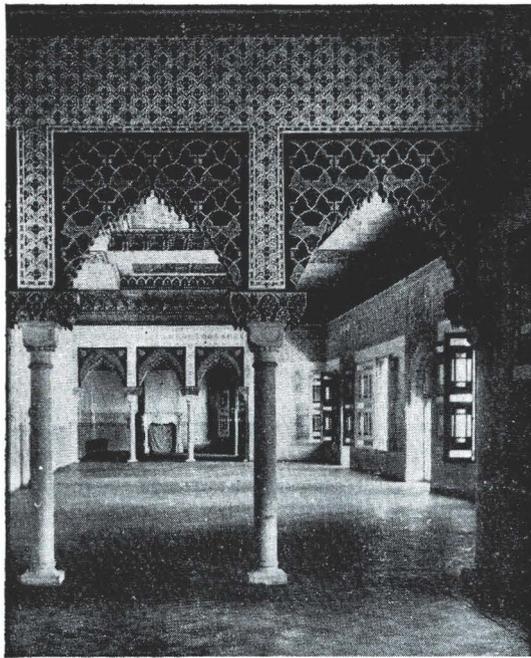
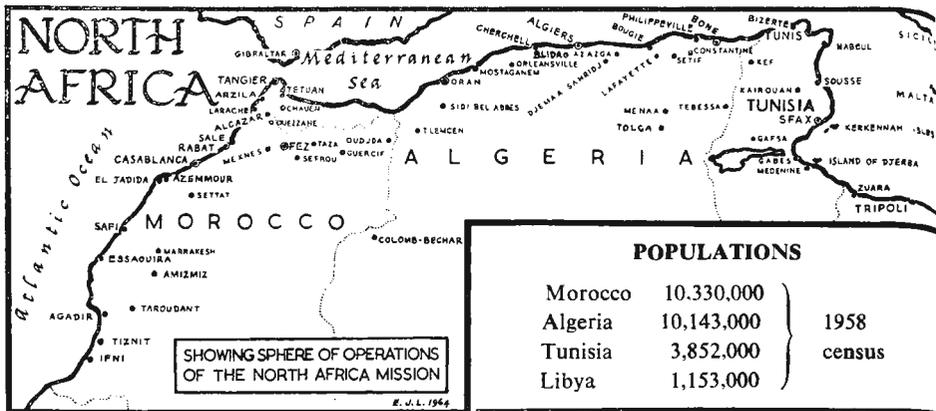


North Africa



No. 64 (Published Bi-monthly)

SEPTEMBER/OCTOBER, 1965



POPULATIONS

Morocco	10,330,000	} 1958 census
Algeria	10,143,000	
Tunisia	3,852,000	
Libya	1,153,000	

THE NORTH AFRICA MISSION

with which are incorporated
**THE SOUTHERN MOROCCO MISSION AND THE ALGIERS
MISSION BAND**

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**ALL CORRESPONDENCE AS WELL AS GIFTS AND SUBSCRIPTIONS SHOULD BE
ADDRESSED TO "THE SECRETARY, NORTH AFRICA MISSION." ALL CHEQUES
AND MONEY ORDERS SHOULD BE MADE PAYABLE TO THE "NORTH AFRICA
MISSION".**

**FRIENDS OF THE SOUTHERN MOROCCO MISSION ARE INVITED TO CONTINUE
TO ADDRESS CORRESPONDENCE AND SEND GIFTS TO THE GLASGOW OFFICE.**

A Message from . . .

Radio School of the Bible, Marseilles

IN the Muslim world of our day new ideas are penetrating the very core of life. The youth of this generation are open to ideas that their parents never entertained. Throughout Muslim lands there is an undeniable thirst for knowledge. This means for the missionary both "blessing" and "problem." It is "blessing" because youth, whose parents knew only Islam, are now being exposed to other ideas and are thus more willing also to give a hearing to Christian teaching. It is "problem" because often young people only exchange one set of Christless ideas for another and are just as closed to the truths of the Gospel as before.

Therefore, we must not be lulled into feeling that the battle in which we are engaged is any easier than it was in the past. Our primary aim is still the setting free of souls that are in the darkness of sin, not just the spreading abroad of correspondence lessons.

The Bible reminds us of the power of Satan, the prince of the power of the air, and his grip on the souls of men. Men live in darkness spiritually, following the desires of body and mind. It has ever been true that man is freed from the power of Satan only by the triumph of the grace of God in his life. This holds true still in our day. Sinful man must be confronted with the truths of the Gospel, with the claims of Christ.

OUR COVER PICTURE:
Palace in Tangier.

Faithful prayer is the catalyst which liberates the dynamic of the Word of God in any life, and it is this sort of prayer that must be present in our day if we are to see souls released from the bondage of Satan in North Africa.

Great opportunities exist for the proclamation of the Gospel in North Africa in our day. Even in the smallest villages, the Word of God is being considered alongside other teachings. It is our duty to pray that the Word of God will vanquish these other systems to the liberating of souls from Satan's grip.

* * *

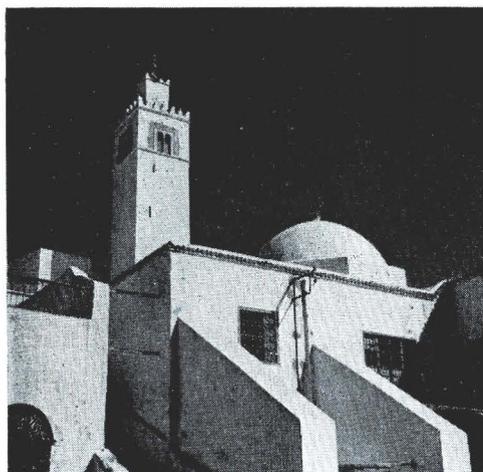
COURSES DISTRIBUTED, June 983
Since Nov. 1961 - 45,400

ACTIVE ENROLMENT - 3,585
(Heard from within 2 months)

NEW APPLICATIONS, June 722

COURSES COMPLETED, June 261
Cumulative total to date 5,187

MOSQUE IN TUNISIA



A HITCH-HIKER CONVERTED AT FEZ

Our work here in the shop and home keeps us very fully occupied. It is wonderful to have a home to which we can bring people and where we can sometimes see more fruit than in the more formal atmosphere outside. It was a great joy when a very fine Canadian girl was converted here one evening. She had been hitch-hiking and working her way around the world and was in Fez for some months. Now she plans to go back home ere long to do a nursing training before going on to Bible School. What thrilled us was the fact that she had so obviously been prepared by the Holy Spirit. It was all so completely His work, and that is just

how it should be; and how we want you to pray that it will be—amongst our Muslim friends as well as others.

Please continue to pray for the women's meeting on Saturdays, and for the Sunday evening meeting. Numbers fluctuate at both, but we are quite encouraged by the attitude of some five or six young men. We could not say that they are real Christians yet, but we go on teaching them from the Word of God, and we covet your concentrated prayer for them.

There is still no sign of the apartment behind the shop becoming available. It is perhaps not God's plan, or perhaps not His time. We do not feel that we are having enough fruitful con-

OUR ANNUAL LONDON MEETING—

Tuesday, 5th October, D.V.

Kindly note important changes !

First change : We have booked for this year's Meeting

THE WHITEFIELD MEMORIAL CHURCH HALL

Tottenham Court Road, W.1.

(a few yards North [turn LEFT] of Goodge St. Underground Station,
Northern Line)

Second change: There will be no afternoon meeting. Instead at 5 p.m. we **meet the Missionaries** for personal chats: at 5.30 p.m. **Refreshments** will be served

No change: At 6.30 p.m. The VALEDICTORY MEETING

Chairman: The Rev. Godfrey C. Robinson, B.A., B.D.

Messages from Missionaries

Closing Address: The Rev. Andrew Kennedy

tacts in the shop. Please ask that the Lord will bring those along for whom He has a purpose, and make us alert to buy up all opportunities. We are happy to see that the shop window never fails

to attract many people, of all ages. The open Arabic and French Bibles thus give their witness at all times.

— John Thompson.

Our Supreme Need is - Love

By BOB and BARBARA KLAUS

OUR overwhelming need as we write this letter is to be filled with the fruit of the Spirit. We've seen the futility of argument, of persuasion, of logic. We've seen men come and go, polite, impressed, but not converted. They catch a glimpse of the light of the gospel, and then continue on the path to hell.

Why? Henry Martyn, father of the Arabic Bible, wrote in his diary, "Above all things, seriousness in argument with them seems most desirable, for without it they laugh away the clearest proofs. Zeal for making proselytes they are used to and generally attribute to a false motive; but a tender concern manifested for their souls is certainly new to them, and seemingly produces corresponding seriousness in their minds."

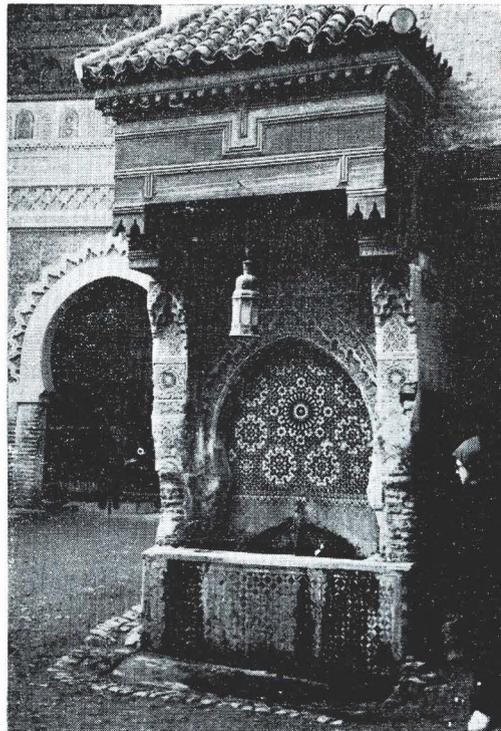
The apostle Paul recorded, "Though I speak with the tongues of men and of angels, and have not *love*, I am become as sounding brass or a tinkling cymbal."

Paul also tells us that "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control." As you lay hold of God in prayer for us, request that

we might be *so* filled with His Spirit that His fruit will be the abundant result.

The men and women whom we have mentioned in previous letters are spiritually unchanged, with the singular exception of 17-year-old A—. He attends Bible studies enthusiastically, and some growth is evident. The ten or so others hear and study the Word of God

FOUNTAIN IN OLD FEZ



more or less regularly. By faith we believe that God is working in their hearts, to convict them of sin, and to convince them that salvation is through Christ. Pray

with us that they will make a definite break with Islam, turning from sin (especially the sin of rejecting God's Son) to serve the living and true God.

A Spiritual Lesson

By PAUL McCULLOUGH

THIS was one "squash" that I was sure was going to flop.

It was almost time to start the group games and hardly anyone was there. No girls had been able to come, and when the few remaining fellows saw that, they left in spite of our efforts to persuade them to remain. It was a shame, too, because we had especially prayed at our Missionary Training Centre prayer meeting that week that God would create a real interest in our message and speak to hearts through His Word.

Just before we were ready to give up and call it a night, five Moroccan fellows came in together. Things were looking up. We played one short game and then gave a short presentation of

the Gospel in French. The fellows listened politely.

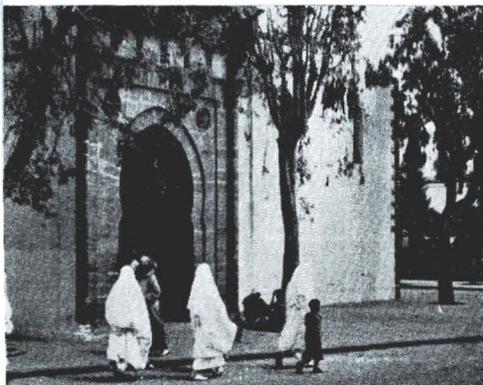
We began to ask questions, hoping to spark some interest that would lead to a Spirit-led discussion. It was slow going. Then M——, who was recently saved at the Centre and expelled from his home, began to join in the questions. The fellows began to perk up.

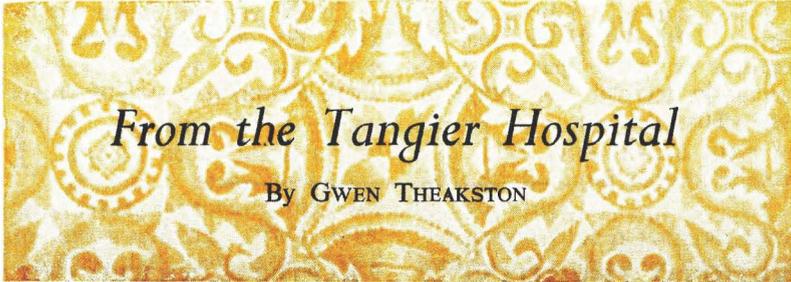
We asked him to give his testimony, and he did. We told him to speak in Arabic, as it was evident some of the fellows didn't understand very much French.

We sat back and listened, catching only an occasional word but well aware of the fact M—— was really communicating. When the discussion began to get a little warm, he wisely called a halt. The fellows left, still on friendly terms but with plenty of food for thought.

What a good "squash" the Lord had given us! We all agreed it was one of the best in a long time. How wrong I had been to so quickly question the apparently poor beginning. Rebuked and humbled, I thanked my patient Heavenly Father for this spiritual lesson so graciously given. His ways are much better than ours. (Isa. 55 : 8, 9).

STREET SCENE IN
CASABLANCA





From the Tangier Hospital

By GWEN THEAKSTON

OWING to the gaps in our ranks (two of our number have had to go home for medical furlough), the number of in-patients has been even fewer the last three months. Now the wards are closed for the holiday period, and when they will be able to open is a matter of question.

However, the out-patients department still brings in its teeming multitudes. Tuesday mornings presents a slight difference; the uninitiated might think from the sounds off that we had taken the inhabitants of the monkey house and the parrot house and thrown them together into one room. It's the baby clinic—and really more orderly than it sounds. Most mothers have a train of toddlers in tow as well as baby on back.

We've had baby clinics before, of course, but the unusual feature of this one is the number of mothers who have started coming to other meetings—where nothing is given away but the Gospel. A few have sent older children to Sunday School, and even an odd father or two has turned up at a meeting, or taken some literature. Praise God that this is so—and pray for lasting results.

From time to time one sees a group of folk in the O.P.D. wait-

ing room who look definitely out of place. They may be British or American, young, dirty, long-haired, yet with educated accents—a distinctive wild, yet hopeless, look about them which marks the drug addict. No faith, no hope, no purpose in life beyond the next needle. Dr. Campbell does his best to help them. We have not yet seen one of these young derelicts redeemed, but they are surely not beyond the power of God. A challenge for your prayers.

Alternate months the Moroccan women have been meeting for one-day conferences. These have been times of quiet blessing.

We are thankful for the liberty we still have for the Gospel. Pray that we may use it wisely and well. As anyone who reads the daily papers knows, all of these countries are unpredictable. Pray most of all that God will build and purify His church out here, and give it the gifts of pastors, teachers, evangelists. We are not here to build a church—the best that the best of us could achieve in that line would be a jerry-built structure which would crumble at a touch. Jesus said: "I will build my Church and the gates of Hell shall not prevail against it". We are sent to proclaim and to teach. *He* will do the building with

“living stones” — born of His Spirit. Pray that we may be faithful as to our part, and expectantly trustful and prayerful as to His.

Thank you all again for all your prayers and interest—in every victory won. The larger share is yours because you prayed.

NATIONAL CHRISTIANS

UNDERGO PERSECUTION!

What should our reaction be to this? Should it bring joy or sorrow to our hearts?

Recently, because of his faith in Jesus Christ, an 18-year-old had his feet beaten by his father, was turned out of his home for a week, and receives continual pressure. He is a student and is still dependent upon his parents. Another young man, in a different city, lost a good job when he said he was a Christian. Most people can't believe a Moroccan can be a Christian, and so Christians face opposition of various kinds from different quarters.

Our answer to the original question: JOY! Real faith and life in Jesus Christ will bring opposition and persecution. I Peter 4:12, “Beloved, think it not strange concerning the fiery trial which is to try you . . .”

Pray much for national believers that they would find their strength in Jesus Christ at all times. Pray also for us, that our lives would be such that the Christians would be encouraged to press on in their own situations. We need wisdom in helping all those who come our way.

— Dave Goldmann.

“BAPTISED—KICKED OUT”

H— was walking along the street one day when he saw a piece of crumpled yellow paper. He admits that he doesn't usually pick up crumpled paper, but this particular day his curiosity pushed him to stop and pick it up.

It happened to be a leaflet advertising the Correspondence Course in Colloquial Arabic that comes from Khemisset, Morocco. H— took every course available, and began coming to the meetings on Sunday, and to the Bible studies in the evenings at the Bookshop. He was converted in due time, and was baptised early this year.

After his baptism his family kicked him out, and threatened to have him put in prison for changing his religion. Because of this, he has left Rabat for the present, and is working and staying at the Mission's farm in Tetuan. We miss him very much in Rabat, for he was a very enthusiastic Christian.

Please pray for H—, and quite a number of others like him.

Bob Cox.

God is Working in Algeria

By MARGE BALLARD

THE very tenacity of enemy attacks here indicates that ground is being possessed. But speaking personally, the odds are overwhelming. Paul says, "on every side I am hard pressed but never hemmed in, always getting a knock-down but never a knock-out." I can say "Amen!" to the former part of the verse, but I have lacked the spiritual athleticism shown in the latter part. I have often been knocked out!

The struggle has been real in the maze of bewildering circumstances that has tried my faith, and my call to this land has been severely tested. Yet, despite much contradiction, God has given a promise, "Thanks be to God who always causes us to triumph in Christ." Not through my weakness made strong, but His strength, tested in like circumstances, permitted to express itself. I urgently need your prayers for this in my life.

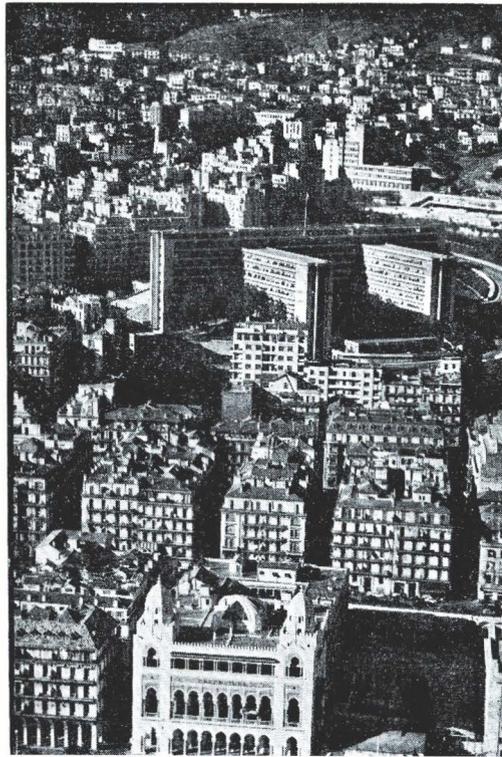
Our student witness has moved on as we have shared the Lord Jesus Christ with as many as possible, and our home with four lovely Muslim University students. Through these student friends and others, and through attending classes, we have widened our circle of friends, which is our constant desire. We have found that, despite many potential problems, opening our home is an effective means of reaching students. The girls themselves are co-operative, and we enjoy them. They feel free to invite their

friends here, for which we are glad. We have invited them to Bible studies, and Moody Science film showings.

Through your prayers we have seen S—, for whom we have often asked prayer, profess Christ openly and grow in knowledge of Him. M—, too, has made real progress in the Christian life. F— Z— completed 7 Bible correspondence courses in 6 months and gives real evidence of being a child of God. Would you pray with me for these three?

Pray also for a new effort to distribute leaflets for the Bible Correspondence Course all over the main part of Algiers. This is

MODERN ALGIERS



being done also in Oran, where there is much blessing now. You will be glad to know that our visits to the Eastern part of Algeria are no longer necessary, as there is a permanent team of two couples working in Constantine. There are four regular Bible studies for the girls. The men's side of the work is vast. In Constantine itself there were 300 men who had finished at least one Bible course.

In my last prayer letter I was rejoicing that the door in Algeria was still wide open. Are you really convinced of the part you play in prayer? The other day a British missionary called at our house at noon, very elated over the sale of 20 Bibles in one morning in his bookshop. "How do you account for it?" I naively asked. He replied, "There must have been a prayer meeting somewhere in England!"

How the Work in North Africa Began

THE North Africa Mission is approaching the eighty-fifth anniversary of its foundation. If ever a work of God had its origin in a remarkable series of seemingly fortuitous circumstances, it was this particular Society.

The history of modern missions

NORTH AFRICAN MAIDEN

in North Africa may rightly be said to have begun with the visit of Mr. and Mrs. George Pearse to Algiers in 1876. Mr. Pearse had been the honorary secretary of the China Evangelisation Society, under which Hudson Taylor went forth in 1853. Later, Mr. Pearse undertook evangelistic work in France, principally among soldiers. Hampered by restrictions upon their activities, the Pearses decided to try Algiers as an alternative sphere of service. Their visit coincided with a famine in Kabylia, the mountainous region of Algeria.

One night Mrs. Pearse was disturbed by groans coming from the street. In the morning two dead men were found under the window. They were Kabyles. The hotel "boy" was also a Kabyle, and he arranged for the Pearses to visit his home in Djemâa Sahridj. That is how the first Mission station came to be founded in that village.

A second vital factor was the visit to Algeria, in 1879, of Dr. Grattan Guinness, founder of the Regions Beyond Missionary



Union. He later met the Pearses in London, and urged them to take up missionary work in Kabylia. They went back for a further sojourn and later returned once more to England.

But now a third and dynamic figure appears on the scene—Edward H. Glenny. He was at that time a successful market gardener living at Barking, which has now grown into a large suburb of London, but was then a rural district. His interest in Algeria was roused by reading an article in a London paper on the importation of Algerian agricultural products into England. He was actively engaged in home evangelisation and had wide associations with missionary interests. Could he put to use his technical knowledge, business ability, and evangelistic zeal for furthering the evangelisation of Algeria? That was the burden laid upon his heart and mind.

Being a practical man, he went off to investigate. The Pearses, the Guinneses and the Glennys were soon in consultation; and on November 5th, 1881, Mr. Glenny and Mr. Pearse landed in Algiers. But they were not alone. With them were two other men — a Swiss, Henri Mayor, and a Druse named Salim Zeytoun. These were the first missionaries to set foot in North Africa in modern times. The Druse did not stay long; but M. Mayor, although he left the North Africa Mission, stayed in Algeria for fifty years, and carried on a unique and faithful work in an obscure village in the mountains far off the beaten track.

It may seem strange that a new Gospel venture in a vast country

should have chosen as its starting point a small village; but it must be borne in mind that Kabylia is a mountainous country of small villages. Djemâa Sahridj was admitted by one of the French authorities to be a really strategic centre, for Kabylia was one of the weakest spots in the citadel of Islam. The hardy, independent mountaineers had never been completely subjugated by the Moslems, not having accepted the laws of Islam, though they paid lip-service to its religious rites and customs.

A STREET IN TANGIER



Life on a Mountain Mission Station

By the late SYDNEY ARTHUR

CHAPTER EIGHT

OUT WITH THE MISSIONARY

Off the Beaten Track

IT will be necessary first of all to make clear just what one means by "off the beaten track." Perhaps we could express it best by describing thus all seemingly fortuitous contacts that one makes at the weekly markets, or amidst the scattered dwellings of these picturesque mountain villages. Or again, among the many sick folk that are treated either in their own homes or at the mission house itself.

By contrast, we are not including those that are following a definite course of instruction, such as the girls who come to our classes, or the young fellows who are being trained in vocational work, such as woodwork or agriculture. Neither are we thinking of those who are cared for in our orphanages—little refugees whom the compassionate heart of the missionary has gathered here and there into little families. Of course, it is practically impossible to classify our contacts in any very clearly defined manner. Often enough, in the same centre, we have several of the types of work illustrated above.

Amidst our daily missionary activities, we have but one desire and goal in view, and that is to introduce the Moslem to the Risen Son of God—even though the man whose salvation we seek

has not initially the slightest desire to know Christ in this divine rôle. To us is given the high honour of being witnesses to Christ, and by every possible means to make known the Glad Tidings that tell uniquely of Him.

After labouring for many years among the Kabyles and meeting them in all kinds of environments, we find that there are quite a number of points that we and they have in common, and that help us in our witness among them. May I in a very sketchy manner outline these:—

A Common Origin—Without embarking upon a long treatise on the subject, may I remind you that it is the Sahara's ocean of sand that separates both Algeria and France from Central Africa. The Mediterranean Sea, which divides France from Algeria is of minor importance. In stressing this major factor of separation—that is, the mighty barrier of the Sahara—we shall the better understand why folk to the north of it should be white, and those to the south coloured. We and the fair-skinned Kabyles are from a common Aryan stock.

A Common Faith—Understandably we are thinking now of the distant past, but we have in mind the fact that traces of the Christian faith still remain in

every part of North Africa:—the ruins of churches that date from the first centuries of the Christian era; certain tattoo marks, such as a cross upon the forehead; traditional practices, such as the sprinkling of blood upon every door in the village when the *Aid el Kebir*, that is, the Great Feast, comes round again. The formula used is, "This blood is for the redemption of our sons." It is, I admit, from the Old Testament, but let us bear in mind that it has somehow been retained throughout the period during which the Gospel has been known in North Africa.

A Common Destiny—I am not expressing a merely private opinion when I say that I believe in the eventual assimilation of the Kabyle people into a westernised North Africa. In speaking thus, I distinguish very specifically between the mountain Kabyle and the Berber-Arab of plain and plateau.

French Education—In the last place, I feel one ought to stress the influence upon the Kabyle of French education. The schools are excellent, and there is a remarkable University which has already yielded its intellectual élite. In all our conversations with Kabyles, we find that their readiness to speak upon things spiritual with frankness, or on the other hand, with much reserve, depends often enough upon whether or not French education, or the Koranic school, exerts the more potent influence upon their personalities.

But, of course, there is another side to the problem. We have to bear in mind the things that tend to separate us from the Kabyles,

and to make our work more difficult. First and foremost—and very naturally—I put Islam, with its stern denials of the Christian faith. But I have in mind also an antipathy which dates from the time of the Crusades. This is a factor which we may completely have forgotten: but the North Africa Moslem never forgets.

Then there is *animism*, evident in a variety of forms, and exerting its influence upon the life of the individual and the community alike. This again is something that tends to hold the Kabyle aloof from us rather than to bring us together.

Another problem that we would be foolish indeed to ignore is a purely domestic one. Perhaps a very simple dialogue will make this clear:

"Madame, you are not paying me enough for my day's work."

"But of course I am!"

"No, Madame. You sell your milk at eightpence a pint, but you only give me one-and-fourpence for a full day's work. How do you think I am able to provide my entire family with food for the equivalent of two pints of milk a day?"

I know, of course, that I am dealing with a vexed problem when I speak of the hard lot of these Kabyle workmen; but alas, the fact remains that, so far, they have looked upon the Christian as a robber (bear in mind that for the Moslem every European is a Christian!), and listen readily to certain propagandists who, exploiting this fact of their poverty, promise an earthly paradise here and now, rather than a Heaven beyond. (To be continued)

MEETINGS

MEETINGS

HOMECALL OF MRS. F. M. WEBB

The peaceful Homecall of Mrs. "May" Webb on July 27th, at the age of 87, takes from us a beloved friend and a great prayer warrior.

Mrs. Webb was a daughter of Joseph W. Harrald, the personal secretary and "the most trusted friend" of the Rev. C. H. Spurgeon, and was only twenty years of age when accepted by the North Africa Mission. Her missionary career began in Tripoli and terminated in Oran, but it is for her long and courageous ministry in Sfax, Tunisia, that Mrs. Webb is principally remembered.

From the Pilgrims' Home, quite near N.A.M. Headquarters, Mrs. Webb regularly visited us, and never missed the Monthly Prayer Meeting until last winter, when her strength began to fail.

DON'T MISS THIS MEETING!

Friends will like to have advance notice of a very special joint meeting, marking the 60th Anniversary of the **Arabic Literature Mission** (formerly the Nile Mission Press) and the 50th Anniversary of the **Fellowship of Faith for the Muslims**, to be held, D.V., in Westminster Chapel, Buckingham Gate, S.W.1., at 6.30 p.m. on Thursday, October 28th.

Professor J. N. D. Anderson will be Chairman, and Mr. David Bentley-Taylor the Guest Speaker. There will be Organ Music at 6.15 p.m., and the **London Emmanuel Choir** will assist.

BIRTHS

To Abe and Joyce Wiebe, of Casablanca, on June 17th, a daughter, Patricia Joy.

To George and Ann Rider, at Casablanca, on July 22nd, a son, Timothy Vernon.

GUIDED GIVING

Both for July and August it was only possible to send two-thirds of the full missionary allowances.

THE N.A.M. PRAYER CALENDAR

DAILY PRAYER FOR MISSIONARIES AND OTHERS

1. **Tangier:** Rev. L. J. BOCKING & Mrs. BOCKING (1928), Mr. & Mrs. H. J. H. MORGAN (Associate Members). **Hope House:** Mr. & Mrs. I. MAXWELL, Miss L. MORRIS.
2. **Tangier: Tulloch Memorial Hospital:** Dr. F. A. R. ST. JOHN (1945) & Mrs. ST. JOHN (1950), Dr. & Mrs. N. J. CARLILE (1955) (detained at home indefinitely), Dr. & Mrs. W. CAMPBELL (1956), Mr. & Mrs. T. WILSON (1952). **Nurses:** Misses W. LLOYD (1949) (on furlough), G. W. THEAKSTON (1945), L. GOODACRE (1946).
3. **Tangier (contd.):** Miss P. M. ST. JOHN (1949), Miss D. EVANS (1957), Miss D. BROWN (1957) (on furlough), Miss M. HIESTAND (1958), Miss I. LARSON (1958) (on sick leave).
4. **Tangier Schools:** Mrs. L. J. BOCKING (1928). **Carpet School:** Miss W. DRURY (1929). **Spanish believers.**
5. **Tetuan:** Misses E. BRADBURY (1929) (temporarily at home); & E. LOW (1931), Mr. & Mrs. S. R. SMURTHWAITE (1952) (on furlough), Mr. & Mrs. R. RAWLS (1959). **Spanish believers.**
6. **Alcazar:** Misses M. E. CHIPPERFIELD (1945), S. KLAU (1954). **Safi:** Miss H. WILSON (1958), Miss A. SWANK (1959).
7. **Fez:** Mr. & Mrs. J. THOMPSON (1952), Mr. & Mrs. R. KLAUS (1959). **Rabat:** Miss I. DEW (1924), Rev. & Mrs. R. BURNS (1957), Mr. & Mrs. R. COX (1962).
8. **Casablanca: Field Headquarters:** Rev. H. W. STALLEY (Field Director), Mrs. STALLEY, Miss W. DAVEY (1957), Rev. & Mrs. R. LILLEY (1957), Miss G. FOX (1956). **Moorish Work:** Misses G. SHARPE (1938) (on sick leave) & M. HAUENSTEIN (1953), Mr. B. HOLLINSHEAD (1956), Mrs. B. HOLLINSHEAD (1948) (indefinitely detained in England), Mr. A. WIEBE (1962), & Mrs. WIEBE (1954), Mr. & Mrs. G. RIDER (1961).
9. **Casablanca: Missionary Training Centre: Staff:** Rev. R. I. BROWN (Deputy Field Director) & Mrs. BROWN (on furlough). **Language Students:** Miss B. BOWERS, Mr. & Mrs. J. HAINES, Mr. C. HIESTAND, Miss A. LJUNGBERG, Mr. P. MCCULLOUGH, Mr. & Mrs. S. VISHINOFF (all 1964), Misses M. L. HENRY & B. LISTER (both 1965).
10. **Marrakesh:** Misses F. LOGAN (1949), E. JACOBSEN (1953), D. PARILLO (1958), Mr. & Mrs. B. COOKMAN (1955), Mr. & Mrs. D. GOLDMANN (1962).
11. **Taroudant:** Mr. & Mrs. W. JACKSON (1953). **Immouzer du Kandar:** Miss B. ANDERSEN (1951) (on compassionate leave), & Miss G. HAVELL (1958).
12. **Tlemcen:** Mr. F. EWING (1932) & Mrs. EWING (1931).
13. **Oran:** Miss M. BUTCHER (1957), Rev. & Mrs. W. CALL (1961) (on furlough), Miss L. HUGLI (1959).

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14. **Algiers:** Miss R. STEWART (1954) (on furlough), Mr. & Mrs. P. G. LONGLEY (A.M.B. 1956), Miss M. BALLARD (1958), Mr. & Mrs. C. ADAMS (1955), Mr. S. SCHLORFF (1959) & Mrs. SCHLORFF (1961) (indefinitely detained in U.S.A.), Miss R. BARKEY (1960) (on furlough).
 15. **Djemaa Sahridj:** Rev. & Mrs. B. COLLINSON (1950) (on furlough), Miss K. CASTLE (1954), Miss J. AMES (1963) (temporarily).
 16. **Constantine:** Mr. W. EVANS (1958) & Mrs. EVANS (1960), Mr. & Mrs. R. HELDENBRAND (1958).
 17. **Blida:** Miss P. M. RUSSELL (A.M.B., 1929), Mlle. J. GUIBE (A.M.B. 1948).
Tolga: Mme. M. LULL (A.M.B., 1937).
 18. **Tunis:** Mrs. C. W. MORRIS (1927), Mrs. A. STRAUTINS (1938), Miss E. HALL (1961) (on furlough), Rev. & Mrs. D. R. RICKARDS (1951) (on furlough), Miss D. SMITH (1963). **On furlough from Monastir:** Dr. & Mrs. J. GREEN (1961).
 19. **Radio and Follow-up Ministry:** Rev. & Mrs. W. GASTON (1954) (on furlough), Mr. & Mrs. W. BELL (1960), Rev. & Mrs. I. HOFFMANN (1957), Mr. & Mrs. D. HARRIS (1953), Mr. B. LEAT (1952) & Mrs. LEAT (1954) (on furlough), Miss B. HUBBARD (1964).
 20. **Deputation Work in Britain and U.S.A.**
 21. **All believers in N. Africa, Secret Believers, Backsliders and Enquirers.**
 22. **Translation Work; Distribution of Scriptures; Publication of Evangelical Literature; Bible Shops; Colportage.**
 23. **Children of Missionaries, and Children of Converts in North Africa.**
 24. **Members of North American Council and U.S.A. Headquarters Staff.**
 25. **Members of the London and Glasgow Councils: Headquarters Staff.**
 26. **Local Secretaries and Prayer Groups.**
 27. **Retired Workers. In England:** Miss N. ANDREW (1945), Miss C. A. BOWRING (1930), Miss A. CLACK (1924), Mrs. E. FISHER (1922), Miss E. HARMAN (1921), Miss D. HENMAN (1935), Miss E. HIGBID (1921), Miss V. HOUGHTON, Mrs. J. W. KENT (1948), Mrs. E. L. LILEY (1919), Mr. & Mrs. E. J. LONG (1923), Mr. R. S. MILES (1921), Mrs. R. S. MILES (1926), 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).
 28. **Retired Workers. S.M.M.:** Mr. J. HALDANE (1912), Mrs. J. HALDANE (1913), Miss C. POLLOCK (1936). **In U.S.A.:** Miss E. BROOKES (1932). **In France:** Mrs. S. ARTHUR (1923). **In Switzerland:** Miss L. COULERU (1923) (S.M.M.).
 29. **Retired Workers. A.M.B.:** Mr. & Mrs. H. W. BUCKENHAM (1920), Miss E. CLARK (1947), Miss A. M. FARMER (1914), Miss M. D. GRAUTOFF (1907), Miss A. E. POWELL (1951), Miss M. H. ROCHE (1909), Miss V. A. C. WOOD (1920).
 30. **Dispensary Work; Classes; Visiting; Work among Europeans; All Testimony among God's Ancient People.**
 31. **Special Remembrance of Financial Needs.**
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