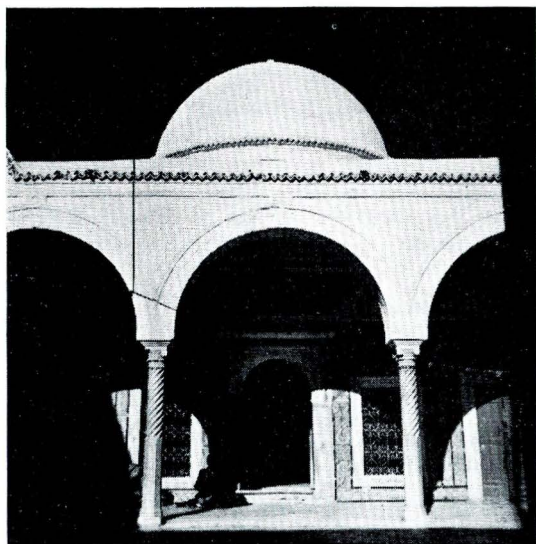
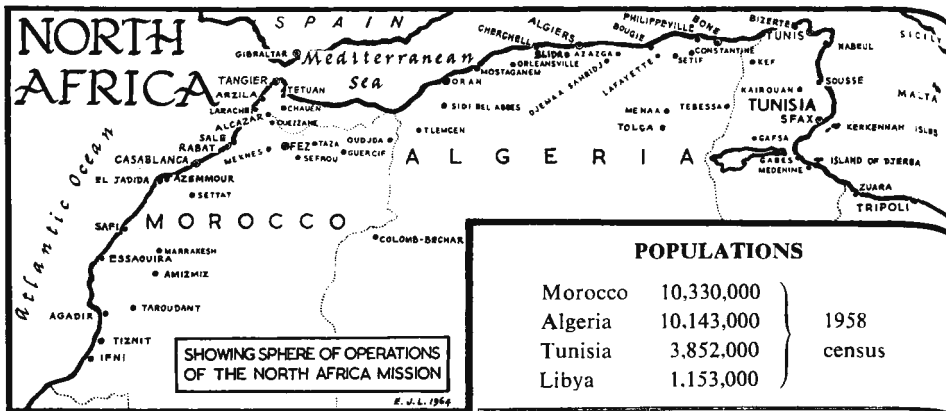


# North Africa



No. 66 (Published Bi-monthly)    JANUARY/FEBRUARY, 1966



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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."

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

# The Household Church

By DR. FRANCIS R. STEELE

*Dr. Francis R. Steele, Home Secretary in U.S.A. of the North Africa Mission, last year engaged in an extensive tour of Mission Stations in North Africa, where he saw the "Budding Churches." In this article our readers are given an opportunity to look over his shoulder as he writes a modern epistle to those labouring in and praying for the hard places of the mission field today, so that you may join your prayers with theirs.*

**I**F the primary goal of evangelism is the salvation of souls, the ultimate goal is the founding of the churches.

It is not enough simply to bring men and women to decisions for Christ, nor even, in addition to that, to take them through instruction in the principles of the Christian life. Before our job is finished and our responsibility is fulfilled, newly converted people must be able to assume for themselves the responsibility for the continuance of their own spiritual growth, the conduct of corporate worship, instruction and discipline and the further outreach of the gospel.

This fact is patently true from explicit Scriptural admonition, as well as from simple logic. Should today's leaders fail to train leaders for tomorrow, the witness would soon die out. God's concern for individuals is not for their personal benefit alone, but that they may contribute stability to the local group of believers and continuity to the witness of the gospel.

Yet there is a tendency to overlook this principle through undue emphasis on individualism. Excessive stress on personal salvation, and the spiritual life of the individual apart from the group, has probably arisen as a reaction to organized religion,

which submerges the individual in the impersonal, faceless congregation. At any rate, it has obscured the image of the Church as basic in the plan of God.

Rightly understood, the principle of corporate fellowship in local churches as the goal of evangelism will help us to appreciate what a balanced missionary programme is. There are many quite worthwhile Christian activities which are not in and of themselves full missionary programmes. Properly combined with other types of work, however—radio, Scripture distribution, and children's classes, for example, do contribute to a missionary programme. But by themselves they are not, strictly speaking, "missions."

There is another aspect of the problem which in some fields, especially those dominated by Islam, further complicates the situation. Whereas in many lands the gospel receives a wide and ready acceptance after only a short time, and great numbers of people are converted, so that very soon there are numerous fair-sized churches with able leadership, in other lands opposition to the gospel and bitter persecution of Christians has been such that after many years of witness there is relatively little to show for it.

This has led to two erroneous conclusions. First, if we do not have large numbers of Christians, we cannot have churches. And, second, we must settle for any way in which we can get scattered converts, even if most are only women and children. In spite of the real obstacles and difficulties of the work, however, the goal is still local churches, even in Muslim lands.

Many of our popular ideas of what constitutes a church must be abandoned, perhaps, and Biblical principles put in their place, for there is much in our own churches which is neither healthy nor Biblical. God's plan always has been, and still is, "preach the gospel, make converts, build churches."

Let us forget imposing and often ornate buildings with their characteristic design, and turn to a Christian couple of long ago who worked along much simpler lines.

Fleeing the persecution of Claudius Caesar, Aquila and his wife, Priscilla, reached Corinth, where they entertained the Apostle Paul in their home. Other Christians also used to gather in this house for fellowship; some, like Apollos, upon special invitation and for special instruction.

In his letters Paul refers to these gatherings of Christians with Aquila and Priscilla as "the church in their house." In all probability this was the manner in which most of the early churches began. Little groups of Christians, called out by the Holy Spirit from the vast throngs of the great cities, would meet in the home of one of their mem-

bers. Leaders were appointed and every necessary discipline carried out without requiring the expensive plants and complicated organization now popularly associated with church life.

We are faced with a similar situation today in North Africa. The opposition is great, the work is hard, and converts are few. But the goal is still the local church. At the present time there are several groups of national Christians gathering as congregations for worship, but always in a missionary's home or on Mission property. One wonders what would happen if all foreign personnel were suddenly removed from the scene. Would the groups of national Christians carry on? And, if so, how?

It is argued that there are not enough families represented in these groups right now, and that their homes are not suitable. But it is also clear that in many cases the Christian couples are afraid to receive numbers of visitors into their homes for worship, for fear of reprisals from aroused neighbours and officials.

What is the answer? It seems to me that we must face the facts squarely, and seek solutions for the separate problems one by one.

In the first place, if there are few Christian families among known believers at present, we should deliberately seek, pray for and expect others.

In the second place, when Christian families are loth to open their homes for Christian gatherings, or have never seriously considered it, we should



counsel with them sympathetically and frankly concerning the wisdom and necessity of the principles, on Biblical and practical grounds, and seek to lead them to trust God to sustain them as they take this courageous step. Where numbers of Christians are already too large for even a fair-sized house, the meeting place should be under the control and support of the local church. And if missionaries attend and give, they should do so as fellow members, not as conveners and controllers of it.

In fact, Christian homes not only constitute logical meeting places for gatherings of Christians in a slowly emerging church situation, they also form the strongest units in the local church, contributing a continuity to the ministry and a stability to witness, if, indeed, they are truly "Christian" homes.

Where a family lives together as Christians ought, according to clearly revealed Biblical principles, and there is genuine fellowship, instruction and discipline, there will also be spiritual growth and witness. Such homes are the mainstay of any church anywhere. And on the mission field the environment of a truly Christian home will much more readily encourage healthy spiritual growth in the individual than where a solitary Christian lives in the chillingly hostile atmosphere of a Muslim household. All the more reason for setting high priority on the raising up of strong Christian homes.

There are many new opportunities before us in North Africa today for reaching families with

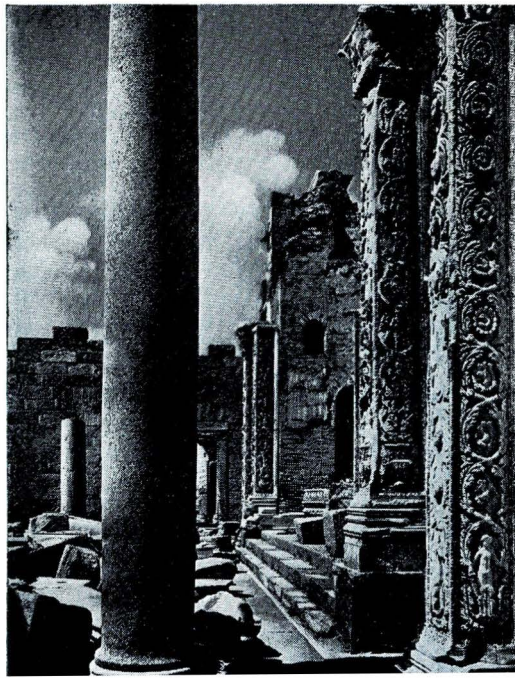
the gospel. As the character of society continues to shift away from old-fashioned Muslim patterns of the past, there are more and more occasions for the meeting together of men and women in homes.

Several of our missionaries are in contact with families with whom they have Bible studies. We must be prepared tactically and spiritually to recognize and seize these opportunities, as well as to seek them. As we plan and prepare, our missionary families themselves will often be the best illustrations of the goal we seek, and God will add national families to the Christian groups. Then we shall see springing up here and there, as it were, Hamid and Aisha, Christian husband and wife, with "the church in their house."

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IN "THE LAND OF THE  
VANISHED CHURCH"



# The Unseen Presence

By HELEN MORRIS

WE often feel like the "Ten little nigger boys" with their rapidly reducing numbers. Just now it is—"One went on furlough, and then there were three!" — Alma Strautins, Donna Smith and myself. But are we just three?

I have been thinking of the words of Daniel—"Lo, I see *four* . . . and the form of the fourth is like the Son of God." And as we meet together to pray over our work, and as we go our different ways to studies, or business, or homes, we prove again and again the Unseen Presence of the Son of God, and His help and strength and wisdom—unspectacular, maybe, but very real. How much wisdom is needed in dealing with the people and the problems that arise. How much I have found strength given in visiting in the hot weather, trudging the streets with a heavy bag of books and pictures. And how we prove the help of the Unseen Presence to turn the conversation from the trivial and transient to the spiritual and eternal. But how much we still need the Unseen Power to remove the veil from hearts and minds, that "the light of the gospel of the glory of Christ" might dawn upon them.

The Unseen Presence has been with us as we restarted the Friday afternoon Bible Class. Several of the girls have no school on Friday afternoons, so are free. But one or two live so far out that we invite them here in the

middle of the day, straight from school, for a simple lunch. Then they stay on for the class and go home afterwards. This gives us the opportunity of more personal contact with them. You can picture us on fine days, sitting out on the roof for an hour after lunch. We have just started knitting squares for a patchwork quilt for some poor home.

Then we go down to the living room and sit round the table with hymn books and Bibles. That bonny coloured girl, "Footstep", has been with us all the year. She has declared herself a believer in Jesus Christ. But how much has she really realised that she cannot serve two masters—Mohammed *and* Christ? One day that crucial choice will have to be faced. Our nurse-probationer, "Virtue", has started on her second and last year of training. She tells us she will only be able to come every other month now, as they are doing one month of study and one month of practical hospital work, alternately. She has been blessed we know by these classes, and has proved the power of the Lord to help her in her daily work. But she has still not dared to confess her faith to her father at home.

This bright little girl, "Open", who comes a little late each time, dashing in straight from school, is a newcomer this autumn. When Alma first invited her to the class, she was not in the least interested. But

she agreed to come to our opening Squash, and was so thrilled with the games and the singing and the happy atmosphere, that she declared her intention of coming each week. The next week she turned up with her mother, who naturally wanted to enquire and see what it was all about. She was very interested, and gave her full consent to her daughter's coming. So Open has come ever since. More than that, the mother herself turned up again last week, very apologetic, asking if she might come and sit with the girls. She had grown so weary of being shut in at home, and felt the class would do her good. So of course, we made her welcome, and though she cannot read, she seemed to follow quite well. We have been learning the Ten Commandments by heart, that these girls may see something of God's standards and holiness, in a land where men's standards are so low. So pray for these girls in their difficult surroundings.

The three girls from the South, who were with us in the Spring, still write to Alma. One, we heard, had been suddenly married and carried off to Libya. But a little later she wrote saying her sister was being married, but she had so far refused. So we rejoiced. Another wrote to say "Thank-you" for the Scripture Union notes, saying that without these her soul would not be fed. We marvel how the Lord is keeping these three, without any outside human prop.

God willing, I hope to be in England again next Summer, when my regular furlough should be due, and have a month or so of holiday before undertaking a series of meetings for the Mission and the work in the Autumn. The next months will pass all too quickly. Pray that I may be faithful in buying up all the opportunities.

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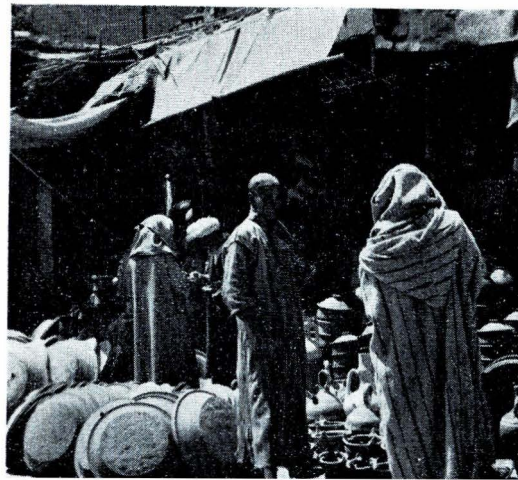
### AN URGENT NEED

We urgently need help in the London office. We are looking for a competent Secretary/Short-hand-typist with a real desire to serve the Lord, and to help in the many and varied tasks at the home base.

Could this be a call to you, or to somebody whom you know?

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### MARKET SCENE



## “Some Better Thing”

A NEW YEAR MESSAGE TO OUR READERS FROM THE  
RADIO BIBLE SCHOOL, MARSEILLES

ALMOST 2,000 years ago, during that first Christmas season, the world was fully preoccupied with its own affairs. Everyone sought his own interests, his own benefit, his own profit. How little was the time given to thinking of the things of God, of His great promises or His great purposes.

Even the people of God had grown weary in the day to day stresses and trials of life. They were discouraged by 400 years of silence from Heaven, without a prophet. They were disillusioned by the oppressions of the foreign (Roman) colonial power which governed their land, and burdened by heavy taxes.

The best that the man on the street could hope for was enough to eat, and only the minimum of trouble. Even the religious, for the most part, prayed for nothing better than political emancipation by the promised “deliverer.” But God had prepared, and God provided, *some better thing*. God sent His own Son to deliver from a greater tyranny than that of Rome—He came to deliver from SIN. “Thou shalt call His name Jesus: for He shall save His people from their sins.” It is of the very essence of the nature of our God that He should provide some better thing.

A year has passed since we sent an appeal for prayer to all our friends, for God’s provision of funds for the purchase of much-needed property for the

Radio Bible School. The response in prayer from the hearts of multitudes was immediate. The Lord fully answered that prayer and provided the large amount of money that was needed in one short month.

Then something unexpected happened. The property for which the money had been provided was taken by the local City Government. We were left without recourse other than that of faith to wait upon God for that better thing which He would provide, for we knew that this was His purpose.

Long months have passed, and we have had to learn, with our prayer partners, to persevere in the prayer of faith. But our God is faithful, and at last He has shown us that for which we have been waiting—a property that is an infinitely “better thing” in every way than the one we first saw.

This property, which is very near to our present location in Marseille, consists of a medium-sized building, originally constructed to be a small cheese factory, with an apartment above for the owner. This structure is situated on one-half acre of land. The building is only 13 years old, and in excellent condition. The ground floor provides all the space and facilities that are needed for Radio Bible School offices, equipment and storage space. There is a large refrigerator room which will provide an



almost ready-to-use recording studio, because it is already insulated. In fact, the building is so ideally designed to meet our own requirements that we could move in and begin work within a matter of days.

Many weeks have been spent in prayer to make sure that this was the Lord's place for us. The unity of the Radio Bible School team and the agreement of the Councils of the North Africa Mission have been sought and have been granted. We move forward once more in united faith for His provision of the necessary funds.

We thank our God upon every remembrance of the way in which our prayer partners throughout the world supported us in this question last year. We praise Him for the funds which were provided at that time, and which have been reserved for property. These funds make possible the paying of a deposit on December 8th to guarantee the sale. An additional payment must be made before the end of February, at which time we can take possession. We have in hand only about one quarter of the sum needed for this payment, but we know that our God will provide as you join us in faithful prayer.

May He renew our confidence in Himself at this season, as we contemplate the marvellous gift of His love. "He that spared not His own Son . . . how shall He not with Him also freely give us all things?"

Pray also that His abundant provision shall be an encouragement and blessing to His dear children throughout the world.

and that it may lead to a deeper trust in His loving care.

\* \* \*

COURSES DISTRIBUTED,	
November	- - - 1,145
Since November 1961	50,569
ACTIVE ENROLMENT - 2,830	
(Heard from within 2 months)	
NEW APPLICATIONS,	
November	- - - 895
COURSES COMPLETED,	
November	- - - 250
Cumulative total to date	6,453
PROFESSIONS, November* 125	
Total to date	- - - 3,509

\*Affirmative responses to questionnaire regarding personal faith.

### AN APOLOGY

We regret that many of our readers will have received their November/December copy of NORTH AFRICA much later than usual. This is owing to a large package of Magazines being temporarily "lost" in transit during its railway journey from Truro to Highgate. Happily, such delays have been exceedingly rare.

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### THE POSTMAN



# Happy Children at the Cherchell Camp

By MURIEL BUTCHER

“AS I was with Moses, so I will be with thee: I will not fail thee nor forsake thee.” Joshua 1 : 5.

This was the last of 16 verses to be memorized by the children at camp in Cherchell this summer. It was intended to assure them that if they had put their faith in Christ they need not fear to leave the Christian atmosphere of camp to return to their Muslim homes where all would be against them, for the God who had unerringly guided Moses through the desert; who had opened for him the Red Sea; who had met his need daily was the One who was promising to do the same for them. In fact the God of Abraham, Isaac and Jacob and Joseph—all the heroes of the faith whose lives they had been studying daily for three weeks—is the same yesterday and today and forever; and He it is who says: “I will never leave thee nor forsake thee.”

This verse was chosen for the children, but the Lord meant it for the personnel too. All of us who were engaged in the camp ministry of this past summer certainly found it to be absolutely true. We started the season with many misgivings. The political situation was anything but settled, one change had followed another in our teams of personnel, the Moroccan-Algerian frontier was closed and three of our helpers were to come from Morocco just at that time. However, the Lord gave us the calm

assurance that all would be well, and the unexpected arrival of our three friends by air was a sure sign that we should move forward trusting Him to undertake.

The first camp, a ten-day period for adolescent girls, was a time of happiness and fun, but also of spiritual struggle, as we entered into the battle for the souls of these girls. There were eleven of them from Algiers, Bordj-bou-Arreridj, Medea and Oran, chosen especially for their expressed interest in the Gospel through Bible classes or Correspondence Courses. Two of the three, who were already Christians, testified for the first time before the others. We were very much aware of the struggle taking place in some hearts as they understood increasingly the claims of Christ and their own responsibility, yet held back because of fear or doubt. Two more have since written that they are trusting Christ personally.

A small group of six teen-age boys made up the second camp. They were, of course, more energetic than the girls, and enjoyed long hikes in the beautiful countryside surrounding Cherchell as well as the daily beach trip which is the most popular feature of all the camps. These fellows also participated readily in the morning Bible studies, and were challenged by the message of salvation in Christ.

The projected “International Youth Festival” did not take

place because of unsettled political conditions, so we had ten days in which to prepare ourselves for the children's camp, which always provides plenty of physical exercise. We were soon under way, having a wonderful time with 12 lively boys and 19 girls between the ages of 9 and 13. They splashed happily in the sea, enjoyed handcrafts, did their daily household chore with a good spirit, fought over the swing, sang lustily, ate heartily—in fact behaved like any other children anywhere and had a thoroughly good time. On the whole they were open and responsive to the Gospel and it was presented to them in the morning Bible lessons and evening stories. They especially enjoyed the story of "Pilgrim's Progress" as it was recounted in five episodes, and indelibly impressed on their minds by their own animation of it later in the camp. There were, of course, amusing incidents in this production, as when Giant Despair, having impressively fallen flat on his back at the sight of the Key of Promise, was hauled off scene by his boots (unrehearsed), and when Pilgrim's hard-won crown kept slipping off, and the Celestial City collapsed. But the children were serious in their interpretation of the story, and learned through it that to become a Christian is not just a matter of "Saying" but of "Following."

We thank you sincerely for your regular prayers on our behalf and for the many gifts received. The Lord abundantly answered in so many ways and all of our financial needs were met. Let us praise Him together

for His great faithfulness and continue to pray for the perfecting of all of His purposes for each of these young lives.

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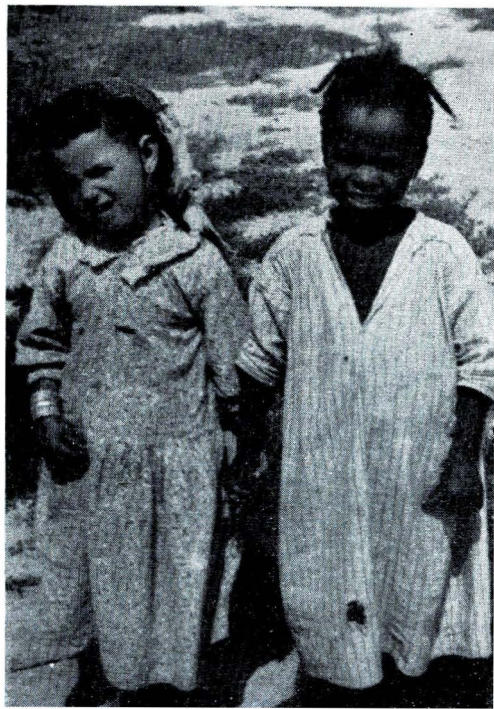
### MOROCCAN CAMPS—AND A MOORISH CHRISTIAN

The Camp programmes were carried through as planned, for which we give God all the praise. In all, about 250 young people were reached with the Gospel. The teenagers' camps were most encouraging—some prayed for the first time and a few testified of their faith in the Lord Jesus. Do continue to uphold them as they are now back facing many difficulties in their homes.

We do praise God for a real sense of His Presence during the Young Men's Leadership Camp

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### RATHER YOUNG YET FOR CAMPS



in September. There were 12 fellows from various parts of Morocco, and much time was spent in intensive Bible teaching; the discussion and question times were full of lively and keen interest.

Pray for the development of these short-term Bible Schools, to the end that leaders may be trained in building up the Church of Christ in this land.

This past week we had the great joy of sharing in a Commissioning Service for our brother M—. In a wonderful way the Lord has opened up his way to go to a Bible School in Beirut.

It is a 3-year course, and he is taking this step in faith that the God who has thus far made it possible, will meet his every need in coming days.

Will you covenant to pray daily for M—, that he may study to show himself “approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth”? Also, that he may ever keep clearly before him the vision he has now of returning with the message of salvation to his own people?

— Winifred Davey,  
Casablanca.

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## *Some Good News from Tangier*

EXTRACTED FROM A PRAYER LETTER JUST RECEIVED  
from DR. FARNHAM ST. JOHN

**WE** are out here primarily to encourage the Moroccan church, to be ‘helpers of their joy.’ and here is some good news.

For the first time in this country, Moroccan Christians convened an all-Moroccan conference for ministry and testimony. This took place this summer at a farm at Kenitra. About 60 attended, and on their return their faces told that God had been with them. Pray for those who were the leaders, and give thanks for their patient testimony in this land, year after year.

In the hospital there is much for which to thank God. We passed through a time of crisis this summer, when it seemed as though we would have to close the in-patients owing to shortage

of trained staff. The urgent need united us in prayer in a new way, and God provided help from quite unexpected sources.

To cut a long story short, Yvonne, whose recent marriage to Gordon Fyles has been one of the great events of this summer, and Joyce Pitcher, offered to help us till next Spring, and Jennie Wilberforce, who was in England looking after her mother, was free to come and replace Miss Lloyd until she returns from the States. F—, who started her training at T.M.H., and has just got her S.R.N. in U.K., has also offered to give us five months before she starts her midwifery in May, 1966.

These answers to prayer have been a great encouragement to us, and we are particularly grate-



ful to the missionary group in Demnat, with whom Yvonne and Joyce are associated, for offering help so quickly. I hope that, if ever they have a need that we can supply, the debt of love will be quickly repaid.

Talking of debts reminds me of the medical students and nurses, and other helpers, who spent time with us this summer. A big thank you to Miss Sutton, Richard Rodgers, John Parker, Bob Cherry, Janet Cornish, Tony Mullholland and John Matthews, who, without knowing Arabic, put their hands to 101 jobs this summer and did them well. The display rack for Gospels and tracts, which Richard made, is daily "holding forth the Word of Life" in the Outpatient Department.

We opened the men's ward on October 6th. Some of them are readers, and all give a most sympathetic hearing when we read with them in the evening. Lilian Goodacre, Gwen Theakston, H—, A— and A— R— are working there, in addition to those already mentioned. Mrs. Morgan is feeding their bodies, and my sister Patricia is helping to feed their souls. We still need a cashier, but at present Patricia is doing this work, as well as being hospital evangelist.

Please pray for all these who spend so much time with the patients, and whose lives back up the words that are spoken. Pray too that the right patients may be admitted, so that every bed may contribute to the work of God in this country.

As though to put a seal on the opening of the work here,

God sent His servant, Dr. Chris. Maddox from Manorom (O.M.F.), to visit us this month. Although conditions for medical missionary work in Morocco are utterly different from what they are in Thailand, most of the basic problems are similar, and his experience and helpful advice were valuable to us. He stressed that in medical missionary work today, the spiritual and the medical work must keep step. If either lags behind, the other suffers. We believe this too, and his visit encouraged us to keep this ideal always before us.

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#### A STREET IN TANGIER





## MAGAZINE SUBSCRIPTION

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To the Secretary,

North Africa Mission,

34, Bisham Gardens, Highgate, London, N.6.

Please arrange for a copy of NORTH AFRICA to be posted to me bi-monthly for the next twelve months.

Name (M.....) .....

Address .....

.....

.....

**I enclose the sum of Four Shillings to cover cost and postage**

*If you have recently paid your subscription, and your Magazine is being accurately addressed, please ignore this notice.*

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### IMPORTANT NOTICE RE MAGAZINE

We regret that increased costs alike in postage and production compel us to raise the subscription by sixpence.

N.B. We continue to dispatch the Magazine to a number of readers from whom we have received no communication for some time. Should there be some who desire that the sending of the Magazine be discontinued, we would appreciate a post-card to this effect.

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### GUIDED GIVING

**We report with gratitude to God the dispatch of full allowances for the month of December. For November it was possible to send only three-quarters.**

# 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. MORRISS.
2. **Tangier: Tulloch Memorial Hospital:** Dr. F. A. R. ST. JOHN (1945) & Mrs. ST. JOHN (1950), Dr. & Mrs. N. J. CARLILE (1955) (detained at home indefinitely), Dr. & Mrs. W. CAMPBELL (1956), Mr. & Mrs. T. WILSON (1952). **Nurses:** Misses W. LLOYD (1949) (on furlough), G. W. THEAKSTON (1945), L. GOODACRE (1946).
3. **Tangier (contd.):** Miss P. M. ST. JOHN (1949), Miss D. BROWN (1957) (on furlough), Miss M. HIESTAND (1958) (temporarily in Casablanca for language study), Miss I. LARSON (1958) (on sick leave).
4. **Tangier Schools:** Mrs. L. J. BOCKING (1928). **Carpet School:** Miss W. DRURY (1929). Spanish believers.
5. **Tetuan:** Misses E. BRADBURY (1929) (temporarily at home); & E. LOW (1931), Mr. & Mrs. S. R. SMURTHWAITE (1952) (on furlough), Mr. & Mrs. R. RAWLS (1959), Miss D. EVANS (temporarily), Spanish believers.
6. **Alcazar:** Misses M. E. CHIPPERFIELD (1945), S. KLAU (1954). **Safi:** Miss H. WILSON (1958), Miss A. SWANK (1959).
7. **Fez:** Mr. & Mrs. J. THOMPSON (1952), Mr. & Mrs. R. KLAUS (1959). **Rabat:** Miss I. DEW (1924), Rev. & Mrs. R. BURNS (1957), Mr. & Mrs. R. COX (1962).
8. **Casablanca: Field Headquarters:** Rev. H. W. STALLEY (Field Director), Mrs. STALLEY, Miss W. DAVEY (1957), Rev. & Mrs. R. LILLEY (1957), Miss G. FOX (1956). **Moorish Work:** Misses G. SHARPE (1938) (on sick leave) & M. HAUENSTEIN (1953), Mr. B. HOLLINSHEAD (1956), Mrs. B. HOLLINSHEAD (1948) (indefinitely detained in England), Mr. A. WIEBE (1962), & Mrs. WIEBE (1954), Mr. & Mrs. G. RIDER (1961), Miss R. BARKEY (1960).
9. **Casablanca: Missionary Training Centre: Staff:** Rev. R. I. BROWN (Deputy Field Director) & Mrs. BROWN. **Language Students:** Mr. & Mrs. J. HAINES (1964), Miss A. LJUNGBERG (1964), Misses M. L. HENRY & B. LISTER (both 1965), DR. & MRS. J. GREEN (1961) (temporarily, for language study).
10. **Marrakesh:** Misses F. LOGAN (1949), E. JACOBSEN (1953), D. PARILLO (1958), Mr. & Mrs. B. COOKMAN (1955), Mr. & Mrs. D. GOLDMANN (1962).
11. **Taroudant:** Mr. & Mrs. W. JACKSON (1953). **Immouzer du Kandar:** Miss B. ANDERSEN (1951) (on compassionate leave), & Miss G. HAVELL (1958).
12. **Tlemcen:** Mr. F. EWING (1932) & Mrs. EWING (1931).
13. **Oran:** Miss M. BUTCHER (1957), Rev. & Mrs. W. CALL (1961) (on furlough), Miss L. HUGLI (1959), Miss B. BOWERS (1964) (Language student).

14. **Algiers:** Miss R. STEWART (1954) (on furlough), Mr. & Mrs. P. G. LONGLEY (A.M.B. 1956), Miss M. BALLARD (1958), Mr. & Mrs. C. ADAMS (1955), Mr. S. SCHLORFF (1959) & Mrs. SCHLORFF (1961) (indefinitely detained in U.S.A.).
15. **Djemaa Sahridj:** Rev. & Mrs. B. COLLINSON (1950), Miss K. CASTLE (1954), Miss E. MAXWELL.
16. **Constantine:** Mr. W. EVANS (1958) & Mrs. EVANS (1960), Mr. & Mrs. R. HELDENBRAND (1958), Mr. P. McCULLOUGH (1964) & Mr. C. HIESTAND (1964) (Language students).
17. **Blida:** Miss P. M. RUSSELL (A.M.B., 1929), Mlle. J. GUIBE (A.M.B. 1948).  
**Tolga:** Mme. M. LULL (A.M.B., 1937).
18. **Tunis:** Mrs. C. W. MORRIS (1927), Mrs. A. STRAUTINS (1938), Miss E. HALL (1961) (on furlough), Rev. & Mrs. D. R. RICKARDS (1951) (on furlough), Miss D. SMITH (1963), Mr. & Mrs. VISHANOFF (1964) (Language students).
19. **Radio and Follow-up Ministry:** Rev. & Mrs. W. GASTON (1954), Mr. & Mrs. W. BELL (1960), Rev. & Mrs. I. HOFFMANN (1957), Mr. & Mrs. D. HARRIS (1953), Mr. B. LEAT (1952) & Mrs. LEAT (1954) (on furlough), Miss B. HUBBARD (1964), Mr. & Mrs. T. THUYEN (1965).
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 G. CARTY (1939), Miss A. CLACK (1924), Mrs. E. FISHER (1922), Miss E. HARMAN (1921), Miss D. HENMAN (1935), Miss E. HIGBID (1921), Miss V. HOUGHTON, Mrs. J. W. KENT (1948), Mrs. E. L. LILEY (1919), Mr. & Mrs. E. J. LONG (1923), Mr. R. S. MILES (1921), Mrs. R. S. MILES (1926), Mrs. P. PADILLA (1922), Miss G. E. PETTER (1913), Miss E. PRIDEAUX (1948), Miss K. REED (1922), Miss D. RICHARDSON (1945), Mrs. A. ROSS (1902), Mrs. T. J. P. WARREN (1911), Mrs. A. G. WILLSON (1922).
28. **Retired Workers. S.M.M.:** Mr. J. HALDANE (1912), Mrs. J. HALDANE (1913), Miss C. POLLOCK (1936). **In U.S.A.:** Miss E. BROOKES (1932). **In France:** Mrs. S. ARTHUR (1923). **In Switzerland:** Miss 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.**