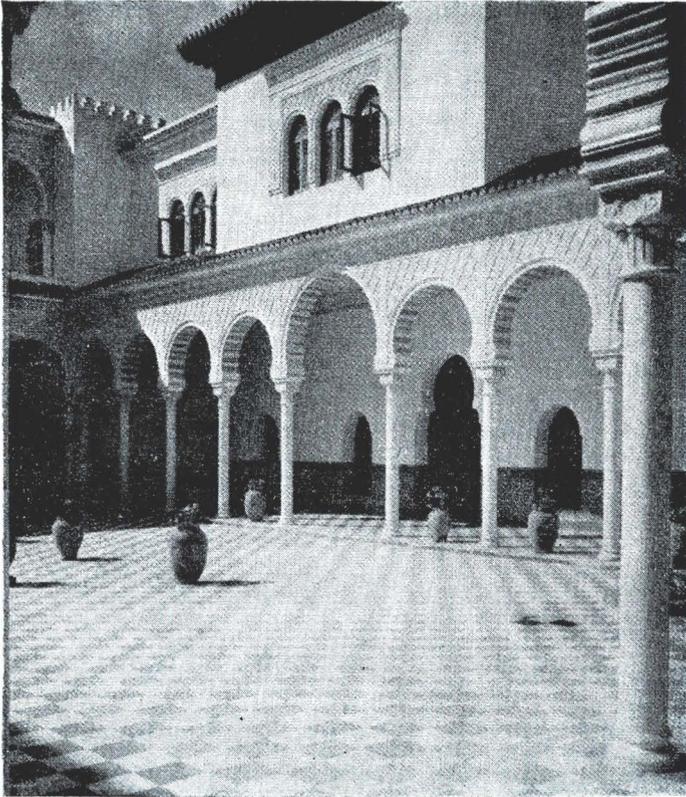


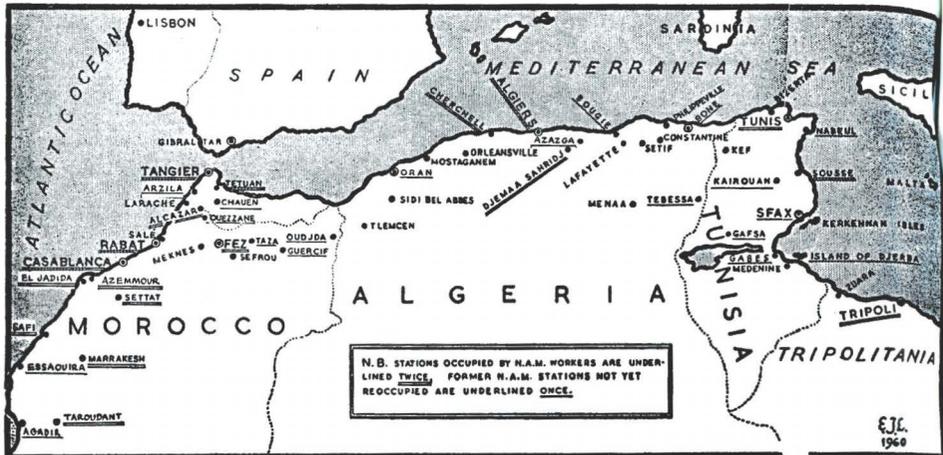
North Africa



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NORTH AFRICA SHOWING SPHERE OF OPERATIONS OF THE NORTH AFRICA MISSION



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Nine Eventful Years

By WARREN GASTON

IT was just nine years ago this month that we first set sail for North Africa. With what fears, hopes, joys and trepidation we went forth on that first voyage! But we went forth rejoicing because we went forth with a message. That message is summarized in the two words quoted above: "consider HIM".

We did not come to North Africa to present a superior philosophy, ethic, religion, theology, or experience. We came to present for consideration a person—THE PERSON, the Lord Jesus Christ, Whom to know aright is life eternal.

Jesus is already considered by Muslims to be a prophet, to be sinless, to be a miracle worker and a great teacher. They deny, however, that in His person dwelt "all the fullness of the Godhead bodily." They have yet to "consider HIM *that endured such contradiction of sinners against Himself*"—that is, Who died for the redemption, justification, and reconciliation of man.

We are thankful that during these past nine years multitudes have had the opportunity to "consider HIM", as hundreds have been reached by preaching and personal witness, thousands have received some portion of His Word through the bookstores, colportage and fairs, and tens of

thousands have received some instruction through the Bible Correspondence Courses. We praise the Lord that we have seen conversions and baptisms during both of our four-year terms in North Africa. The number of committed Christians may be small still, but at least the number of those who have had the opportunity to "consider HIM" has greatly increased.

Today, instead of setting forth for North Africa, we are preparing to leave Tunisia. The Bible Correspondence Courses are suspended, the Centre is closed, and we are no longer welcome in this land. Opposition has come and the messenger is silenced, though the message lives on in many hearts. And in such a day, and in such circumstances as these, we look again at our text. "Consider HIM . . . lest ye be wearied and faint in your minds."

This which we had considered to be our message to the lost is in reality directed to Christians in distress. Is any one of us discouraged today? Is the going hard? The opposition strong? Does anyone think the price is too great? Are you called upon to give up too much, to suffer too much for Him? Then "*consider Him*"! Consider how much He gave up, how much he suffered for you, and take courage. We "have not yet resisted unto blood" (verse 4).

Our Cover Picture :
MOROCCAN PALACE

As we "look unto Jesus" and "consider HIM" who is the "finisher" as well as the "author . . . of our faith", we are enabled to enter into that joy which was His even in the face of the cross, and to "run with patience the race that is set before us."

Will you pray for us as we pray for you, that we and all our fellow-workers, and the national

believers in Tunisia, might be given this patience and joy during these days? Please pray that none of His in this land will "faint" or have their faith to fail. Pray also for those in our Mission who will be considering, with us, a place and sphere of service whereby the message of grace may still be able to penetrate to the uttermost reaches of this land.

Changes at the Tangier Hospital

By FARNHAM A. R. ST. JOHN

"NOW thank the good doctor!" said a polite mother to her bright-eyed eight-year-old girl, who had just had a minor operation under local anaesthesia. "No, he's *not* good. He may speak Arabic, but he's not a Muslim."

Such a quick, spontaneous reply from a little girl is a sure reminder that our patients are convinced Muslims in spite of big changes in the social and political thought in North Africa. We are not, however, discouraged by this, for the Gospel is the power of God to *every one* who believes, and any sense of discouragement we might be tempted to feel is more than compensated for by the privilege and joy of witnessing for Christ in a land where He is rejected.

After spending eleven months in England, your questions about the work in the hospital are still fresh in my memory; and I promised you that, since you pray regularly, we will send news re-

gularly. Conditions are changing rapidly here and we are making changes in the hospital to keep pace with them. In this letter I'll answer some of your questions, and you'll detect from the answers that many of the changes we are making have two aims in view:

1. To give the North African Christians as much opportunity as possible to witness to their people.
2. To create conditions in the hospital which favour personal work among the patients. Preaching may not always be allowed. As long as we can preach publicly we will do so with joy, but at the same time we are increasingly using the distribution of literature and individual conversations with patients so that all of our eggs are not in one basket.

Now for a few answers to your questions:—

1. *How is the New Law Against "Proselytising" Affecting the Work?*

We interpret this law that there should be no coercion or bribery in evangelistic work, but that we are free to witness to all who are willing to listen to the message of what Christ has done for us. We are therefore preaching in both Out-Patients and In-Patients Departments. We are finding ready listeners, and many readers are eager to take Gospels.

2. *Are you Still Seeing the Large Number of Patients that you Used to?*

No. Times are changing, and the country is organising its own medical services. There is a good Government hospital of 200 to 300 beds with a free dispensary in the town, and it is no longer necessary for us to try to treat every poor person in Tangier.

3. *Is Seeing Less Patients an Advantage in the Work Evangelistically?*

Yes. We can have smaller clinics, and treat a smaller number of patients more efficiently. In our morning Out-Patients we see 120 patients when two doctors are working, starting at 7.00 a.m. and finishing at 1.00 p.m. In the afternoon clinic, we have about 25 patients divided between the general and the eye clinic. This means that private consultations and personal conversations are possible.

4. *How Many In-Patients have you?*

At present only 14, but we plan to increase this to 30 next year. (See final paragraph).

5. *Are the Moroccan Christians "with you" in the Work?*

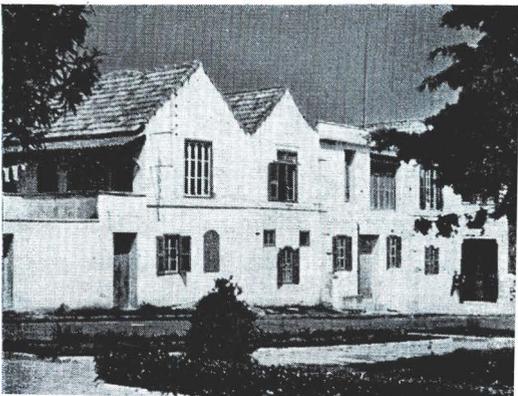
Certainly they are! Thanks to the Dar Scott training programme, we have six "home-trained" nurses (this includes two male nursing orderlies) who are taking care of the in-patients and the theatre under the supervision of Doris Evans. M—, who completed her training in Geneva, is full trained in midwifery. This means that for the most part the in-patients are being cared for by Christian Moroccans.

I know that this will rejoice your hearts and spur you on to pray that their witness by day and by night will be bright and effective among their own people. Three of them are willing to take a turn at preaching in the wards they work in. We trust too that others will join us, for K— and R— (at present in training in England) are maintaining a good testimony in their respective hospitals.

6. *What Other Medical Staff have you?*

Dr. Bill Campbell and I share all the medical and surgical work. Doris Evans is the nursing supervisor and Winifred Lloyd has taken over the housekeeping. Gloria Havell is in the wards and

THE OLD HOSPITAL BUILDING



Martha Smetana has been in the Out-Patient Department. Si M— has worked in the Injection Room and A— in the Dispensary. Mrs. Harvey and Mrs. Campbell help part-time. Dr. Janet has a Baby Clinic once a week, and last but not least, Mr. Bocking is our radiographer. Gwen Theakston and Ingie Larson are on furlough and Dr. and Mrs. Carlile have had to return to England to look after his aged father. We miss his help in the hospital and pray that they may know the Lord's will for their future.

[Miss Theakston has now returned from furlough, whilst Martha Smetana and her sister have left for furlough in U.S.A.—Ed.]

7. *Have you got an Administrator?*

Yes— at last! We are glad to introduce Mr. and Mrs. Tom Wilson, who have come from Rabat and are giving themselves full-time to the administrative and financial side of the work. We believe that this is God's gracious provision at this time, and will lead to greater efficiency all around. You will be hearing from him in the next news letter at the New Year.

8. *Have you any New Equipment that is Helping the Work?*

IN THE "OLD HOSPITAL"

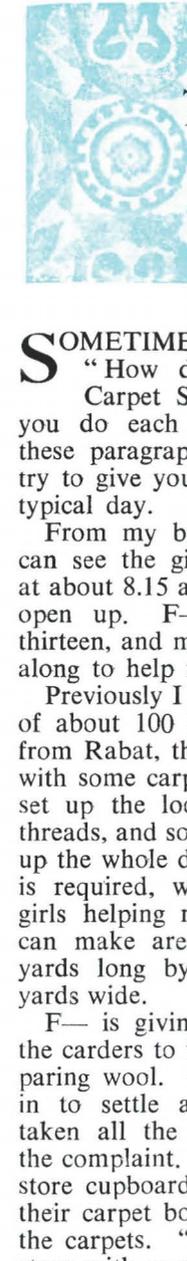
Yes, we have:—

- (a) A new anaesthesia machine which in the capable hands of Doris Evans makes for really safe and pleasant anaesthesia. The "rag and bottle", "running between the patient's mouth and operation site" days are over.
- (b) An electro-cardiogram is helping in the diagnosis of our heart cases.
- (c) A properly equipped eye department, with slit lamp, Bjerrum screen, diathermy and refraction equipment is greatly improving our service to many patients with eye diseases.
- (d) An industrial washing machine allows the nursing staff to be more free in changing the patients' linen.

9. *What are your Plans for the Immediate Future?*

These must fill another news letter, but this much for the present. The Mission has decided on a rebuilding programme to modernise and improve the In-Patient Department. A Christian architect from England spent the first week of October with us. With his help, we hope to rebuild the wards so that we have more beds and greatly improved facilities for nursing the patients. This will need more staff. I remember the meetings in U.K. with nurses' groups during the past year. So many were anxious to serve the Lord and to know His will. Here is an open door to a Muslim land. Will you pray that God will send more workers to help us here? One of them might be YOU!





Tangier Carpet School

By WINIFRED DRURY

SOMETIMES I am asked, "How do you run your Carpet School? What do you do each day?" Well, in these paragraphs I am going to try to give you a little idea of a typical day.

From my bedroom balcony I can see the girls gathering, and at about 8.15 a.m. I go down and open up. F—, who is about thirteen, and my right hand, runs along to help me.

Previously I ordered a quantity of about 100 lbs. of spun wool from Rabat, the capital, together with some carpet cotton. I have set up the looms, prepared the threads, and so on. This can take up the whole day when a big rug is required, with at least eight girls helping me. The rugs we can make are up to about six yards long by two and a half yards wide.

F— is giving out, first of all, the carders to those who are preparing wool. Often I am called in to settle a dispute. "She's taken all the best carders", is the complaint. F— opens up the store cupboard and the girls get their carpet boxes to go on with the carpets. "Now F—, fill the stove with paraffin and the kettle with water." I then light the stove, weigh out the powdered

milk, and ask, "Who is on the work list for the day?"

The girls are divided into six groups to do the cleaning and odd jobs, including washing up. The oldest peels the onions and prepares tomatoes for the dinner. Now the day's duties are begun, and the continual cry is, "I want some more white or coloured wool." "Please measure my rug." I find too many stitches—a mistake, of course. "I have lost my carpet needle and want to alter this pattern." And so it goes on.

On wet days, girls who have an hour to an hour and a half's walk from home come in like drowned rats. "F—, please get out the case of dry clothes." Then we all set to and pull off their soaking clothes and dress them as warmly as we can. I wish you could see them when the clothes are not the right size; they look so funny. I light the heating stoves and the steam rises as we try to get the wet clothes dry.

A bell rings and a chorus of voices cry, "Miss Drury, you are wanted on the 'phone!" Off I rush to the Mission House next door to answer the call, hoping someone is not coming to pay a visit to the school to see the girls

at work. Sometimes, and usually in the middle of drying wool, "Miss Drury, some Europeans are coming!" A vain effort to make my hair sit down, dragging off my drying overall. I go out to greet some visitors — perhaps some Americans from the American Legation to ask about rugs. I comfort myself with the thought, "Well, they can see I don't sit still!"

At eleven o'clock the milk is ready. The girls line up and carry it to their room outside, getting their piece of bread to eat with it. "Miss Drury, come quickly, F— and H— are quarrelling." I settle their dispute and go to see how M—, the teacher, is getting on watching the rugs. I make a few remarks: "There is a mistake here." "That rug is not level, it is going in on one side, you must tighten up." "Miss Drury, the spinning wheel won't spin!" Out comes the box of tools. I correct it, or place a new cord around the wheel; then off it goes again.

"Now girls, everybody is to stop for the Word!" M— lines them up and they file in for the Gospel. A few choruses are sung, very heartily, some reading

AT THE SPINNING WHEELS

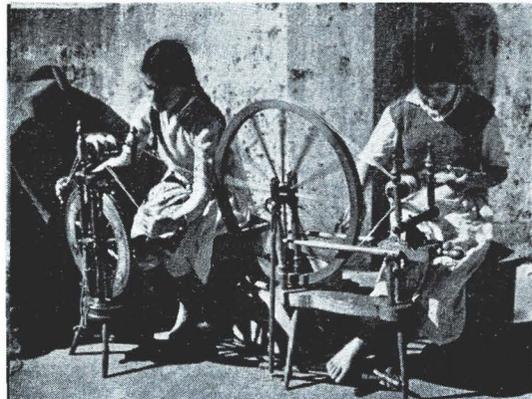
and a little talk, finishing with prayer, twenty minutes at the very most. They file out and go back to their work. The behaviour is usually perfect during this time. During the morning, the dinner has been cooking in a pressure cooker. At 12.30: "Monitor, go and prepare the tables!" (usually four). "Leave your work, girls, and go and wash your hands!"

Some don't want to stop working and we have to drive them out. Then the dinner is served and the girls sit down at the tables — about seven to each, according to sizes. We sing grace, and then they start dipping in, using their bread as a spoon to get up the food. In less than an hour they are drifting back, as they wish to get on with their work again. M— has had her dinner with her little Z—.

The workers have gone to the Mission House to have their meal; then back again.

"Now who needs medicine?" calls one of the workers, and about a dozen girls flock into the schoolroom to have their cuts, etc., attended to, sometimes being sent back because they have only a tiny pimple which needs no attention. About two o'clock, the various reading classes start, according to ability, not age. We are very anxious that all shall be able to read the Bible before they leave the school. Work continues until about 4 o'clock, unless we have a rush order to finish, when we work much longer.

On Tuesday at 2.30, the "old girls" class is held. They come with their children, sometimes



two, three, or four, and fill our centre room. Mint tea is prepared, and during this time I have a chat with them. M— pours out tea and hands round biscuits, and is then left to give them the Word, while I see to the closing and cleaning of the carpet rooms.

On wet days, when they are ready to go home, they change back into their own clothes, if dry; then the clamour starts for the few plastic macs and coverings we have available. These usually go to the delicate ones. I feel so sad to see them trooping

off on their long walk in the pouring rain. "Don't come tomorrow if it's raining!" However, they usually all turn up, rain or shine. They love to come.

I hope that this has given you an insight into the work in the carpet school in Tangier, so that you can picture us with the girls day by day as we seek to spread the Good News.

God bless you all. Please continue to remember us all in Tangier, and the girls' needs, in prayer at the Throne of Grace.

Journeying Mercies

By FLORA LOGAN

ON 6th November I arrived in Marrakesh at about 5 p.m. after a very pleasant journey. Thank you for all your prayers. I was very conscious of the Lord's Presence and of His guidance all along the way.

The "Braemar Castle" had at first been posted to sail from London on 31st October but later the date was changed to 30th October. If we had sailed on the 31st, I should have been delayed ten days, as the ferry from Gibraltar to Tangier is off from November 5th to 15th. I crossed over on November 4th. How wonderfully the Lord undertakes in the details of our life!

I had just arrived on the boat when I came face to face with a missionary I had shared a room with at the Heightside Conference, and had met again at Keswick. It was lovely to have

fellowship with Freda once more. And it wasn't long before we met others. By the time I left the boat at Gibraltar there were about fourteen gathering together each morning for prayer and Bible study.

At Gibraltar there were no single rooms left in the Hotel to which I went, but I met a young woman there who had been on the boat. So we shared a bedroom, which not only meant we had company, but also it was cheaper. I was very grateful to get through the customs without any trouble at all.

A warm welcome awaited me at Marrakesh and already quite a number of the Moroccan friends have been along to welcome me back.

From what I hear there will be no lack of maternity cases in the next few months, so please keep

on praying that Miss Parillo may soon obtain her permit.

I would like to thank all the friends who helped to make my furlough such an enjoyable one, by inviting me to their homes and in many other ways showing kindness.

To those who arranged meetings and gave hospitality may I say how much I appreciated it; and especially am I grateful for all your prayers on my behalf.

May we all be kept faithful in whatever the Lord has given us to do, whether at home or abroad.

Early Days in Taroudant

By ANNE SWANK

“**A**T first I didn’t understand what it was all about, even though I came every week,” said a new friend of ours yesterday. “I loved to sing and listen, but I didn’t understand until one day we sang ‘Jesus stands at the door and knocks’, and I saw the picture, and opened my heart.” Then she added earnestly, “And I was really changed.”

This was the spontaneous testimony of the only Christian woman here in Taroudant, Z—. She accepted Christ many years ago and believes her husband is also trusting. Much of the Bible seems new to her; but she has experienced answered prayer, particularly in behalf of her brother’s health. We rejoiced with her as she joyously told of his recovery after many years of prayer for him.

Helen Wilson and I have been here just two weeks now. We are thrilled with His place of service for us and believe He has clearly led. Sometimes I have been tempted to be discouraged, as when people promised to come and take us to their homes, and

never showed up. Or when we try to find homes and the numbers skip from 10 to 89 to 40, and it seems a hopeless task. Or when I consider how many people around here have never heard and who don’t make any response when they do hear. Z— reminded me of God’s answer to that. “Tell them anyway. Maybe, like me, they will believe after hearing over and over again. God is the one who opens hearts.” Nothing is too hard for the Lord and we are cast on Him completely for any response in the heart.

The Jacksons who were here have been detained in N. Ireland owing to their small son’s health. We pray they may soon return, as many love them and have enquired for them. Walter appears to have effectively reached many men and boys. He also had a permit for colportage work. We have taken up the women’s and girls’ classes — Tuesday, Thursday, Friday and Sunday, with good results. We have tried to make visits to previous contacts. Most people are very friendly, so this is a pleasure.

Many have come for medical treatment, which I can't give until permission comes through. I could go into great detail on God's faithfulness and personal dealings in behalf of this permit, for He did miracles, and as I told the woman last Tuesday, "You will see God answer prayer in this case, too."

Outside the high walls of Taroudant is a small village. In the surrounding areas are more, many of them Chleuh. We ask

your prayers for Shilha contacts; for help in language study (both Shilha and Arabic); for a real ability to understand customs and ways, and to apply God's Word to each need.

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." — Isaiah 55 : 11.

Life on a Mountain Mission Station

CHAPTER FOUR

We Spend a Day in a Kabyle Village

DAWN has scarcely broken, yet already the cry of the *Muezzin* reaches us from the lofty minaret: "Come to prayer!"

In the lanes of the village one hears the soft foot-falls of men responding to the summons ere the day's toil begins. It is some time since the stillness was broken by the first cock-crow. A new day begins.

Soon one's ear will detect a familiar cadence—the voices of "the faithful" blending in prayer. The living tide will begin to flow towards the fields. We shall hear the curses of a donkey-driver hurled at his reluctant beast, the bleating of sheep and goats, and the lowing of cattle that very juvenile shepherds are leading towards field or forest.

Then, too, the women of the village will be picking their way to the well or fountain, chattering incessantly like magpies. Others,

particularly the bigger girls, will be busying themselves in various domestic duties.

From roof after roof a little wreath of smoke spirals heavenward. The day's work has begun.

It will not be long now ere preparations for the evening meal are under way. Vegetables must be gathered and peeled, wood

MILLSTONES FOR SALE



fetched from the forest, and the *cous-cous* got ready.

At certain times of the year every one of the women will be busily engaged out of doors—harvesting the olives, plucking the figs, or gathering the acorns.

Housework as we Europeans understand it, or the care that we expend upon children, have practically no counterpart in the daily round of a Kabyle woman's tasks.

The men-folk plough their fields, prune their trees, prepare the olive-oil, join one another on excursions to the market—or, as often as not, spend the day at the *thadjemaath*, a public place or building where the male element of the population may gather when there is nothing else to occupy their time. It is the "Agora" of St. Paul, the "guard-house" of Central Africa. Built solidly of stone, it is not unlike a house with doors at either extremity and a connecting corridor. In either side of this passage-way are stone seats, about two feet high.

The *thadjemaath* might also be compared with "the gate" that we read of in the Old Testament—a kind of municipal council chamber: for in bygone days—and even to a less extent nowadays—all the business of the village was discussed before an assembly comprising all the males. Decisions were taken, and "sanctions" applied. Each Village had its *kanouns*—its peculiar laws and customs—some of which impress us by their novelty.

For example, whoever refuses to attend a funeral, or to help carry the bier to the cemetery.

is fined two francs fifty centimes. A man who insults another by calling him "Jew" must pay one franc. The next-of-kin of him who dies childless shall be paid one hundred and twenty-five francs.

At this same council it is decided to what precise use shall be put money that accrues from the payment of fines, or how much shall be allocated to the chief in the way of gifts. Generally, a bullock is purchased and cut up in some public place. Every family, rich or poor, is treated alike—so much meat, so much fat, so much offal. Whenever a funeral takes place, the bereaved family makes a present of an animal to the village—a bullock or a sheep, according to the family's means: and once more there is a distribution of meat.

There are parts of Kabylia where the *thadjemaath* is occupied during the day-time by workmen of like craft—cobblers, rope-makers, basket-makers, or weavers of rush mats or of broad-brimmed sun-hats. Or again, one will come across wood-carvers, or *marabouts* whose nimble fingers embroider new *burnouses*. Certainly the *thadjemaath* never lacks occupants.

Today, in the year 1383 of the Hagira, a deep gulf separates the old men from the "under forties". According to the old men, a great apostasy from the faith of Islam is to be expected during this 14th century: and then, the end of the world!

Certainly, one is not long in discovering that the two classes are quite distinct in their manner

of living. The old men are either found together at the mosque, or else spending their leisure hours in telling stories—and drowsing; whilst the young men pass the hours, whenever possible, amidst the raucous atmosphere of native coffee-shops, playing dominoes and cards, and embroiled in endless discussions. The old men cannot be shaken out of their conservatism; but, truth to tell, the “modernists” have gained nothing worth while in return for their abandonment of ancient customs.

All is not lost, however! When the *Caid** pays his visit, the young men as well as the old stand up and kiss him upon the head. The village chief may find it a little difficult to impose his authority, but he succeeds; and the voice of the “ancients” always preponderates in the counsels of the village’s general assembly.

In every village—indeed, in practically every hamlet—lives a *marabout* who occupies himself with the spiritual guidance of the population, and, often enough, with the religious education of the boys. A man of some erudition, he subdues the turbulent, offers his counsel when there are disputes, and gives instruction in Koranic law or the legal findings of Sid Khelil. He is the religious leader, and exerts a moderating influence upon a mettlesome people that are apt to be impetuous in anger and, on occasion, vindictive.

We have not yet spoken of the home itself. Quite briefly, a Kabyle’s house is simply a place

where he eats and sleeps. Void of all comfort, containing practically nothing in the way of furniture, it consists of a single room where animals and children would mingle indiscriminately were they not separated by a simple partition.

A few mats, some blankets, one or two immense wooden chests, large earthenware jars full of cereals and figs and olive oil, together with a few terra-cotta cruises and platters—there you have the furnishings! There is no chimney; and, since the fireplace is simply a hole in the middle of the floor, the dense clouds of smoke, finding no means of escape, fill the entire dwelling.

It is perhaps as well that the Kabyle should find nothing particularly attractive in such an environment, for his presence would be an embarrassment to the women-folk of the household.

We must have a glance at the fields. They are simply full of stones and rocks; but, say the Kabyles—If Allah has put them there, why remove them? Fig and olive trees abound, as do plantations of “Barbary Figs”—

“TWO WOMEN . . . GRINDING”



*Regional chief and liaison officer of the Administration.

that formidable growth which neither thief nor animal can penetrate.

Between the trees, or in fields set apart for them, barley and corn are sown, and chick-peas and lentils flourish. There are still other places, including even the forest if the vigilance of the keepers is relaxed, where little shepherd-lads watch over their sheep and goats, or a team or two of oxen used in ploughing.

And so, by carefully husbanding his scanty resources of barley, oil and figs the Kabyle just about manages, with the addition of a little meat (and, in spring, some milk and cheese) to eke out a frugal existence.

The corporate life of the Kabyle people is constantly evidencing itself, even in little things. For instance, during the fig season the man whose crop ripens early is forbidden to eat them until his neighbours' fruit is also ripe for plucking. "Fig-eating day" is announced by public proclamation, but the man who is driven by gluttony to eat his figs beforehand is fined by the village.

At the close of day a destitute person can always find something to eat by appealing to the kindness of his more fortunate neighbour.

On the occasion of the Sheep Feast, poverty will rarely prevent

a man from slaying the ritual sacrifice; for he will have no difficulty in borrowing money—even in the absence of any kind of security—for such a worthy cause.

(To be continued)

TWO NEW PUBLICATIONS:

BORN INTO BONDAGE

By the late SYDNEY ARTHUR
of Algeria.

Chapter headings: A Midnight Pilgrimage; The Hazards of Infancy; Mine Was a Koranic School; Some Great Days; A Kabyle Wedding; A House That Is Not Home; The Bondage of Communal Life; Does Emancipation Lie Ahead? Face Towards Mecca.

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Price Sixpence; postage 2½d.
The two volumes, 1s.10d., post free.

GUIDED GIVING

We are happy to report that, through the LORD'S goodness, we have been able to send our Missionaries full allowances for November and December.

THE N.A.M. PRAYER CALENDAR

DAILY PRAYER FOR MISSIONARIES AND OTHERS

1. **Tangier:** Rev. L. J. BOCKING & Mrs. BOCKING (1928), Mr. C. A. HARVEY (Field Treasurer) & Mrs. HARVEY, Miss G. FOX (1956), 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), W. G. THEAKSTON (1945), M. SMETANA (1954) (on furlough), G. HAVELL (1958).
3. **Tangier (contd.):** Miss P. M. ST. JOHN (1949), Miss I. LARSON (1958) Miss D. EVANS (1957).
4. **Tangier Schools:** Mrs. L. J. BOCKING (1928). **Carpet School:** Misses W. DRURY (1929), E. PRIDEAUX (1948). Spanish believers.
5. **Tetuan:** Misses E. BRADBURY (1929) (temporarily at home); & E. LOW (1931), Mr. & Mrs. S. R. SMURTHWAITE (1952), Mr. & Mrs. R. RAWLS (1959) (on furlough). Spanish believers.
6. **Alcazar:** Misses M. E. CHIPPERFIELD (1945), S. KLAU (1954).
7. **Fez:** Mr. & Mrs. J. THOMPSON (1952) (on furlough), Miss C. BOWRING (1930), Mr. & Mrs. R. KLAUS (1959) (on furlough), Mr. B. LEAT (1952), Mrs. B. LEAT (1954), Miss R. BARKEY (1960). **Rabat:** Miss I. DEW (1924), Rev. R. & Mrs. BURNS (1957).
8. **Casablanca: Field Headquarters:** Rev. H. W. STALLEY (Field Director) Mrs. STALLEY, Miss W. DAVEY (1957). **Spanish, French and Italian Work:** Mr. J. PADILLA (1929) (retired). **Moorish Work:** Misses G. SHARPE (1938) (on sick leave) & M. HAUENSTEIN (1953), Mr. B. HOLLINSHEAD (1956), Mrs. B. HOLLINSHEAD (1948), Miss J. MORGAN (1954) (on furlough).
9. **Casablanca: Missionary Training Centre: Staff:** Rev. R. I. BROWN (Deputy Field Director) & Mrs. BROWN. **Language Students:** Misses L. HUGLI (1959) (on furlough), E. GAMBER (1960) (on sick leave), Mr. & Mrs. G. RIDER (1961), Mr. & Mrs. W. CALL (1961), Mr. & Mrs. R. COX, Mr. & Mrs. D. GOLDMANN, Mr. A. WIEBE (all in 1962), Miss J. AMES (1963), Miss D. SMITH (1963).
10. **Settat:** (Unoccupied). **Azemmour:** Miss D. M. HENMAN (1935 (in England)). **Safi:** (Unoccupied).
11. **Marrakesh:** Misses F. LOGAN (1949), E. JACOBSEN (1953), B. ANDERSEN (1951), D. PARILLO (1958), Mr. & Mrs. B. COOKMAN (1955).
12. **El Jadida:** Mr. & Mrs. J. A. HARRIS (1953).
13. **Taroudant:** Mr. & Mrs. W. JACKSON (1953) (detained at home indefinitely), Miss H. WILSON (1958), Miss A. SWANK (1959). **Immouzer du Kandar:** Mr. & Mrs. D. R. HARRIS (1953).
14. **Algiers:** Miss R. STEWART (1954), Miss B. BALLARD (1958), Rev. & Mrs. R. RICKARDS (1951), Rev. & Mrs. I. HOFFMAN (1957) (on sick leave), Mr. & Mrs. C. ADAMS (1955), Mr. R. L. HELDENBRAND (1958), Miss K. MORRIS (1958), Mr. S. SCHLORFF (1959) & Mrs. SCHLORFF (1961).

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15. **Oran:** Mr. W. EVANS (1958), Mrs. EVANS (1960) (on furlough), Miss E. SMETANA (1954) (on furlough), Miss M. BUTCHER (1957). **Tlemcen:** Mr. E. EWING (1932) & Mrs. EWING (1931). **Cherchell:** (Temporarily unoccupied).
 16. **Djemaa Sahridj:** Rev. & Mrs. B. COLLINSON (1950) (on furlough), Miss K. CASTLE (1954) (on furlough), Miss R. MCDANIEL (1958).
 17. **Tunis: Station Work:** Mrs. C. W. MORRISS (1927), Rev. & Mrs. R. LILLEY (1957), Miss E. HALL (1961).
 18. **Monastir:** Dr. & Mrs. J. GREEN (1961), Mrs. A. STRAUTINS (1938). **Sousse, Sfax, Gafsa:** (Unoccupied).
 19. **Radio and Follow-up Ministry:** Mr. & Mrs. W. GASTON (1954), Mr. & Mrs. W. BELL (1960).
 20. **Deputation Work in Britain:** Mr. & Mrs. E. J. LONG, Rev. A. COFFEY, Mrs. E. L. LILEY, Mr. & Mrs. R. S. MILES, Miss A. CLACK.
 21. **Deputation Work in U.S.A.:** Dr. F. STEELE, Rev. DALLAS GREEN.
 22. **All believers in N. Africa, Secret Believers, Backsliders and Enquirers.**
 23. **Translation Work; Distribution of Scriptures; Publication of Evangelical Literature; Bible Shops; Colportage.**
 24. **Children of Missionaries, and Children of Converts in North Africa.**
 25. **Members of North American Council and U.S.A. Headquarters Staff.**
 26. **U.K. Council Members and Headquarters Staff.**
 27. **Local Secretaries and Prayer Groups.**
 28. **Retired Workers. In England:** Miss N. ANDREW (1945), Mrs. E. FISHER (1922), Miss E. HARMAN (1921), Miss E. HIGBID (1921), Miss V. HOUGHTON, Mrs. J. W. KENT (1948), Mr. P. PADILLA (1926), Mrs. P. PADILLA (1922), Miss G. E. PETTER (1913), Miss K. REED (1922), Miss D. RICHARDSON (1945), Mrs. A. ROSS (1902), Mrs. T. J. P. WARREN (1911), Mrs. F. M. WEBB (1899), Mrs. A. G. WILLSON (1922).
 29. **Retired Workers. S.M.M.:** Mr. J. HALDANE (1912), Mrs. J. HALDANE (1913), Miss C. POLLOCK (1936). **In U.S.A.:** Miss E. BROOKES (1932). **In France:** Mrs. S. ARTHUR (1923). **In Switzerland:** Miss I. COULERU (1923) (S.M.M.).
 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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