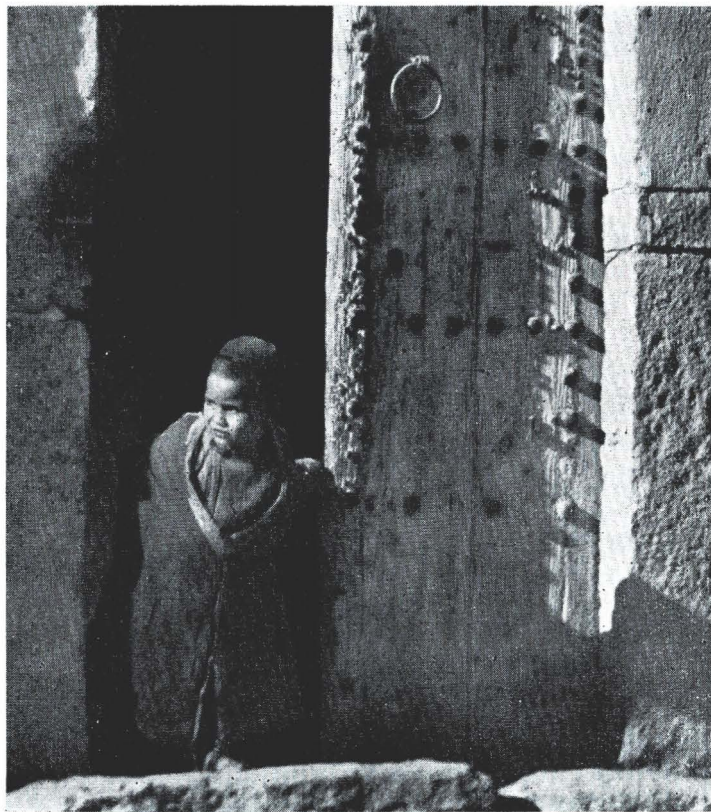


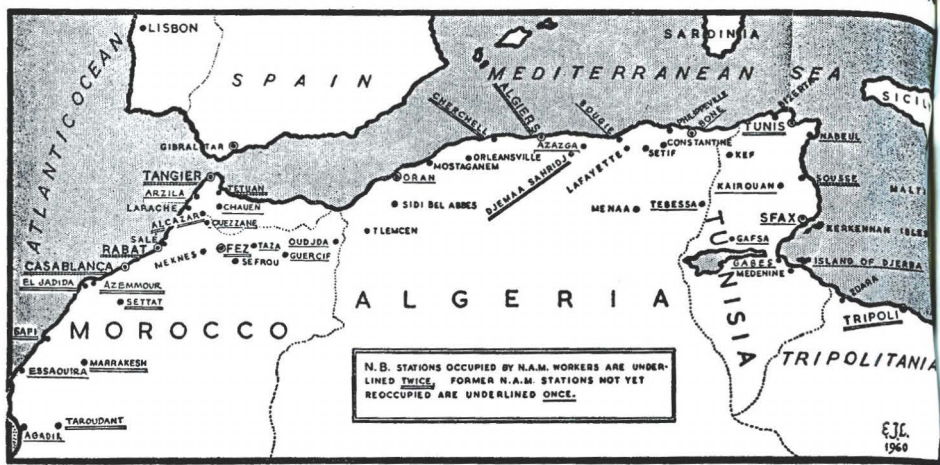
North Africa



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NORTH AFRICA SHOWING SPHERE OF OPERATIONS OF THE NORTH AFRICA MISSION



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Own Up ! Pay Up !

By the REV. ANDREW KENNEDY

THAT wonderful pioneer missionary, Paul, in writing to the Christians at Rome, said, "I am debtor, alike to Greek-speaking races and to others, to cultured and to uncultured people: so that for my part I am willing and eager to proclaim the Gospel to you that are at Rome also." Although he had visited many countries, preaching the Gospel of our Lord Jesus Christ, he still felt that he was a debtor. Paul felt that way. How do we feel about it?

There is a great difference between giving to charity and paying a debt, and it does matter how we regard missions, as a debt or as charity. Suppose that a dirty, unkempt beggar approaches you, doffs his tattered headgear that was once a cap, and asks for a penny for a cup of tea. You may be touched by his plea and toss him a small coin. Although unkempt he is courteous, and mumbling his thanks he shuffles on. That is charity. But suppose the postman brings you an account for £100 tomorrow morning, what then? You carefully check each item and having verified that the account is correct, do you then send a postal order for sixpence or a shilling, and consider your debt as paid? Certainly not! As an honest person you will pay your debt. Honest people do.

OUR COVER PICTURE :

"YOUNG ISLAM ON THE
THRESHOLD"
(Kairouan, Tunisia)

Are you in debt? Are missions a charity or a debt? Soldiers who are sent abroad do not lack food, clothing, or the necessary equipment for their hazardous task. Why not? Simply because the Army is a priority and Her Majesty's Government supplies all they need, and taxes the citizens in order to do so. No country can keep a standing army on charity.

Paul had gazed at the Cross of Calvary, and when he fell in love with the Lord Jesus he knew he was in debt; he must tell others. What was it that drove David Brainerd to the savage Indians, what was it that drove Carey to India, Judson to Burma, Taylor to China, and the Martyred Freds to South America? What was it? Was it duty? Was it pity? Was it adventure? No! It was a debt of love, constraining love.

Will you pay your debt? What shall we do? *Some* may be privileged to go. *All* should give as the Lord directs them and *all* must pray.

Yet there are many Christians who think the Army of the Lord on the far-flung battle line can be maintained by charity.

Missions, a debt or charity — which? There is *an adequate answer* for every sincere Christian found in the Atoning Work and Amazing Words of our Saviour. Take one look at the Cross, and listen again to His Commission, and our problem is forever settled. We must say with Paul "I am debtor". We immediately begin

to feel our responsibility, our obligation to go and tell that "God so loved the world that He gave His only begotten Son."

"Now let me burn out for

God." Those were the words of Henry Martyn. Not only was his heart on fire for souls, it was on fire for God.

Life on a Mountain Mission Station

By the late SYDNEY ARTHUR*

CHAPTER ONE

In the Land of the Deaf

OUR Mission Station is called Azazga. The Kabyle name is Ia'zouggen, and means "The Deaf Ones".

Wherever did that extraordinary name come from? Well, for that matter, whence came the names of so many of these Kabyle villages?

Tamda—"The Pool"; Aourir—"The Peak"; and Ad'rar—"The Mountain":—these are self-explanatory. And there are other place-names of which the origin, though less apparent, is still discernible, such as Ar'erbien "Those that came from the East"; Ar'rib—"Foreigner" or "Exile"; and Cheurfa—"The Noble Ones". These are obviously the settling-places of early immigrants.

But Azazga—"The Deaf Ones"? Whatever can that mean?

Ask the first Kabyle you encounter! He will simply shrug his shoulders and reply: "To Allah alone belongeth such knowledge."

There are certain authors who affirm that "Kabyliya" means "The Land of the Submissive"; but it is a designation that the very history of the Kabyles stoutly challenges: for, right up to this last century, no more ferocious resistance has ever been offered by any people to an invader than that put up by these mountain folk against alien intruders, whether they were Carthaginians, Romans, Arabs or Turks.

To quote Boulifa, himself a Kabyle: "French civilisation alone, thanks to its genius and military strength, has succeeded in penetrating to the very heart

* Mr. Sydney Arthur, a sturdy Yorkshireman who became a missionary of quite exceptional qualities, went to Algeria in 1913, and died whilst on furlough in 1956.

A gifted linguist, living in the heart of Kabylia—the "highlands" of Algeria—Mr. Arthur acquired a unique knowledge of the Kabyle people. The remarkable writings that we are about to publish under the title "Life on a Mountain Mission Station" first appeared in French quite a number of years ago. We have put them into English, and trust they will be as widely appreciated as were the chapters entitled "The Life Story of Mohammed Ben Ali", by the same author. For the young missionary fledgling in Algeria these further writings should prove of outstanding value.

of this Kabyle country — this natural fortress upon which the Romans themselves, once masters of the world, bestowed the significant title, 'Mountains of Iron' ".†

What, and where, is this Country of Kabylia?

What are its people like, and where did they come from?

A land of mountains, whose upper slopes are often blanketed with snow from November till May, it straddles the *two Départements* of Algiers and Constantine, and is situated between the seaports of Algiers and Bougie.

The greater part of its three thousand villages and hamlets are perched upon the summits of the lesser peaks and foothills of the Djurdjura—a mountain-chain that dominates the area we are describing. The origin of these villages opens the door to a variety of conjectures. Here is one: "It is a traditional belief among the Kabyles that the first inhabitant of the Djurdjura was a giant who left behind him five children—all sons. When they grew up they married, and soon became fathers and heads of families. Each family, dwelling apart from the rest, took the name of its founder. Eventually, when these families were at the height of their prosperity, other and less important families joined them. In this way each of the five original families grew into a tribe; and these in due time uniting formed the Zouaoua Confederacy."

† *Mons Ferratus*.

‡ Such as the Riff, the Chelli'a or the Soussi of Morocco, the Tamachek or M'zabi of the Sahara, and the Chaouia of the Aurès.

The Kabyle language is very closely allied to other Berber dialects‡ and is spoken by about one million people. Scattered here and there, however, are isolated regions, as distinct as desert oases, where Arabic alone is spoken. In the areas immediately surrounding these enclaves of Arab population the men-folk at least are bi-lingual, as are those who go regularly into the towns to work.

Nowadays a distinction is made among the people themselves between *marabout* and *Kabyle*. The *marabouts* are the descendants of Arab colonists who came either with, or upon the heels of, the military hordes. They are therefore of foreign stock. Nevertheless, it is from the ranks of these that the Moslem priests are furnished; it is in this community that are found the great majority of those who have completed their Koranic studies, as well as such as are able to write in Arabic, or who know the *Hadith* (Traditions) and the religious doctrines of the Prophet of Arabia. The pure-blooded Kabyle, more virile, more war-like, more practical than the Arab, scarcely has the time to spend on studies that yield no material gain. He will attend the French School, and even on occasion pursue his studies to

A KABYLE VILLAGE

quite an advanced stage; but practically always with a clearly-defined goal in view—a well-paid job!

Here, then, is the briefest outline of this “Land of the Deaf” where I propose to take you on journeys of discovery. Soon we shall be listening to teachers in a Koranic School; sitting beside some old village men-folk as they recount to us their ancient traditions; or going upon excursions to surrounding Mission Stations to study their methods of work

and particular line of approach. And I expect we shall also find time to talk about some of the present-day problems of this interesting country.

Later on it will be your turn to put questions to one and another of the people you will be meeting in the course of these exploratory journeys; and for once, at least, I can promise you that the “deaf” will not be “dumb”.

(TO BE CONTINUED)

Healing for Algeria's Wounds

By MURIEL BUTCHER

LIBBY SMETANA and I left Casablanca by night train, and in twenty hours we were in Oran.

The Lord has been so evidently with us that I am sure you have been praying. We have been amazed at the way in which He has gone before us in every detail, bringing things to our notice, guiding our thinking and decisions, smoothing the way and preparing a place for us, and friends to help us.

We are looking forward to the arrival of Wendell and Lilian Evans, the other half of our team, at the end of this month. We also

own Mission, and we feel that it is surely more than coincidence, and a real confirmation of the Lord's leading, that the two teams should move into Oran at the same time, with the same purpose.

So we are here as the vanguard. We have been grateful for these few days, and have used them profitably in getting to know our way about, and discovering the attitude of the people, as well as cleaning up the apartment and moving in.

The Pastor of the local French reformed Protestant Church has been most helpful in getting us settled. Most of his congregation have already left for France, or are packing up to go soon. He made an appeal from the pulpit for any spare furniture which they could not take with them, to be donated to “Operation Oran”. The result so far is beds, mat-

(Continued on page 104)



While the Church Slumbers

“ GOD is **Great!**” — Daily he cries it
From the minaret above:
But the surging crowds below him
Never heard that “ GOD is **Love** ”.

Sin and sorrow overwhelm them:
“ GOD has willed it so ”, ’tis said—
Knowing not that GOD in Jesus
Their Redemption-price has paid.

Standing where stood Christian churches,
“ GOD is Great!”, the Moslem cries,
“ And Mohammed is His Prophet;
And the Christian’s story — lies!”

Do the angels weep in Heaven
O’er a Church so deaf and blind,
Heedless that her Lord commanded
“ Preach the Word to all mankind ”?

When they see Mohammed’s millions
Turn their eyes to Mecca’s shrine,
Don’t they long to leave the Heavens
And proclaim the truth Divine?

Christ, ere Thou dost come in glory,
Stab our spirits wide awake!
Thrust us out where Thou would’st have us
Do and dare for Thy dear sake.

—*Gwen Theakston, Tangier.*

HEALING FOR ALGERIA'S WOUNDS

(Continued from page 102)

tresses, tables, chairs, a wardrobe and a gas cooker (which is a great improvement on our little pocket heater which took ten minutes to heat a small saucenful of water). So there will be enough furniture for both apartments without having to buy anything. We are so thankful for this, as prices have soared in the last few months and are prohibitive.

We are in a former O.A.S. stronghold, and the walls are plastered with slogans which say "Votez NON", "O.A.S.", "Vive Salan". We have heard terrible tales of the atrocities which took place here just a few months ago. The town is very quiet now, but it is just full of soldiers; and one senses that the peace is a somewhat uneasy one. The French seem to be leaving as fast as they can, in many cases abandoning all their belongings because of the exorbitant prices being charged for transportation. They are very bitter and unhappy, and are to be pitied, because life will be no easier for them in France. The result of this exodus is, of course, closed shops, and empty, shuttered apartments, a dearth of technicians, school teachers, nurses, etc., and unemployment for hundreds of Arabs who worked for them.

The Arab population is still in a rather gay, celebrating mood, and in general does not take the worsening economical situation seriously. Yesterday we discovered a large Arab neighbourhood advertised by the "OUI"

slogans, and "Vive Ben Bella" slogans on the walls, and the initials "F.L.N." instead of "O.A.S." We were regarded with a certain amount of suspicion, but found that this usually melted away when we spoke to them in Arabic. They are utterly astounded and delighted when they find that we speak their language, and say, "But how did you learn Arabic? It is not possible!" It is rather sad to think that they have never met anyone who has tried before.

We need much prayer for wisdom as we begin our work of literature distribution, and of seeking to reach homes and hearts with the saving Gospel of our Lord Jesus Christ. We are bound to attract attention. Pray much that we will be accepted, and that the message of salvation will be given a hearing and accepted by many.

This is a very large and important city, and we are the only ones prepared to take the Gospel to the Arabs living here. The French Christians that we have met are very sceptical, and do not expect us to stay more than a month or two. They reckon without our great God, and the power of the Holy Spirit, on Whom we entirely depend. They reckon too, without the power of prayer — *your prayers, on which we count.*

DATES FOR YOUR DIARY

The "Heightside" (Lancs.) Missionary and Bible Conference: May 31 to June 4, 1963.

Our "Keswick" House-party: July 13 to 20, 1963. Full details gladly furnished upon enquiry.

The Offence of the Cross

By TOM WILSON

RECENTLY the local newspaper brought us the news of the birth of a princess in Morocco. Naming the baby Miriam (Arabic equivalent of Mary), King Hassan II declared, "I have wished to give to my daughter a name sacred in the Koran and in the Gospel: that of the mother of Jesus, because our two religions and our two morals are ever more closely connected."

A French lady, married to an Algerian Muslim who is a professor in a local high school, while visiting in our home said that her religion (she is of Roman Catholic background) and Islam teach essentially the same thing. "We both believe that Jesus was a good man, but Muslims won't accept the fact that He died on the cross."

A large Christian publisher in Beirut recently sent the Rabat Evangelical Bookstore publications in Arabic covering the Inter-Church Council held in New Delhi, India. Certain books coming from the Near East contain the modern ecumenical conception of church unity.

This more subtle opposition, which presupposes a modernistic approach to or an inaccurate knowledge of the Bible Message, is another of Satan's ways of attacking the work. If a Muslim could become a Christian without confessing Jesus as the Son of God, many more would embrace the name "Christian". If becoming a Christian meant simply

adopting western customs and different morals, many would accept this religion. A student nurse in Tangier, in a public testimony recently, said that from her first contact with the missionary she enjoyed the Bible stories and the Gospel messages. If Christianity did not demand a belief in the deity of Christ and His atoning death, she would have become a Christian much earlier. Her whole being rebelled against these two vital Bible truths.

For six months missionaries in Tetuan, Morocco, have been seeking permission to open an Evangelical Bookstore in that city. The store, decorated and

ROMAN NORTH AFRICA



stocked, has been unable to open in the interim. Pray that this permission will soon be granted.

When you pray for us, please pray that Muslims will be saved. As we minister, may they see Christ in His holiness and power, themselves as helpless, condemned sinners, and be empowered by His Spirit to receive salvation. This is our desire, the goal of the bookstore ministry, as well as that of classes and house to house

visitation. The Lord desires that Muslims be saved, because in II Peter 3 : 9 we read, "The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to us-ward, NOT WILLING that any should perish, but that all should come to repentance." Will you not pray earnestly, consistently, and regularly for the salvation of Muslims in this great and needy Mission Field?

Wonderful News from Tunis

THIS month has been the occasion of the Tunis International Fair. Here, many thousands of portions of God's Word have been sold or distributed freely, and thousands of leaflets about our Bible correspondence courses have been given out.

You would have been thrilled to hear the many students of our Courses come up to our Bible stand at the Fair and tell us they were in such and such a Course and enjoying this study very much.

Several wore their Course badges on their lapels, others bought portions of God's Word. The other day, someone wrote into the Radio station of Tunis and asked if it was all right for a Muslim to follow these Christian Bible courses. The directress of the programme said it was good to enlarge one's thinking and they should study all they can! Praise the Lord for the liberty we have enjoyed thus far in all this ministry, and pray particularly about the increasing financial load. Course Lessons

have now been sent out to more than 6,000.

Several letters came in this month expressing definite acceptance of the Lord Jesus as personal Saviour, and telling of a deep joy and peace as a result of this systematic study of God's Word. We who are immediately engaged in this ministry on the field, feel that we are right on the verge of a mighty break-through by the Spirit of God in the hearts of a whole multitude of souls. It must be difficult for you there to picture the extent to which these Bible studies have penetrated the thinking of this small nation. The smallest hamlets and towns, the larger cities and communities, every level of society, all have been reached in some measure. There must be a harvest! We do not believe that the Word of God is any less "quickenings" today than it was in the first century. You must not believe that it is either; so, dear ones, please pray on for that blessing from God which will mean the establishment of His Church in this country. - - DONALD RICKARDS.

Through Rain and Mud to the Classes

By SELMA KLAU AND MARGARET CHIPPERFIELD

FOR some three months this has been here a barren, dry, thirsty land. Dust and dirt everywhere; diseases of all kinds. But now the blessed rain has come with real force, as though it were angry with the dust and grime. It has poured down with a vengeance, sweeping all it could before it. We had been expectant and hopeful for these rains for some weeks past, and they have come! No less are our hearts expectant and hopeful of spiritual downpours of blessing. "There's a sound upon the waters, there's a murmur in the air, and a sound of coming glory fills my soul."

On the "busy side", we are more so than ever. The school has filled up fast. From a new district, a little out of Alcazar, about fourteen girls are coming. How they are going to get here in this weather we do not know.

Last year we had to stop some poor lassies from coming in the worst rain, as they came one day and we had to strip them, they were so soaked, and get them and their top clothes dry around an oil stove; but it is not cold enough yet to bear the thought of a stove. However, it will be presently, all too soon. We have put out the thought that all are to try and get plastic capes with hoods and rubber boots; and now we find ourselves trying to plan what to do with about twenty capes and boots caked with mud!

At the moment we look out and see the children coming from school, paddling in quite deep

water in our own road; but that is fun in comparison with the heavy mud our out-lying children have to come through. We are not so concerned for our town children. They can shelter in shop doorways, or pick their way.

We have thirty "regulars" daily, and extras on Fridays or Moorish holidays. Since some of our children have entered school this year, all are keen to keep their places. There are about nineteen of last term's children back; the rest are new. We are very dependent on you to pray us through. We need to be kept well and strong for this work; and we need love and patience, and to be filled with the Holy Spirit day by day, so that the beloved children will come to know Jesus as Saviour and Lord.

On Monday afternoons an interesting group of Spaniards come for English. They had been told they could only come if they were

RAW MATERIALS FOR CLASS-BUILDING



willing for a Bible talk or study, and it really looks as if it may result in something truly worth while. One fellow is a teacher, and the rest are intelligent and keen.

On Wednesday is the English class for the younger group of Jews and Spaniards. These, also, up to the present, listen well to Bible stories illustrated by various means, such as Flashcards and Flannelgraph.

Finally, we would commend to you for your prayers contacts made in homes. One especially, a Jewish woman, hopes to invite other friends for informal Bible studies. Please pray for her salvation, and others who might come. Let us really trust the Lord for souls, and thank Him for what He is going to do.

On Night Duty

IT was my turn to work on night duty again. It always seems to me that night duty accentuates the power of Islam. This is specially true at the break of day when the more religious patients are kneeling on their beds or clutching their prayer beads, saying their prayers. I am on duty alone at this hour and sometimes the atmosphere itself seems to be charged with a great spiritual darkness.

The other night I was conversing with some of the male patients on the basic truths of salvation and on what Jesus Christ had done for me. One of the men actually helped me to tell of the Lord's death, His burial and His resurrection. I looked at him in amazement and said, "But you do not believe all this." He politely agreed that he did not.

But how does he know all these facts? Let me tell you. A good Muslim has been taught the facts of Christianity—but, he has also been taught that

they are *not* true. How my heart went out to that group, seemingly so unaffected by the Word of God! My spirit cried out to God, "What will it take to reach them for Thee?" And it seemed to me His answer came back, "Broken vessels". That means me. As a young missionary I am beginning to realise just how much I have yet to learn from Him.

D.L.E.

SPECIALLY FOR CHILDREN

Miss Gillian Barker, a missionary nurse who has served the Lord in Algeria, has produced a simple, four-page "magazine" for little children. A special feature is a "foreign" text for the children to colour and the main purpose of the venture is to stimulate missionary interest in the hearts of little people.

Such questions as the magazine evokes could well be answered by a missionary-hearted parent or friend.

No charge is made for this little home publication, but if six 2½d. stamps are sent, it will cover the postage — a magazine every two

months during 1963. The address is: Miss Gillian G. Barker, Flat 14, Woodvale, 37, Woodstock Road, Moseley, Birmingham, 13.

Ministry to Shut-In Ones

By FLORA LOGAN

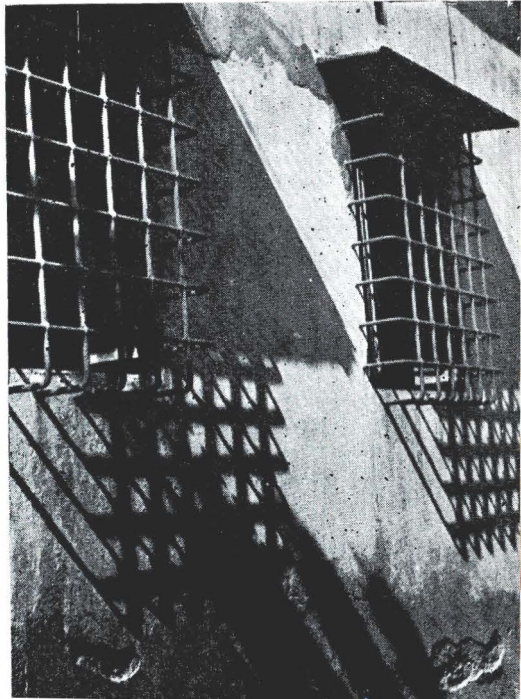
IT has been our privilege to minister to some who have either been unable, through sickness, to come to the meetings, or not allowed to leave the house. One young girl who was married recently is not allowed out for a year, except to go to the baths. She seems very keen, and when we visit her she brings out the Book first of all. We have had some very nice times with her and would value your prayers for her.

Another one of whom I have been thinking was a young woman who came to the meetings for years, but during the last few months was not able to get to them, so we endeavoured to take something of the meetings to her. One day Edith Jacobson and I visited her, taking a portable tape recorder with us. We collected some singing, greetings from friends, and a little message from the woman who preaches on Sundays. Our friend listened very well and was thrilled with it all, answering each one's greeting just as if they were there. Another day we took a film of the Prodigal Son, and this time the room was filled with women and children, who all listened intently to the message. Our young friend seemed strangely moved that day, and when later in the evening I said to her "I hope you have a good rest", she said: "Yes, in Heaven". I think

she knew the end was near, and about a week later she passed away. We feel that she was ready to go to be with the Lord, so that for her it is far better. She leaves seven children (five of them "my" babies).

We would ask you to remember her husband, an old blind man who sits begging. He was well known to the late Mr. Nairn and has heard the Gospel many times. The eldest daughter has professed to believe, but because of working hours she is not often able to come to the meetings. All the children come whenever there

BARRED WINDOWS



is a meeting for them. By the time this is in print they will be attending Sunday School in the new premises we have just secured in the town for the work. The Moroccan lady who will be guardian in this house is very keen on visiting any who are sick or for other reasons are not attending the meetings. She cannot read herself, but passes on to them what she hears from the Word of God. Please remember her and her ministry in your prayers.

COULD YOU USE A FILM-STRIP?

Your church or group may find it difficult to invite a missionary to a meeting; but have you thought about a film-strip?

If you have a projector, and a tape-recorder, we have a film-strip and a taped commentary. It is called **WATERS UPON THE DRY GROUND**, and it runs for 40 minutes.

If you would like to borrow it, write to us at Highgate. Please give as much notice as you can, and a choice of dates if possible, because we expect very heavy calls on it.

HOME CALL OF MR. ALLEN WILLSON

A few days ago Mrs. Long and I enjoyed a very happy visit to the sea-side home of Mr. and Mrs. Allen Willson at Overstrand, Norfolk. Mr. Willson was bright and cheerful, and as eager as ever for the latest news from Algeria.

Just as we go to press, news comes of the Homecall of our brother—peacefully, in his sleep, early on the morning of December 4th. Our correspondent, Mrs. Muriel Robinson (formerly N.A.M. missionary in Morocco), writes: "It was a great shock for Mrs. Willson, but she is being tremendously brave. We are looking after everything for her, and her neighbours are very kind

Mr. Willson, who had reached his 78th birthday, went to Kabylia with Mrs. Willson just forty years ago. His excellent knowledge of French made him immediately useful, and his great skill in the use of tools led to the establishment of special classes for wood-carving—a rallying centre where Kabyle youths were introduced to the Saviour. The Meeting Hall and Mission House at Djemâa Sahridj were of his own building.

Dear Mrs. Willson, suddenly alone, will be much in our thoughts and prayers. — E.J.L.

GUIDED GIVING

Full allowances were sent in November; and although funds available for Missionaries' Support permitted only a three-quarters allowance for the "Christmas month", December, a truly princely gift, sent for specified missionaries who had suffered hardship during the year, made just all the difference.

We thank our Heavenly Father, and His gracious steward, with grateful hearts.

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), Miss M. LANDIS (1962), Mr. & Mrs. H. J. H. MORGAN (Associate Members). **Hope House:** Mr. & Mrs. I. MAXWELL.
2. **Tangier: Tulloch Memorial Hospital:** Dr. F. A. R. ST. JOHN (1945) & Mrs. ST. JOHN (1950) (on furlough), Dr. & Mrs. N. J. CARLILE (1955), Dr. & Mrs. W. CAMPBELL (1956). *Nurses:* Misses W. LLOYD (1949), W. G. THEAKSTON (1945), J. WILBERFORCE (1948) (in England), M. SMETANA 1954), G. HAVELL (1958) (on furlough).
3. **Tangier (contd.): Nurses' Training School:** Miss P. M. ST. JOHN (1949) (temporarily in England), Miss I. LARSON (1958).
4. **Tangier: Schools:** Mrs. L. J. BOCKING (1928) **Carpet School:** Misses W. DRURY (1929) & N. ANDREW (1945), Miss D. RICHARDSON (1945), Miss E. PRIDEAUX (1948). Spanish believers.
5. **Tetuan:** Misses E. BRADBURY (1929) (temporarily at home); & E. LOW (1931), Mr. & Mrs. S. R. SMURTHWAITE (1952), Mr. B. LEAT (1952), Mrs. LEAT (1954), Mr. & Mrs. R. RAWLS (1959), Miss R. BARKEY (1960). Spanish believers.
6. **Alcazar:** Misses M. E. CHIPPERFIELD (1945), S. KLAU (1954).
7. **Fez:** Mr. & Mrs. J. THOMPSON (1952), Miss C. BOWRING (1930), Mr. & Mrs. R. KLAUS (1959). **Rabat:** Miss I. DEW (1924), Mr. & Mrs. T. WILSON (1952), Rev. R. & Mrs. BURNS (1957) (on furlough).
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) & M. HAUENSTEIN (1953), Mr. B. HOLLINSHEAD (1956), Mrs. B. HOLLINSHEAD (1948), Miss J. MORGAN (1954).
9. **Casablanca: Missionary Training Centre: Staff:** Rev. R. I. BROWN (Deputy Field Director) & Mrs. BROWN, Miss K. MORRIS (1958). **Language Students:** Misses D. EVANS (1957), L. HUGLI (1959), 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 1962).
10. **Settat:** (Unoccupied). **Azemmour:** Miss D. M. HENMAN (1935), Miss A. SWANK (1959). **Safi:** (Unoccupied).
11. **Marrakesh:** Misses F. LOGAN (1949), E. JACOBSEN (1953), B. ANDERSEN (1951), H. WILSON & D. PARILLO (1958) (on furlough), Mr. & Mrs. B. COOKMAN (1955).
12. **El Jadida:** Mr. & Mrs. J. A. HARRIS (1953).
13. **Taroudant:** Mr. & Mrs. W. JACKSON (1953). **Inmouzer du Kandar:** Mr. & Mrs. D. R. HARRIS (1953).
14. **Algiers:** Miss R. STEWART (1954), Miss M. BALLARD (1958), Rev. & Mrs. I. HOFFMAN (1957), Mr. & Mrs. C. ADAMS (1955), Mr. R. L. HELDENBRAND (1958) (on furlough).

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15. **Oran:** Mr. W. EVANS (1958), Mrs. EVANS (1960), Miss E. SMETANA (1954), Miss M. BUTCHER (1957). **Cherchell:** Mr. F. EWING (1932) & Mrs. EWING (1931).
 16. **Djemaa Sahridj:** Rev. & Mrs. B. COLLINSON (1950), Miss K. CASTLE (1954), Miss R. MCDANIEL (1958).
 17. **Tunis: Station Work:** Mr. & Mrs. W. GASTON (1954), Mr. & Mrs. D. RICKARDS (1951), Mrs. C. W. MORRISS, (1927), Mr. & Mrs. W. BELL (1960). **Language Students:** Miss E. HALL (1961), Dr & Mrs. J. GREEN (1961).
 18. **Sousse:** (Temporarily unoccupied).
 19. **Sfax:** Rev. & Mrs. R. LILLEY (1957) (on furlough), Mrs. A. STRAUTINS (1938), Mr. S. SCHLORFF (1959) & Mrs. SCHLORFF (1961). **Gafsa:** (Unoccupied).
 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:** 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), 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.**