christian lady in France. Could someone visit an old friend of hers in Tunis aged 90, very lonely and a complete infidel. I went, and found a cultured French lady, very frail in body, but still keen in mind. She was "without God, without Christ", and now at the end of her journey, found herself "having no hope". And she wistfully envied those whose

faith gave them a peace for the present and assurance for the future. My heart has been burdened for her.

As you read these three incidents, can you realise the responsibility that is laid on me in this land in the face of these needs and opportunities. There is no possibility of passing the buck on to someone else. There is no-one else.

HOME CALL OF MRS. S. J. WARREN

WITH the Homecall on July 13th of Mrs "Susie" Warren, in her 85th year, was severed one of the few remaining living links with the earliest missionaries of the North Africa Mission; for Mrs. Warren actually worshipped for a while in Algiers with Monsieur Mayor at the little "Brethren" Assembly—and M. Mayor was one of the first two "foundation" missionaries of the N.A.M.

When Mrs. Warren was 25, and her husband, "Tom", 28, they went together to Kabylia. Here were spent the first fourteen years of their missionary life, during which period we know that they were greatly blessed to the village folk of Djemâa Sahridj, among whom were a few outstanding believers.

The second fourteen years of the Warrens' life were spent in a totally different environment—Paris. Here Mrs. Warren was of immense help to her husband in a two-fold ministry. First, there was an outreach from their home among the great numbers of North Africans in the French metropolis. Secondly, the Warrens' special gifts made possible the opening of a Hostel, so that the Mission was able to send its missionary candidates to Paris for a period of language training, the study of Islamics, and much else.

The Hostel gradually became a veritable international missionary centre, and, as house-mother, Mrs. Warren was a beloved but continually overtaxed "Phebe . . . a succourer of many".

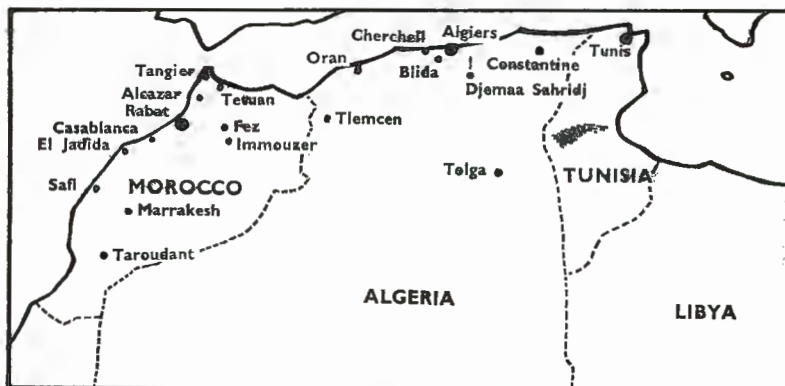
When the Second World War broke out, the Warrens were able to get away from France in time—and yet again the LORD had a special rôle for them to fill in Tangier and Fez.

Returning to Paris after the War, Mr. Warren became N.A.M. Secretary for Field Affairs, with his versatile wife now helping him as typist. Late in 1947 they came to London, and took up residence in Highbury: but very little over three years later, Mr. Warren was called Home (in January, 1951). During the long years of widowhood Mrs. Warren kept in intimate touch with Mission affairs. She was a great intercessor, a faithful correspondent, a loving and hospitable friend—sharing the burdens of others **till it hurt**. Many will treasure her memory, and praise GOD for all that she meant to them.

E. J. L.

GUIDED GIVING

It is with thankfulness to God that we are again able to report the sending of full allowances for the months of July and August.



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