

# North Africa

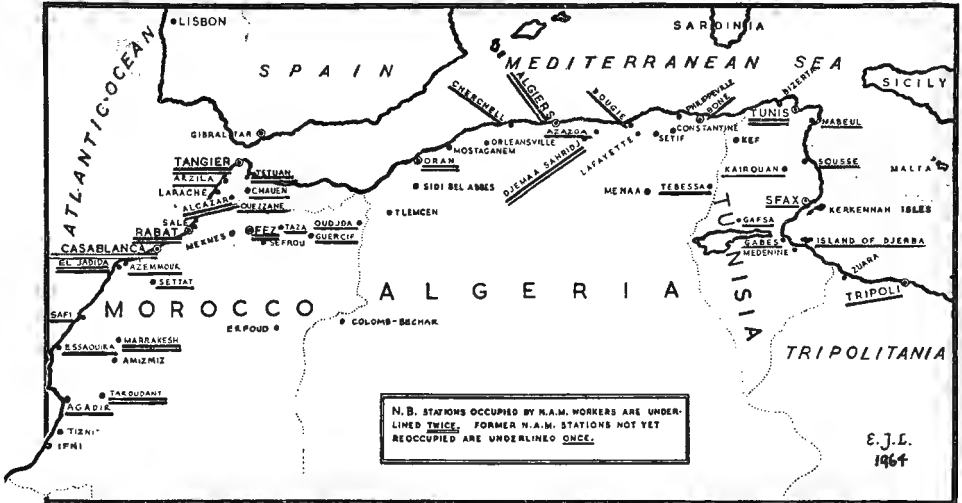


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# NORTH AFRICA

SHOWING SPHERE OF OPERATIONS  
OF THE NORTH AFRICA MISSION



## THE NORTH AFRICA MISSION

with which are incorporated

THE SOUTHERN MOROCCO MISSION AND THE ALGIERS  
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# When Muslim speaks well of Christian

By RALPH BURNS

THE merchant's face was serious as he faced his customer across his merchandise. "You don't need to worry," he said, "I won't cheat you like the Muslims do. I am honest, like the followers of Christ." "Ah, you are right about that," came the reply, "It is true; Christians are much more honest than Muslims."

Amazing words, these, for they came not from the lips of another Christian, as might be expected. This conversation took place in the market place of Salé, Morocco. The speakers, surprisingly, were **Muslims**. How strange that one should speak so disparagingly of the adherents of his own religion!

Our reaction to this testimonial from an unexpected source was twofold. On the one hand we felt a glow of satisfaction that the transformed life of some child of God had so impressed these two. On the other hand, we had no illusions about the depth of their interest in Christianity. We are all too aware of the fatalistic attitude of the Muslim. He may greatly admire good qualities of character in others, but the absence of these same qualities in his own life brings no sense of guilt. Why is this? Simply because, according to his view, God made him as he is. If he happens to be a man of integrity, it is because God made him so. If he is weak and dis-

honest, it is God who made him thus.

This poses a real problem. Just how are you going to go about bringing conviction of sin to such a one? How can you preach repentance and forgiveness of sins to one who feels no sense of guilt, no need for repentance? When faced with such an attitude it is easy to feel frustrated. There seems to be no place to start from, no opening in this wall of indifference and unconcern. How **can** we bring to these people the conviction of sin that will drive them to the Saviour? Through increased linguistic ability? By a deeper understanding of their religion, background and culture? By our skill in relating our message to their circumstances? These things are all necessary and important. However, we are more and more convinced that the real power to touch the hearts of these people lies in the hands of our praying friends at home. God has so ordained it that His power be made available to His children in response to their prayers. Phillips's translation of James 5:16 reads, "Tremendous power is made available through a good man's earnest prayer."

How vital to our ministry are your faithful prayers! As you pray, God will break down this wall of indifference and apathy. Pray, too, that we may keep the proper perspective in our service to Him; that our confidence may be not in any ability we may possess, but in Him who alone is able to move the hearts of men.

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OUR COVER PICTURE:  
Oasis in Southern Tunisia

# Visiting in an Algerian Village\*

By MURIEL BUTCHER

“LET’S do a village!” Ready for a change from hard, noisy city streets and endless stairs of tall apartment buildings, we eagerly loaded the old Renault station-wagon with an extra suit-case packed with books, together with our own bulging baskets and a picnic lunch.

With a 7.30 a.m. start, despite a journey taking an hour and a half we were able to start work in time to put in a good two hours before lunch. It was warm and pleasant in the sunshine. The countryside we traversed was a changing panorama of fields of golden marigolds and distant misty blue patches of little wild flowers that had sprung up suddenly to beautify the land for a few weeks after the rains.

The little vines were healthy and strong, and the growing wheat bowed before the breeze. We passed several small cube-shaped buildings with pointed domes, all of them gleaming white in the sunshine as though they had been recently white-washed. These are the “Marabouts” which are a feature of this region. They mark the burial place of Muslim saints and holy men who are commonly believed to possess some special power of healing.

At one of these tombs we saw a little group of pilgrims arriving

to make their petition. The yellow, heel-less shoes of the man dangled comically against the flanks of the donkey on which he was riding. His white-draped wife walked ahead, carrying a small, very skinny baby. An older child walked beside her.

The first sign of an approaching village was the tall spire of the Catholic church, which is always the largest and most central building. This seemed strange to us, having been used to the squat tower of the mosque minaret — always the dominating feature of a Moroccan village. But these settlements were built by the French colonists who owned most of the surrounding rich farm lands.

Such villages have very little charm or character apart from their local setting, and the storks which make their nests on any high point. There is always the main square, and one long, main street on which are situated all the shops. The side streets extend back for a block or two and usually seem empty and desolate, dreaming in the sun of the days gone by when their villas were occupied and trade was flourishing. Almost all the Europeans have left these villages now, and much of the land has been nationalised.

We parked the car near the centre of the village and unloaded our baskets. We had already

\* An extract from an excellent and much longer report.

been noticed by the groups of turbaned men lounging on the street corners and sitting in the sun in the "Place". Four foreigners are an unusual sight these days, when so many have left. What did we want? And what was in those heavy baskets? Slightly suspicious and lazily curious, they waited for us to approach them.

Having decided which side of the street was our territory, we picked up our baskets and made our way toward the first group. A crowd immediately began to gather as we showed them the books, and we were soon surrounded by turbaned heads and horny hands stretched out to examine the Gospels. "How much is this one?" was asked by about a dozen at once. We were soon selling books like hot cakes, telling the crowd every so often what they were, as we knew that many could not read themselves and were buying for their children.

All of a sudden a very angry young man threw a Gospel of John back into the basket as though he had been stung. "Blasphemy!" he yelled, "this is forbidden to us, we are Muslims. Don't buy them!" "If you don't want to buy it, just leave it," we told him as calmly as we could. "We are not forcing anyone to buy these books. You make your own choice and leave the others to do the same." He stormed away, and some of the crowd suddenly lost interest and moved off. Others stayed and sales continued. Young men learning Arabic were especially interested in the bi-lingual Gospels, and these sold quickly.

Delighted by such a good start we replenished our baskets from the car and made our way toward the back streets, knocking on doors and offering our books to everyone we met in the street. Finding myself in a courtyard with three women, I started to tell them of Christ. Somehow I could not seem to speak with clarity or liberty, and found myself stumbling and making mistakes with the language. There seemed to be such a lack of interest, and such a power of silent opposition, that I asked myself why I had ever stopped here and begun to speak.

Having started, however, I was determined to finish, and at least leave a witness in that home. A girl of about twelve years of age had slipped in the half-opened

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#### VILLAGE FOLK



door and was listening to my story. As soon as I had finished, she pulled my skirt and said: "Please come with me to my house, my sisters would like to hear that story too." So I said good-bye to the others, who were completely unmoved, and followed the child to a neighbouring house where, to my astonishment, I found a room-full of young women all sitting round on the floor drinking coffee, and obviously celebrating some special occasion.

They drew up a chair for me and poured me out a tiny cup of strong, sweet coffee; and one of the three very attractive sisters asked me to tell them the story that I had been telling in the other house. I suppose there were about fifteen women there,

quiet and attentive, waiting to hear what I had to say. What an opportunity! Now I knew why the Lord had led me to stop at that other house. I was able to speak with ease and liberty, and knew that the Lord was speaking even through me. They gave me their full attention, commenting and ejaculating here and there. Some of them could read French, and when I had finished they bought all that I had left of French Gospels.

After a picnic lunch and a time of prayer we drove behind the village to the cluster of huts known as the "douar". Here life is much more primitive, and continues as it has done for centuries past. Here Europeans are rarely seen, and we were alter-

*(continued on page 115)*

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Preparing the N.A.M. stand at the Algiers Fair, September 26th to October 11th, 1964. Ruth Barkey, Clarence Adams and Marge Ballard.



# *The Great Chain - Maker at Work*

By JOHN AND VIOLET THOMPSON

WE have often been amazed, and thrilled, when some "new" contact, made in 1964, turns out to be an "old" contact of many years ago. A man now living in the North of Morocco came into the bookshop in Fez, bought some books and said: "There was a shop like this in Marrakech when I was a boy, and I heard the Gospel there from a Mr. Campbell." Another time a man said, "I have a Bible at home. It was given to me by Miss Buxton and Miss Reed in Settat".

Most missionaries could tell similar stories, and we are led to realise that God often takes many years to work out His purposes, and that we, personally, may never see the end of the chain being forged. Many of the contacts in the bookshop, as elsewhere, are fleeting ones. Our prayer is that all missionaries may be alert and ready to forge a true link whenever God gives the opportunity.

Today's chains may stretch across the sea. As you know, Bible Correspondence Courses are now operated from Marseilles, and there is a co-operation between us in North Africa and our colleagues over there in France. Customers in the book-

shops, and other people contacted by missionaries elsewhere, are given the printed leaflets introducing them to the Correspondence Courses. In due time, if they become really interested students, it is suggested to them that they visit the missionary nearest to their home. Sometimes they have previously made a written confession of faith, sometimes not. In either case we have found, here in Fez, that there is usually much ground still to be covered.

Especially do we need to stress the great Holiness of God and the utter sinfulness of the human heart. Nobody here is going to be allowed to go away thinking that by a mere verbal acceptance of Christ as Saviour all will be well. So much of Islam is external and verbal that it is only by much teaching, and by the gracious working of God's Holy Spirit, that a Muslim can truly see himself as a lost sinner and the Lord Jesus Christ as the only Saviour. The spiritual nature of the transaction must be repeatedly brought home to him.

We believe that the trials facing national Christians out here in North Africa are such that only those who have passed through the fire of a mighty conviction of

sin are going to stand. We would ask all those at home to pray that the Holy Spirit of God will bring this conviction to many souls out here, and that He will keep His missionary servants from easy acceptance of lightly-made professions of faith. Human birth is no easy experience, and we can be sure that its spiritual counterpart will never take place by some quick and painless method.

We have had a few of the Correspondence Course students coming to our evening service on Sundays. They are only invited when we see that they are really interested. Recently we have started a "Question Time" after the meeting, and those present have stayed on to discuss what was said in the meeting. Such discussion is most valuable to us as it enables us to see where the others have problems and what they have failed to understand. It can easily happen that we utterly fail to put some point across because it seemed so obvious to us. It is often at these times that we realise afresh just how widely different are our ways of looking at things from the ways of our Moroccan friends.

Thinking of this little group in relation to the more than 250,000 inhabitants of Fez, it seems so small — almost pathetic. Yet we feel sure that there is no substitute for steady teaching from the Word of God, and the Lord will bless all such teaching, whether it come by wireless waves, by post, or by word of mouth.

Will you pray on as the links are forged in North Africa or

across the sea? Then you can join in the praise when the Master sees the last link in place and announces that the chain of someone's Salvation is complete — to the joy of countless angels in Heaven.

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### UNIVERSAL WEEK OF PRAYER—1965

For well over a century Christian people in many parts of the world have met together for prayer at the beginning of each New Year. Traditionally the meetings have been held in the first full week of January (January 3rd—10th, 1965), but for several years now some countries, including Britain, have elected to hold the Week immediately prior to Whitsuntide (May 30th—June 6th 1965).

The accent is upon the fact of united prayer — 'spiritual unity in action' — and the predominant prayer concern is the urgent need for spiritual revival. Christian leaders in all parts of the world are encouraged to convene meetings for prayer which are truly interdenominational in character and in which ample time is devoted to the ministry of intercession.

Leaflets setting forth topics for prayer are available from the Evangelical Alliance, 30 Bedford Place, London, W.C.1.

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## THE N.A.M. LONDON HEADQUARTERS STAFF.

*Back row:* Miss Diana Price; the Rev. Arthur Coffey; Miss Nell Brown.

*Front row:* Mrs. E. Long; Mr. Ernest Long; Mr. A. Douglas Pilcher; Miss Daphne Pilcher.



### RETIREMENT OF MR. & MRS. ERNEST LONG

A very happy little ceremony took place at the London Annual Meeting on October 6th. On that date, Mr. and Mrs. E. J. Long retired after more than forty-one years' service with the North Africa Mission. On behalf of the Council and Staff, the Chairman presented Mr. and Mrs. Long with a clock in token of esteem for the past, affection in the present, and good wishes for the future.

Mr. Long sailed for Algeria on 30th January, 1923, and Mrs. Long (then Miss Hawdon) followed after a year's language training in Paris. They were married in October, 1924.

After language study in Algeria, Mr. and Mrs. Long moved to

Tunis, and a few years later to Kairouan, where they lived for the greater part of their missionary service. In 1935, whilst at the Mission Station of Sousse, Mr. Long was asked to return to this country as Deputation Secretary, and (except for 4½ years as Pastor of Bethesda Church, Sunderland, during the war period), he has served in the home base ever since, as Deputation Secretary, General Secretary, and Home Secretary. People all over Britain have grateful recollections of his ministry, and all who have been welcomed at 34, Bisham Gardens, recall thankfully Mrs. Long's kindly hospitality.

We are delighted, however, that we are not exactly losing Mr. and Mrs. Long from the work. Mr. Long is no longer able to

undertake deputation engagements, but he will continue to edit the magazine in retirement, and he and Mrs. Long will be staying on at Bisham Gardens, so we shall still be able to enjoy their fellowship.

— A. DOUGLAS PILCHER.

### **NEAR DEPARTURE OF THE REV. ARTHUR COFFEY**

Another big change is impending, which will affect the work at home. For nine years the Rev. Arthur Coffey has been planning the deputation programmes of missionaries on furlough, and has been engaged in an extensive Bible and missionary ministry of his own.

In order to acquire first-hand knowledge of the Field, Mr. Coffey on two occasions (and without involving the Mission in any expense) travelled in North Africa—bringing back with him not only valuable experience, but useful Kodasides. He has had the satisfaction of seeing “N.A.M. Auxiliaries” established in a number of strategic areas, and has reached many students in Bible Colleges and Christian Unions.

But Mr. Coffey, whose heart has ever been in Bible ministry, feels that the time has come for him to return to a pastorate; and in early February, God willing, he is taking over the ministry at Chadwell Heath Baptist Church, near Romford.

Mr. Coffey will be greatly missed at Mission Headquarters; but we are happy to be assured of his close and active fellowship in the coming days. He will again be arranging the Whitsun

Week-end Conference at “Heightside”, and leading the N.A.M. house-party at Keswick.

We pray that Mr. and Mrs. Coffey will be greatly blessed of the Lord in their new sphere.

— E.J.L.

### **HELP FROM THE REV. BERNARD COLLINSON**

Needless to say, we have all been much in prayer for the future of the work at home, and we believe that God has overruled in personal circumstances to this end.

For family reasons, the Rev. and Mrs. Bernard Collinson have been prevented from returning to Algeria, and may be detained at home for some little time. Mr. Collinson has therefore accepted an invitation to undertake the deputation work for the next twelve months.

Mr. and Mrs. Collinson long to return to North Africa, and we would not wish to keep them at home; but we all feel that we are in the line of God’s will in the present circumstances, and we look to Him for blessing in the present and for guidance in the future.

— A.D.P.

### **RETIREMENT OF MISS ADA CLACK**

It was in 1924 that Miss Ada Clack joined Mrs. Ella Long (then Miss Hawdon) at “Hebron”, the N.A.M. Mission House at Algiers; and thus began a friend-

ship that has ripened through the years.

Miss Clack, during her forty missionary years, has ever been



MISS ADA CLACK

valued as a cheerful, friendly and utterly dependable fellow-worker. Her first senior colleague was Mrs. F. M. Webb, of Sfax; and later she worked together with Mrs. Evan Short, at Tunis; with Miss Povoas, at Tebessa; with Miss Kenworthy and Mrs. Long at Kairouan; and with Mrs. Helen Morriss at Nabeul.

Upon the retirement of Miss Ethel Brookes, Miss Clack joined Miss Mabel Jones (an American member of the N.A.M.) at Gabès, Tunisia; and this partnership in home and ministry and travel was in every way an outstandingly blessed one. In the War years "Ada and Mabel" carried on a splendid work of evangelism in Britain; later, Miss Clack was able to visit U.S.A. with Miss Jones, and to make a whole new series of friends and prayer partners.

The Homecall of Mabel Jones in June, 1960, was a heart-break to Miss Clack, and a grievous loss to the missionary team in Tunisia. In subsequent years Miss Clack has engaged in valuable deputation work both in U.S.A. and Great Britain; and now, in her retirement, we are so happy to know that she is comfortably installed, with Miss Grace Walpole — herself a most devoted friend of the N.A.M.— in a little bungalow at Great Yarmouth. We pray that our Heavenly Father will continue richly to bless these dear sisters in their local ministry.

Perhaps the Editor should mention that the photograph he is using is not a recent one. On the other hand, it is well to add that Miss Clack moves serenely through the years without any discernible facial change, and her hair encourages the impression that any need for a further photograph must be a remote contingency.

— E.J.L.

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## VISITING IN AN ALGERIAN VILLAGE

*(continued from page 110)*

natively mistaken for the district nurse and the village school teacher. A tiny, obviously undernourished baby was thrust into my arms and I was asked for the medicine and the needle! Next a distraught mother shouted that her son had come home from school with three teeth missing and she wanted to know who had done it! She calmed down when she realized that I had had nothing to do with her son's con-

dition, and bought a booklet for him, paying me with a new-laid egg.

All of us had similar experi-

ences which we compared on the way home. There had been much to laugh at and to be glad over, much to make us sad and very much to pray for.

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## “The God who Answers . . .”

By MRS. H. W. STALLEY

**T**HIS is an up-to-date story of a wonderful answer to prayer.

Rahma is a widow. Her husband was killed in an accident, and his small pension as an ex-soldier stopped with his death. She has six children, and only the eldest son, who works in a hospital, brings anything in to the support of the family. A teen-age son ran away from school and could not be induced to go back. Since then he has had no work, and is only a burden to his mother.

The eldest daughter was married as a mere child, when her father was still alive, but the marriage was not a success; she was divorced, and for some time was a source of great anxiety to her mother. Now she is married again and seems to have settled

down. Rahma works at the mission school, where she is an embroidery teacher and supervisor, leaving another daughter of about twelve years old at home to look after the two youngest boys who are not yet of school age. Rahma herself is frail in health and has suffered from tuberculosis. Life for her seems a constant burden, but she is a Christian and her faith has remained steadfast through these many trials.

Rahma lives with her family in a couple of rooms at the top of an apartment building, and recently one of her neighbours has become very unfriendly. Previously they had been on good terms and had even helped one another. To Rahma's surprise, she began to accuse her of having stolen things from her. She made the first accusation one day when they met on the stairs, and Rahma, indignantly denying it, said, “All right, let us wait here and send for the police so that they can come and search my house and see if there is anything belonging to you there!”

The woman became very angry at this and went off down to her own apartment. Later she made

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### MOORISH WOMAN



further accusations, and there was much unpleasantness; until one morning Rahma received a summons to go to the police court. She was charged with stealing. The younger daughter went with her, carrying the baby boy, to see what would happen. When she saw that her mother was being detained, she went quickly to one of the mission houses where she knew her mother had friends, and told of her plight.

Immediately someone went along to the police station to see if any help could be given, while others got together to pray. Often when someone is thus taken for examination by the police, they are beaten to make them "confess" to what they have done—so one of the prayers made that afternoon was that Rahma might not have to suffer this cruel indignity.

Rahma herself, to whom this had come as a great shock, was praying earnestly that she might not be kept in custody all night, as sometimes happens. Not only was there the anxiety about her small children, but the dread of what might happen to her if she had to spend the night in that place. But the Lord had not forgotten His child and into her mind came flashing a verse of Scripture she had learned years ago, which brought assurance and comfort to her heart. Through the intervention of a senior missionary, who guaranteed that she would be back in court the following morning by 8.30, Rahma was released for the night.

In all, she was taken to three different police courts, and ques-

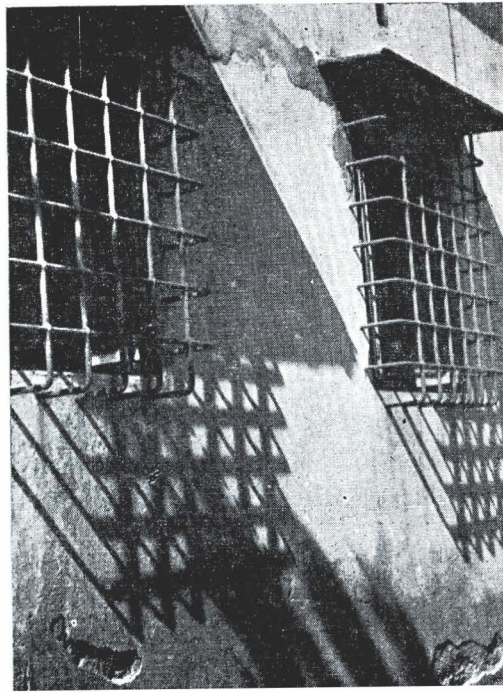
tioned many times. The Lord helped her to give a calm and clear testimony each time. At one point there were angry comments about her association with the European missionary who had come to her aid, but she explained that she worked in the embroidery school belonging to the mission, and in this way earned her livelihood.

Further questions were asked about the school, and when she said that the girls were paid for the work they did, this seemed to give satisfaction to the authorities, and their tone towards her changed. In the end prayer was wonderfully answered and Rahma was acquitted.

Someone at the courts told Rahma's son that the judges had been impressed by her consistent and truthful witness, in contrast

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#### BARRED WINDOWS



to her accusers, who had time after time altered their story and added to it at each new questioning. The judges even told him that Rahma would have every right to bring against them a counter-charge for defamation of

character, but this she has no thought of doing.

Once more, "in quietness and confidence" a humble follower of the Lord had put her trust in Him, and was "not ashamed".

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## *Life on a Mountain Mission Station*

### CHAPTER FIVE

#### A DAY AT THE MARKET (concluded)

"Who would care for a drink?" calls out some old man or woman. Offering cold water free of charge from their earthenware pitcher, these folk depend for a living upon the gratitude of people whose thirst they quench.

At length the day draws to a close. The tide begins to move in the opposite direction as, one by one, the market visitors start upon the journey home. A week hence, and this cycle of movement will

begin all over again. Even should there not be the slightest desire to buy anything, our menfolk will most certainly trek to the market once more—to enjoy a cup of coffee; to listen to the news; to stand around as bargaining goes on over the purchase of a chicken or a sheep; to greet old friends; to begin negotiations in prospect of the marriage of a son or a daughter. Be sure of it not a soul will be working in his field on market day!

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### GUIDED GIVING

For the month of November approximately 80% of a full allowance was sent out to our missionaries, and for December about 90%. We praise God that none of our missionaries abroad received less than £7 in additional Christmas gifts.

# THE N.A.M. PRAYER CALENDAR

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## 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), G. W. THEAKSTON (1945), Miss L. GOODACRE (1946).
3. **Tangier (contd.):** Miss P. M. ST. JOHN (1949), Miss D. EVANS (1957), Miss D. BROWN (1957), Miss M. HIESTAND (1958), Miss I. LARSON (1958).
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), Mr. & Mrs. R. RAWLS (1959). Spanish believers.
6. **Alcazar:** Misses M. E. CHIPPERFIELD (1945), S. KLAU (1954).
7. **Fez:** Mr. & Mrs. J. THOMPSON (1952). **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) (on furlough), 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, Mr. & Mrs. R. KLAU (1959) (temporarily). **Language Students:** Miss B. BOWERS, Mr. & Mrs. J. HAINES, Mr. C. HIESTAND, Miss B. HUBBARD, Miss A. LJUNGBERG, Mr. P. MCCULLOUGH, Mr. & Mrs. S. VISHINOFF (all 1964).
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), Miss H. WILSON (1958), Miss A. SWANK (1959). **Immuouzer du Kandari:** Miss B. ANDERSEN (1951) & Miss G. HAVELL (1958).
12. **Tlemcen:** Mr. E. EWING (1932) & Mrs. EWING (1931).
13. **Oran:** Miss M. BUTCHER (1957), Rev. & Mrs. W. CALL (1961), Miss L. HUGLI (1959).

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14. **Algiers:** Miss R. STEWART (1954), Mr. & Mrs. P. G. LONGLEY (A.M.B. 1956), Miss M. BALLARD (1958), Mr. & Mrs. C. ADAMS (1955), Mr. & Mrs. R. HELDENBRAND (1958), Mr. S. SCHLORFF (1959) & Mrs. SCHLORFF (1961) (on furlough), 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). **Constantine:** Mr. W. EVANS (1958) & Mrs. EVANS (1960).
  16. **Blida:** Miss P. M. RUSSELL (A.M.B., 1929), Mlle. J. GUIBE (A.M.B. 1948). **Tolga:** Mme. M. LULL (A.M.B., 1937).
  17. **Tunis:** Mrs. C. W. MORRIS (1927), Miss E. HALL (1961), Rev. & Mrs. D. R. RICKARDS (1951), Miss D. SMITH (1963). **On furlough from Monastir:** Dr. & Mrs. J. GREEN (1961).
  18. **Sfax:** Mrs. A. STRAUTINS (1938).
  19. **Radio and Follow-up Ministry:** Rev. & Mrs. W. GASTON (1954), Mr. & Mrs. W. BELL (1960), Rev. & Mrs. I. HOFFMAN (1957), Miss K. MORRIS (1958), Mr. & Mrs. D. HARRIS (1953), Mr. B. LEAT (1952) & Mrs. LEAT (1954).
  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), Mr. P. PADILLA (1926), Mrs. P. PADILLA (1922), Miss G. E. PETER (1913), Miss E. PRIDEAUX (1948), Miss K. REED (1922), Miss D. RICHARDSON (1945), Mrs. A. ROSS (1902), Mrs. T. J. P. WARREN (1911), Mrs. F. M. WEBB (1899), Mrs. A. G. WILLSON (1922).
  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 I. 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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