

# forward

BI-MONTHLY MAGAZINE OF THE NORTH AFRICA MISSION

## From the Editors

A RECENT Christian newspaper editorial suggested, on the basis of an American survey, that most Conservative Evangelicals are also conservative in other realms. We prefer to keep the status quo than be troubled with change. In times of spiritual dearth, when the world can so easily influence the church in its methods and presentation, we are justifiably suspicious of new ideas. But we must remember that that which we consider as normal was once very radical and introduced probably with some criticism.

We would certainly not give wholehearted support to some new features being introduced into Christian publications but we do see the need for a more modern presentation of the work of the Mission.

We trust that the new magazine will reflect the move forward at present taking place—hence our new title. It is the custom to use just a single word as a title and from several suggestions the Publicity Committee chose "Forward" as most fully expressing our present spirit.

Many have written expressing their thanks to God for those who are going forth as new missionary candidates. In order to be the means which the Lord uses to call others to join them, this publication must needs present North Africa as it is today, not as it

NOVEMBER 1966.

# forward

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*Continued from page sixty one:*

was. There are practical problems, one being the obtaining of up-to-date black and white photographs. The increased use of colour slides has decreased the number of photographs suitable for such a magazine as this.

We invite constructive comment, although we cannot guarantee to agree with you in all things! We have had very little experience in publishing a magazine and some alterations we introduce may be by way of experiment. We trust you will bear with us.

Within the near future we do intend to prune our mailing list. We believe that some are sent the magazine whose prayerful and practical support has now been redirected. With increased postal charges and realising our responsibility as stewards we must ensure that those who receive it do desire to and have covered the necessary subscription. Should any who read this no longer require the magazine we would appreciate your letting us know.

We solicit your prayers for the ministry of this magazine. "Forward! be our watchword."

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**Miss Kathleen Castle—**  
retained in this country for  
deputation work.

# Annual Meeting 1966

by MURIEL BUTCHER

A YOUNG man from Leicester and his attractive wife; a vivacious Belgian girl who had acquired English and Bible training simultaneously in an American Bible School; an English nurse; and a lanky commercial artist — what do these five people have in common and what brought them together at the Whitefield Memorial Church Hall on the evening of the 4th October?

As Peter and Anne Swann, Monique Van De Velde, Margaret Higgs and Peter Thorne recounted briefly what had brought them to this moment, differences of background and personality were evident yet two things bound them together. They had all become members of God's family through personal faith in the Lord Jesus Christ, and now, through devious but clear leading, they had all been accepted as members of the North Africa Mission family. At this great "Eve of Sailing Meeting" they, together with Gudrun Jacobsen from Germany who was unable to be present, were being commissioned and sent forth to their new life of service in North Africa.

Although the congregation numbered almost two hundred there was very much a family feeling among us. This was no doubt stimulated by the presence of missionaries from the Field, retired workers, home auxiliary secretaries, friends of the candidates and many loyal prayer partners.

After a brief report from

Muriel Butcher of what the Lord is doing in Algeria, the Rev. R. I. Brown, the Home Secretary, passed on to the candidates a verse which had been given to him when he left for the Field twenty eight years ago. From Psalm 118:27 he reminded us of the supreme authority of our God who alone calls, gives light and enables, and of the element of sacrifice involved in missionary service, challenging us all to yield to Him all that we have and are.

The closing message, delivered by Mr. Gordon Humphreys, M.A., again struck the family note as he drew our attention to the last two verses of Psalm 90. Our prayer is that the work of the Lord should appear. Now, at last, there are signs of the church of Christ appearing in the lands of North Africa. But we are in this work together. Just as missionaries' children should be able to feel that they have a share in their parents' ministry, so all of us are involved. This is not the work of one person, or of a small group over there on the Field, this is the Lord's work in which we share as one family. Mr. Humphreys then pointed out the importance of the second of the three prayers contained in these verses and how it must necessarily precede the prayer for our own work — "Let the beauty of the Lord our God be upon us". Without this, the work of our hands will be like "pouring water upon the sand" but with it, we can confidently ask that it might be established.

*A message from our London Council chairman :*

## Building Bridges

by GODFREY ROBINSON

**A** BEA de Havilland Comet leaves London Airport, Heathrow, at ten minutes to eleven in the morning, and touches down at Tangier at a quarter to one, local time. Just long enough for a meal, a glance through the newspaper, perhaps a short nap or chat with the person in the next seat—and you are there. That is how close North Africa is to England; no longer a land remote and slightly unreal, but our African neighbour next door.

A few weeks ago I was back in Morocco to share in the Hospital Retreat, meet members of the Mission family, and speak at the Inter-Mission Prayer Conference at Khemisset. I was deeply impressed by the bridge-building going on all the time, bridges of love and caring and service. Significantly, the new letter-heading chosen by our friends at Field Headquarters has a picture of a yoke and oxen, with the text below in French, "Not to be served, but to serve."



Tourism, now one of the major industries of North Africa, means that hands of friendship are reaching out all over the world. This summer a group of young people organised by the Scripture Union were busy building bridges, first of all helping to redecorate parts of the hospital before continuing their tour further south. We met again at Fez, and shared a Sunday evening service in the church. What an experience—the challenge of a missionary youth meeting, right on the Field itself!

For years now the hospital at Tangier has been a bridge of love and service. Who out there has not heard of the "English Hospital" with its team of dedicated doctors and nurses? For two days we met to consider in detail its work and aims, agreeing upon the highest possible standards of medicine, along with the need to demonstrate the love of Christ by word and deed. But more nurses are needed. Could you help?

Fresh bridges are being built into the homes and hearts of our North African neighbours through the Bible Correspondence Courses. We saw them closely at work. Previously, in one situation, "a printing of 1,000 Gospels would stay on the shelves for years, but now in a six-year period over 38,000 Gospels and some 350,000 tracts and booklets" have been sent out. There have been "thousands of requests for copies of the Word," indicative of the growing hunger for further knowledge. And Christian bookshops, well stocked and attractively displayed, in places like Fez, Meknes and Rabat, are there to help meet the need.

The air, once a barrier, is becoming a bridge, as broadcasts reach into the homes of this transistor-minded changing world. I was present, right in the heart of Morocco, on the very evening that the first Moroccan Arabic Christian broadcast was aired from Trans World Radio's mighty 400,000 watt medium wave transmitter. Others have claimed the ether long enough. It is high time that the life-bringing Word of God's redeeming love in Christ was shouted from the skies.

Bridges of understanding and love and service are being built all the time, by the splendid team of international workers that makes up the family of the N.A.M. Why? Because there is only one way to God, only one Bridge between God and man, whether we live in Manchester or Marrakesh. Wrote St. Paul to Timothy, "There is one mediator between God and man, Christ Jesus, himself man, who sacrificed himself to win freedom for all mankind". (I Tim. 2., 5, 6, N.E.B.) Into the task of making Christ known our prayers, gifts, talents and lives must be poured unceasingly.

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## First Arrival at Montpellier

by IAIN MACKELLAR

I WOULD have been quite content to continue, as I have been for the last two and a half years, as a home missionary with the Presbyterian Church of Queensland but the Lord called us to new fields of service for Him. We sailed at the beginning of August for Neuchatel, Switzerland, and ended up in Montpellier, France, where the North Africa Mission has a new venture in language training. We were the first students to arrive. I am

studying at the Nouvelle Faculte des Lettres which opened in October of this year. The old Faculte received its statute in 1242 and Raymond Lull, who was martyred in North Africa for preaching the Gospel to the Muslims in 1315, advocated the training of missionaries in oriental languages there. We wonder if we are the first to be called by God to this institution for that purpose in answer to Raymond Lull's prayer of six hundred years ago.

# From the Prayer Letters

"OUR friends at home could never understand this happening . . . or that disappointment." Let us ask you a few questions.

*What would you say if two aggressive young Muslims in your bookshop turned on a lad who bought two little Bible story books and told him angrily not to buy such things?*

*What would you feel if the seven young men who came to your Sunday meeting in May were reduced to two in September—one having been told by you to come alone on another day as he was said to be planning to write in the Arab press against your activities, and two others, who had seemed most promising, being frightened away by the presence of the first?*

*What would you do if a young man came to you and said he had lost his good job as a storeman because, during a slack period of the day's work, he had been reading the Bible you had lent him?*

*What would be your reaction if you went to part of the old city to visit a thirteen year old wife who had just had her first baby and heard the fifty year old husband, when asked the baby's name, say "Is there any other name in this country than Mohammed?"*

*What would your prayers be if the pleasant but rather simple man, who was watering your garden every night during your absence on holiday, was murdered*

not one hundred yards from the house and you knew that you had only presented the Gospel message to him once?

*What would your advice be if a seventeen year old lad—a professing Christian—told you that his family had forbidden him to come to your house or to your shop knowing that there was not another soul to whom he could turn for fellowship and teaching?*

We are not going to tell you how we reacted to these situations for these are just typical of those faced day by day by all the missionaries in these lands of North Africa. We do hope these questions will give you a glimpse behind the scenes and enable you to continue to work with us by your prayers.

FEZ. MOROCCO

\* \* \*

From the questions which some of you have asked since we arrived I realise that we have never told you of the reaction of Fatima Heart's family to her death. They were very unhappy that we didn't bring the body back. The reason—then she could have Muslim prayers said over the body and deny to her friends that Fatima had ever been a Christian. They have always received us, however, when we came to visit them. Holly told them about being born again during one of the visits and Fatima's sister Manana said, "Wait, I've heard that," and then she remembered that Fatima had read Jesus' words to her just

Sunday, 26th June, 1966.

Dear Dr. St. John,

I have just returned from Brussels in Belgium where I have been staying for two weeks. One Sunday morning we met a Moroccan family in the market where we had a gospel book-stand. This family seemed very interested in the gospel and invited us round to drink tea with them, etc. To cut a long story short, one of the girls accepted the Lord as Saviour and several other members seemed really interested — especially one fellow. We carefully explained the gospel to him and he said he was very glad to hear it as he had heard the same message when he was in Tangier.

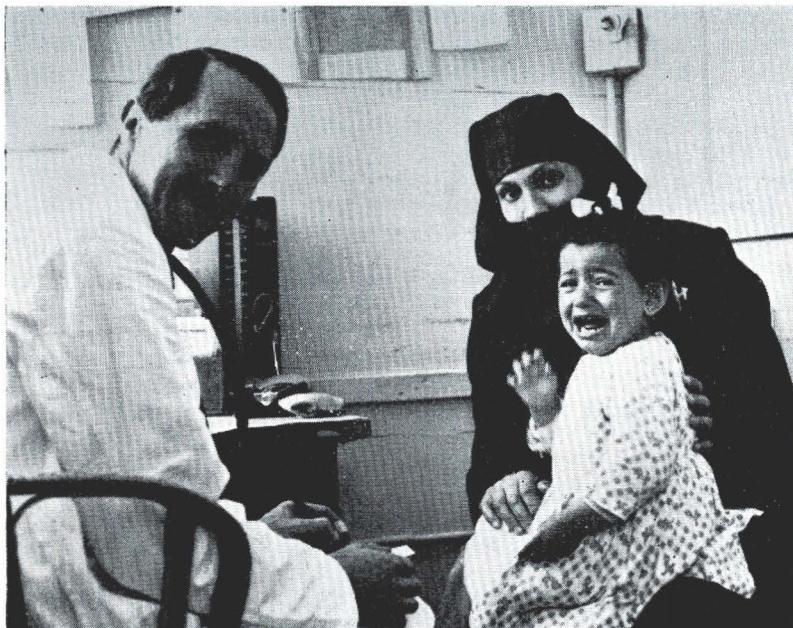
Apparently one of their relatives got knocked down by a car and damaged a leg and was admitted to your hospital. (Tulloch Memorial Hospital in Tangier). While visiting their relative they were tremendously impressed by the love and kindness of the various members of the staff. The fellow mentioned above had listened many times to the records and said he believed that Jesus was his Saviour. Soon after this he left for Belgium and for the past three years never heard anything more about Jesus. He hadn't any books or even a Gospel to help him remember. But when he met us he was so delighted and bought a New Testament and promised to read it. Several other members show a real spiritual interest and I believe that God could really do something in that family. They expressly asked me if I would write to you and tell you that two of them were Christians now and to thank you for the love and gentleness you showed to them in Tangier. They are now being followed up by a Brethren Assembly in Brussels which is very friendly and really will ground them in the Word of God.

In this family it was very much your love and genuine concern for them that spoke to their hearts and three years later it bears fruit. I do pray that the Lord may keep you steadfast, immovable, and always abounding in His work for it is not in vain in the Lord. More and more I see in the little work I have done among Muslim folk that it is love that melts their proud spirits. Oh, that we might always allow God's love to flow through us to them. I do pray that this might be your experience in these days and that the Lord God would really exalt His Son in Power in Tangier.

Howard Norrish (Signed).

before she flew to the United States. "Unless one is born again he cannot see the kingdom of God." Just before we left, the other sister brought her sick

"Oh Lord, I'm Thine altogether. Give me patience, heal me if it is Thy will dear Lord, or take me to Thyself. I'm ready for you Lord." Last evening, while sit-



son to be treated at the hospital. The conclusion, therefore, is that none have believed, but they have not shut the door in our face. Keep praying for Fatima Heart's family.

TANGIER, MOROCCO

\* \* \*

Hamid and Maleeka are in Hope House just now. Hamid is not too well; he gets two or three days good, then a bad turn sets him right back again. It brings the tears to my eyes to hear him talking to the Lord sometimes when he is suffering.

ting with him in an attack, he seemed to see the Lord and was repeating: "Yes, yes," as if the Lord was speaking to him. Pray too for Maleeka. She works in a National Hospital and has a very responsible post on the baby ward. So many bring their babies when they are dying, and it's hard to save them, and it is hard to her to come back to her husband who is suffering so sometimes. It is depressing, and she finds it hard to face, so pray for her and Hamid that God's will may be done.

KSAR EL KEBIR, MOROCCO

## *The Testimony Continues*

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ONE Friday in July, whilst I took the two girls shopping, my husband and our son set out for a kerb-side bookseller carrying a parcel.

"Do you buy second-hand books?" my husband asked the young boy who was in attendance.

Apparently the boy did not understand. He went to seek the assistance of a man sitting on a stool at the head of the nearby taxi rank. The man approached, expressionless. A taxi-driver perhaps?

"Give!" he ordered, extending his hand towards the parcel. Unsuspectingly the books were handed over.

"You have licence?" he asked.

"No. These books are second-hand. Never mind. Don't trouble. I will take them back."

"No. Come!" he ordered, taking hold of my husband's arm in order to lead him along the street.

"Please give me the books back. Please stop pulling me or I will call the police."

"I am the poleese" he replied producing his identity card. The Arabic might have said anything. The reverse side, printed in English, left no doubt as to his being a member of the Security Force.

If the plain clothes of the man belied his profession, the police car was even more heavily dis-

guised. He was taken to headquarters in a little light blue Austin Mini! Several pages would be required to describe the various visits to the headquarters, the confiscating of passport, I.D. card, and other books, and the questioning.

The books confiscated were copies of the Gospel by John and Luke printed in Arabic and French. Thus God opened up opportunities to explain to a number of officers the essentials of the Gospel. During one six-hour session three or four found their curiosity out-ran their military discipline as they read long extracts from the books in question.

Have you ever been finger-printed? The ink pad and the record form are placed too low. It is necessary to stoop. First the thumb on the right hand. Placed on edge on the pad, rolled from left to right until resting on its opposite edge, lifted by the official and placed in the appropriate square on the record sheet, first on edge, rolled slowly from left to right, lifted off. "Next!" And so on, each finger in turn. Now the left hand, thumb first, followed by the fingers.

Round two—the thumbs again, front only, normal print—right first, then left. Next the four fingers, altogether—right hand, left hand. "Give me back my fingers!" Rebellion welled up!

"Reckon yourself dead . . . I die daily . . .", wrote Paul.

# Vocational Training Centre

*When S— became a Christian he felt he had to get away from his old Muslim environment if he were to go on in the Faith. His father was opposed to the Gospel and it was uncomfortable for him, to say the least, to remain at home. He is an educated young man and keen to earn his living and be a witness for Christ. How could we best help him?*

*M— is a cheerful country boy who first heard the Gospel in our Tangier hospital and though he was not a reader, responded to the messages and wanted to know more. If he went back to his distant village he would be lost in a hostile atmosphere. What could be done to bring this boy through to Christ?*

*SM— is the son of a Christian mother and has no father. He has had a lot of contact with missionaries and heard the Word of God many times. He is interested but not yet born again. He failed to get through his final school examinations and needs a trade but cannot find work. If something is not done this Christian woman's son is destined to be a lay-about, like so many others. He will be discouraged and the foundation that has been laid will not be built upon.*

## The Need

We could quote many others who in the past came so far in the Christian Faith but found the opposition so great not only to their spiritual lives, but also to the practical need of simply

earning an honest living, that they have given up and have been lost to the North African church.

Boys like this need more than a chance in life. Their ethical and moral sense has been deadened by constant contact with sin. Some of the boys know little about discipline and have never exerted their wills toward good until they heard the Gospel. And once a Muslim boy of any class is a Christian he may at any moment be turned out of his school, home or job.

What we have done for converts from such an environment in the past has not been good enough. The great majority of them have fallen away, not necessarily from their Faith but from the potential Christian community. Some of them have left the country, going to live and work in Europe, seeking to leave persecution behind, and earn bread and butter.

This need not have been. Converts from Islam are not by



nature fickle. But these fellows have suddenly been cut off from the fellowship of the world and have found no adequate Christian fellowship to receive them. In the past the fewness of converts has been responsible for their isolation, but with the numbers of national Christians steadily increasing, this cannot remain a valid excuse.

### The Plan

The Vocational Training Centre is operating to help these fellows. A good start has been made with a hostel comprising a few small buildings on five acres of land. It is not our purpose to coddle converts or merely help them to find work. We aim at building Christian character and at the same time to turn unskilled hands into semi-skilled, if not fully skilled. We want to see them trained as honest, hard workers who will bring credit to the Name of Christ. Work on the land in food production or in technical skills are spheres in which the Christians can find a steady and sturdy economic independence even in a country where so much of their environment is hostile. A systematic Bible teaching programme will also help them to take their places eventually as active members in the Christian church.

When small ships are in distress at sea, the call is not for the one or two strong and patient swimmers, but for lifeboat crews, equipped and trained. Men are needed. Prayer warriors are needed and supporters are required. But whatever qualifications may be brought to the task,

technical or spiritual, it must be with unbounded patience. For this is difficult material to work with. Those who pledge themselves to this task must not be discouraged although the temptation to discouragement will at times appear overwhelming. The history of converts in North Africa and elsewhere shows that some have become useful members of Christ's church, only after many grievous falls.

There is an imperative need for prayer and support. Another building is needed to augment our present capacity of about four boys and to extend the usefulness of the project to include short term discipleship training and camp work. Will you ask the Lord if the burden of these young men is to be yours?

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### BIRTH

To Steve and Dinny Vishanoff on the 5th September, a daughter. Susan Howe.

### DEATHS

Mr. W. C. Cecil Smith, auditor to the Algiers Mission Band for many years, on the 23rd July.

Miss C. A. Bowring on the 25th September. (See "Homecall of Miss C. A. Bowring" on page 73).

### MARRIAGE

Miss Anne Welch to Mr. Peter Swann on Saturday, 24th September at Wigston Fields, Leicester.

# Short Term Bible School

by HAROLD W. STALLEY

**I**N THE past month we have been in the preliminary stages of preparing what we call our "Discipleship Programme and Campaign", an all-out effort to take hold of professing Christians in North Africa and make them active disciples.

Now this last week I was able to lay aside all administrative duties and concentrate on the Short Term Bible School which we had planned in collaboration with the Gospel Missionary Union. The programme was carried out on their central station and conference centre at Khemisset. It was a tremendous thrill for three of us from the North Africa Mission to join with some of their workers in this effort.

It was a joy to welcome to the School twenty two young Moroccan men, all of whom had made

a profession of faith. The five days of study were really concentrated and the programme required a great deal both from the students and the teachers. In fact, two of the young fellows decided that they could not stand the discipline and returned home.

We have the joy now of looking back and seeing that there were some who were outstanding students and in these there is real promise of good leadership to come. In interviewing two of them they told me that it is their aim and objective to prepare to become missionaries to their own people. We shall be keeping our eyes on them, prayerfully seeking to guide them in the days to come. We are trusting that some will continue to follow a supplementary programme by correspondence and in association with the missionary in their home town.

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## NORTH AFRICAN STUDENTS

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We regret to announce that our dear friend and colleague, Mrs. Helen Morriss, was involved in a car accident in London on the 3rd October. Mrs. Morriss was quite badly shaken up, and was unable to be present at the Annual Meeting and has had to cancel a number of deputation meetings. We shall all be much in prayer for a full and speedy return to normal health once again.

## Homecall of Miss C. A. Bowring

THOSE of us who desired for our beloved sister "Bee" Bowring many years of restful retirement, sorrow greatly in our loss of so gentle and gracious a friend.

For many months our sister's health had been visibly deteriorating, though her spirit was as serene and cheerful as ever. A recent operation revealed a condition more serious than Miss Bowring realised, and it was of the LORD's great mercy that the Homecall (on LORD'S Day morning, September 25th) came so soon.

We cannot speak too highly of the brave and devoted ministry of dear Mrs. Kent (once Matron of our Tangier Hospital) during Miss Bowring's last days on earth. Although herself frail of body and crippled with arthritis, Mrs. Kent travelled to Deal that she might fulfil what she felt persuaded to be the LORD's mission for her—caring for Bee during her hours of greatest need.

At the funeral service on September 30th Mr. Douglas Pilcher, the General Secretary, was able to take a deeply appreciated share, and to pay fitting tribute to Miss Bowring's long and faithful ministry in North Africa.

This splendid service can be thus briefly summarised. Going to the Field in 1930, Miss Bowring became the co-worker of Miss Banks—a strong and vigorous personality whose work amongst the Spanish and Italian element of Casablanca's cosmo-

politan population was richly rewarded, and flourishes to-day. It was Miss Banks, incidentally, who, taking exception to the rather unusual Christian names of the young junior colleague, dismissed them both, and said, "I shall call you 'Bee'." And "Bee" she became, and continued.

In addition to her work for the LORD in Casablanca, Miss Bowring won the esteem and affection of her fellow-workers for her willing, though exhausting, services at Hope House at a time when there was most urgent need of such help. And none is better able than Mr. John Thompson to speak with gratitude of the aid rendered at the Fez Book Store during the closing months of Bee's missionary work in Morocco. Her strength was then fast ebbing.

Our loving sympathy would fain find expression in these closing words as we think of Miss Bowring's relatives, and the many others who will grieve with us in this great loss. But for "Bee" herself it is indeed "very far better".

— E.J.L.

### URGENT NEED

Do you think you could fill any of the following posts? Our hospital in Tangier urgently needs a maintenance man, radiographer, pharmacist, and housekeeper-dietician. The Mission Home also needs a host and hostess, a middle aged couple who have retired somewhat early in life might well fit into such a situation.

# N.A.M. PRAYER CALENDAR

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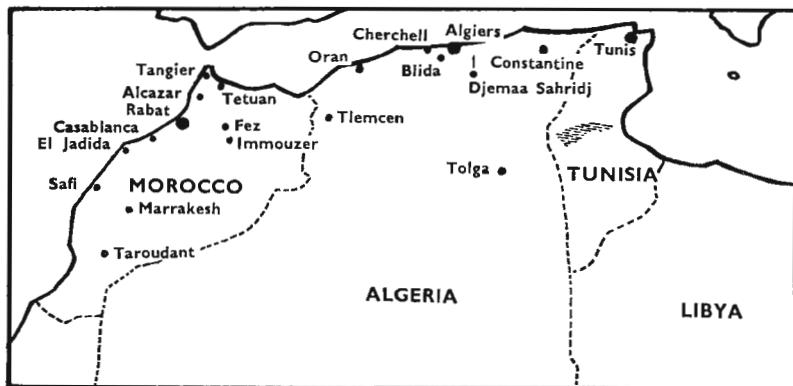
1. **Tangier:** Rev. & Mrs. L. J. BOCKING (1928), Mr. & Mrs. H. J. H. MORGAN (Associate Members). **Hope House:** Mr. & Mrs. I. MAXWELL, Miss L. J. MORRISS (1964).
2. **Tangier** (continued): Miss P. M. ST. JOHN (1949), Miss I. LARSON (1958) (on sick leave), Mr. & Mrs. R. KLAUS (1959).
3. **Tangier: Tulloch Memorial Hospital:** Dr. F. A. R. ST. JOHN (1945) & Mrs. ST. JOHN (1950), Dr. & Mrs. W. CAMPBELL (1956) (on furlough), Dr. & Mrs. J. GREEN (1961), Mr. & Mrs. T. Wilson (1952) (on furlough), Nurses: Miss W. LLOYD (1949) (on furlough), Miss G. W. THEAKSTON (1945), Miss L. GOODACRE (1946), Miss A. LJUNGBERG (1964).
4. **Tetuan:** Miss E. LOW (1931), Mr. & Mrs. S. R. SMURTHWAITE (1952), Miss D. EVANS (1957), Mr. & Mrs. R. RAWLS (1959).
5. **Alcazar:** Miss M. E. CHIPPERFIELD (1945), Miss S. KLAU (1954).
6. **Safi:** Miss H. WILSON (1958), Miss A. SWANK (1959).
7. **Fez:** Mr. & Mrs. J. THOMPSON (1952).
8. **Rabat:** Miss I. DEW (1924), Rev. & Mrs. R. BURNS (1957) (on furlough), Miss R. BARKEY (1960), Mr. & Mrs. J. HAINES (1964).
9. **Casablanca: Field Headquarters:** Rev. H. W. STALLEY (Field Director) & Mrs. STALLEY, Rev. B. COLLINSON (Assistant to Field Director) & Mrs. COLLINSON (1950), Miss W. DAVEY (1957), Rev. & Mrs. R. LILLEY (1957), Miss G. FOX (1956).
10. **Casablanca: Moorish Work:** Miss M. HAUENSTEIN (1953), Mr. A. WIEBE (1962) & Mrs. WIEBE (1954), Miss M. HIESTAND (1958), Mr. & Mrs. G. RIDER (1961) (on furlough).
11. **Language Students: Casablanca:** Miss M. J. HENRY (1965), Miss B. LISTER (1965). **Neuchatel:** Mr. & Mrs. S. CALHOUN (1966), Mr. H. DEARBORN (1966), Mr. W. KELTON (1966). **Montpellier:** Mr. & Mrs. R. COX (1962) (In charge of students), Rev. & Mrs. I. MACKELLAR (1966), Mr. P. THORNE (1966), Miss M. HIGGS (1966).
12. **Marrakesh:** Miss F. LOGAN (1949) (on furlough), Miss E. JACOBSEN (1953), Miss D. PARILLO (1958), Mr. & Mrs. D. GOLDMANN (1962). **El Jadida:** Mr. & Mrs. B. COOKMAN (1955).
13. **Taroudant:** Mr. & Mrs. W. JACKSON (1953). **Immouzer du Kandar:** Miss B. ANDERSEN (1951) (on compassionate leave), Miss G. HAVELL (1958).

14. **Tlemcen:** Mr. F. EWING (1932) & Mrs. EWING (1931) (on furlough).
15. **Oran:** Miss M. BUTCHER (1957) (on furlough), Miss L. HUGLI (1959), Miss B. BOWERS (1964) (language student).
16. **Algiers:** Rev. & Mrs. W. CALL (1961), Miss R. STEWART (1954), (on furlough), Mr. & Mrs. P. G. LONGLEY (1956), Miss M. BALLARD (1958), Mr. & Mrs. C. ADAMS (1955) (on furlough).
17. **Djemaa Sahridj:** Miss K. CASTLE (1954), Miss E. MAXWELL (1963).
18. **Constantine:** Mr. W. EVANS (1958) & Mrs. EVANS (1960), Mr. & Mrs. R. HELDENBRAND (1958), Mr. P. McCULLOUGH (1964) (language student), Mr. C. HIESTAND (1964) (language student).
19. **Blida:** Miss P. M. RUSSELL (1929), Mlle. J. GUIBE (1948). **Tolga:** Mme. M. LULL (1937).
20. **Tunis:** Mrs. H. MORRISS (1927) (on furlough), Mrs. A. STRAUTINS (1938), Rev. & Mrs. D. R. RICKARDS (1951) (on furlough), Miss D. SMITH (1963), Mr. & Mrs. S. VISHANOFF (1964) (language students).
21. **Radio and Administration:** Rev. & Mrs. W. GASTON (1954), Mr. & Mrs. D. HARRIS (1953).
22. **Bible Correspondence Courses:** Mr. & Mrs. W. BELL (1960) (on furlough), Rev. & Mrs. I. HOFFMANN (1957), Mr. B. LEAT (1952) & Mrs. LEAT (1954), Miss B. HUBBARD (1964), Mr. and Mrs. T. THUYEN (1965), Mr. & Mrs. T. KHOURI (1966), Miss B. DRUDGE (1966) (language student).
23. **Deputation Work and all Retired Workers.**
24. **All Believers in North Africa, Secret Believers, Backsliders and Enquirers.**
25. **Translation Work, Distribution of Scriptures, Publication of Evangelical Literature, Bible Shops, Colportage.**
26. **Children of Missionaries and Children of Converts in North Africa.**
27. **All Councils of the Mission and the Headquarters Staff.**
28. **Local Secretaries, Prayer Groups and Candidates.**
29. **Special Remembrance of Financial Needs.**
30. **Dispensary Work, Classes, Visiting, Work Among Europeans.**
31. **All Inter-Mission Activity: Prayer Conferences, Camps, Conferences, Missionary Childrens School, etc.**

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### GUIDED GIVING

It was possible to send our missionaries only three-quarters a normal allowance for September and only a half for October.



# forward

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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."

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