

North Africa



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NORTH AFRICA

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OF THE NORTH AFRICA MISSION



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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".

So You're a Missionary Candidate!*

CONGRATULATIONS! Certainly no greater privilege could have been extended to you, than to have been honoured by hearing the call of Christ to serve in the labour of love to win the lost.

Whether your candidature involves merely having offered yourself to Christ in response to His call, or whether you have made formal application to some mission, you are now in a position of great responsibility. I would like to share a number of suggestions with you in the hope that they will be helpful.

1. **Don't gad about.** By that I mean don't flit from one church to the other without taking responsibility. Settle down in a spiritual church and be a responsible member, freely and willingly offering of your time, money, and service in your local church. Generally, after you get to the field, you can expect the kind of help from your local church that you provided when you were a member. You will need solid support and backing. Be a solid Christian and back your home church.

2. **Get all the experience you can.** Volunteer for jail, old folks' home, hospital, house-visitation, Sunday school and street meeting work. **You must prove yourself to be an effective soul-winner at home before you can expect God and His people to send you to the field.** Ask your pastor if you

may not serve as his assistant, or be assigned to some mission or church that needs your help. Then take definite responsibility.

3. **Become well prepared.** If you haven't had Bible school or Bible college training, by all means obtain sufficient schooling so that you can carry the spiritual and ministerial responsibilities which will be yours on the field. On the field you must be the kind of person who is respected and honoured for your thorough Bible knowledge, mature Christian stability, fervent spiritual fire, and evangelistic zeal. Without these qualities you will be a dud.

4. **Don't wait until you get to the field of your calling to begin to do something.** Write to missionaries on the field, inviting them to share with you their burdens, trials, and needs, and enter immediately into a consistent ministry of intercession in private. In addition, be an agitator to stimulate prayer among your friends for those who are on the mission field of your choice, and for the native Christians and workers. If God has called you to a mission field, you have a spiritual responsibility for it from the moment you are called. You must go to the field in intercession before you go there in person.

5. **"Put your money where your mouth is."** This is a rather crude saying, but it merits thoughtful consideration. What you sow, you will reap; therefore, sacrificially support the missionaries and mission projects that are at

* Reprinted by permission.

this moment in the field of your calling. You cannot expect others to support a missionary effort you yourself are not willing to give for. Before long you will be a part of the work you are now supporting, and you need to set a good example.

6. Keep your commitment to God. Don't let love affairs, business opportunities, personal ambitions, or careers, turn you aside from your calling. As a missionary so well put it, "If God called you to be a missionary, don't stoop to be a king." When you seek a life partner, be

sure that he or she has the same calling and the same sacrificial devotion, or you are likely to become a missionary "has-been" instead of a missionary "veteran".

7. Keep out of debt. Avoid buying beyond your means so that you can be free to move immediately when the door opens, whether it is to go to Bible school, candidate school, home service, or foreign service.

8. Remember, Jesus said, "He who is faithful in little is faithful in much". God richly bless you and prosper you.

Blessing at Camp and Conference

By JIM HARRIS

WE ASKED your prayers for the Conference for National Believers, and for the Boys' Camp, both held at Khemisset; and the Lord has answered in most wonderful ways. Let us rejoice and praise Him together as we relate what He has done.

Khemisset is just on two hundred miles away, and we had organised two car loads of Moorish folk to go from here. However, the woman from Azemmour who wished baptism, and her husband, were not able to go, owing to sickness in the family. Then we ourselves found we couldn't go either, which left one car load and one woman over.

The one over was the woman about whom we had told the story of how she returned to the Lord. We felt she ought to go, for we had ample evidence that

she needed a time of refreshing and fellowship. At Khemisset she would meet with those who knew her in her young years; and to meet them and have fellowship with national Christians from all over Morocco would, we felt, steady and strengthen her.

So we decided to send her by bus. We arranged that she be met at Casablanca; and from there she went along with other Christians for the rest of the journey. The conference was the means of bringing her real peace and assurance, and she returned full of the joy of the Lord. You can imagine how greatly pleased we were at this. We must now surround her with our prayers.

During the service on the first Lord's Day after their return, one of our local believers gave us his impressions of the conference. He rejoiced in the growing num-

bers attending — about one hundred and forty, not including missionaries and children. This gives us great encouragement to pray for such gatherings in this benighted land. Then we asked F—, the woman already mentioned, if she cared to pass on a word. It was grand to hear her tell of how the Lord had blessed her and of how the various messages helped her. How real and vital her experience! We were thrilled to realise that God was working in our midst in such a wonderful way. She ended by saying, “The Lord has given me a great blessing. My joy is like milk boiling over, never seeming to end. I am so glad I was enabled to go. My desire now is that my son, eighteen years old, will be saved also.”

Much prayer has been going up for her son A—, needless to say. Regularly each Sunday found him in his place. His mother told us he would go home afterwards and look up various texts mentioned, and ask her many questions. At times he was driven to despair by his own inability to comprehend his deep need, although he had heard of the Saviour’s love many times. He wanted to believe, and Islam didn’t seem to have the key. He was a soul struggling for light; and, praise God, it was soon to dawn.

We invited him to the Boys’ Camp and he was delighted to go. There were seven lads going with me, so you can picture the crush up, especially as some were long and lanky. But it turned out to be half the fun. The very hot, sticky weather didn’t help much and we made the long trip look-

ing rather dishevelled, but happy and ready and eager to get on with the camp.

The younger lads listened very attentively to the Bible lessons which I was privileged to give each day, and now that they have all gone home again we shall trust that an abiding work has been done in their young hearts. The third evening there it happened that A— was seated next to me at the evening meeting. Half way through the service he turned to me and said, “I have become a Christian”. “When?” I asked. “Just now”, he replied. “I am a new A— now”. Truly, one’s joy at such a time surpasses mere words. God had put His seal on His Word. Our camp theme was “The entrance of Thy Word giveth Light”. And it was evident by A—’s beaming face that it had found entrance into his heart.

Almost immediately testing came for him. Next afternoon, during rest period, he came to me all packed, and announced to me he was going home! He was most despondent. Some of the lads, including some who came with me, were mocking him. We got down and prayed together. I slipped across the New Testament, opened at John 15, and

MODERN CASABLANCA



pointed to verse 15. The hut was quiet. We were still kneeling, and he hadn't read many verses when he gave a great sob, and wept and wept, praying that the Lord would forgive him.

Needless to say, he did not go home! He has had the same taunts since coming back, but he is not afraid to confess "I am a Christian". Pray for his growth in grace.

To a Strangely-Named Village With the Gospel

By WALTER JACKSON

THE mother-to-be was young and frightened. Her mother-in-law, who accompanied her, was anxious that Jane* should attend her for her first baby.

"Where do you come from?"

"Oulad El Haloof," was the reply. (Oulad El Haloof—Sons of the pig). This is a strange name for a Moslem village, because it is associated with an unclean animal and as such stands for all that is repugnant and unacceptable to the Moslem mind.

The call came one night about seven, and we were soon making our way across fields, round buildings hardly visible in the darkness, and along a narrow foul-smelling street to the house.

After much banging and shouting the door was opened. We stumbled across a courtyard where a dog snarled and barked, and animals stamped and snuffled. Then into another courtyard where the house was. How clean and tidy, absolutely different from the exterior.

I returned for Jane towards midnight. The little one had arrived and I was ushered into a room in which there were nine people—young mother and baby included. Coffee was brought in and conversation mostly followed conventional lines—money, children, health, crops and animals.

A man was sitting next to me. Turning to him I said, "What do you do for a living?" One of the women answered from the other side of the room. "Oh, he's a Taleb" (religious teacher).

"Ah, a Taleb! Then you will know about the Ingel?" (Gospel).

"Yes," replied the Taleb; "I know about Sidna Aisa" (the Lord Jesus Christ).

We discussed spiritual things in general and then I thought it time to get at the heart of the subject.

"The Gospel tells us that Christ died. Do you know why He died?" I asked. Swiftly came the answer. "He didn't die." ("*La salabaho, la kata-laho*"). Ignoring the denial, I told him that Christ died for our sins.

* Mrs. Jackson.

(Continued on page 93)



Obey — Then Trust!

By DONALD RICKARDS

IT has often been said that history repeats itself, and this is true in the way some of the experiences of the Christians of the early Church are being re-enacted in the lives of young Christians in the newly-born Church in North Africa today.

The chapters that are being written just now in the lives of some of the young people of Tunisia, could be paraphrases of such Scriptures as are found in Peter's first Epistle, in which he exhorts the Christians of that day to "rejoice" in the midst of real physical suffering and trial, and "not to think it strange".

Wahed makes a living by tutoring fifteen to twenty children for four hours a day, six days a week. He received a small sum per month per child. He rented a little shop, furnished it with benches, and everything was going fine. Then he became a Christian!

One day he came to our Book Centre, and I could see that his heart was heavy. There had been a big dispute at his little school. One father had removed his five children because he had heard that their teacher had become a *kafir*—an unbeliever. A big crowd gathered, menacing Wahed with fists and stones. The child-

ren, now released from school, prepared their piles of stones so that they could "give it to the *kafir*!" Wahed just continued to give quiet answers and finally managed to get them away. It was a grocer who has a shop next door to his who caused the worst trouble.

As he finished his tale, he looked at me and said plainly, "What do you say I should do?" I think it was one of the hardest questions I have ever faced. I sent a quick prayer Heavenward, asking to be shown the Lord's mind in this matter. What should he do? Wouldn't it be great to be able to send him away to another country, where life as a Christian would be easier? After all, if he stayed here he would always be a marked man, hounded, threatened, cursed, despised and perhaps even killed.

None of us is without a natural desire to be appreciated and befriended by our fellow human beings. What should he do? It seemed that the grocer evidently thought he had something against Wahed that was justified. The Word of God makes it plain that we should go to such a one and seek to be reconciled with him. I explained this to Wahed. I thought he was going to break

down at the very idea of doing this; but he said he would do it, though, like all of us, he felt sure he already knew what the result would be. He said the man would think him soft, or sarcastic, and would probably become more vicious than before!

I left the Book Centre with him and we drove back together to his quarters. We had a good season of prayer by the road side and sang several choruses as we approached his shop. I let him out of the car, and I must confess that my faith was not as bright in this situation as it should have been. But as I talked to the Lord about it, I reminded Him that Wahed was His to look after and not mine, and that the boy was walking continually in an arena of hate, the specified object of the Lion's attacks. Then I went home still praying.

That night we were to meet for Bible study at our Centre. Wahed didn't come till late. But he was radiant! In spite of our little faith, our faithful God had done abundantly above what we had asked or thought. As Wahed had approached his shop, the grocer had come out and spoken first. And please note this, the grocer himself had apologised very seriously to Wahed for the trouble he had caused him that morning! He even urged Wahed to accept a small sum of money as 'indemnity', which of course he did not take!

I think honestly that Wahed was so astounded at the turn things had taken that he didn't know quite what to say. But they were reconciled! I think that was our first Bible study where

the students sat and laughed before the Lord for so long! I'm sure that angels heard it around the Throne, and I like to think that our Heavenly Father smiled and said to the throngs around Him, "You see, they are getting to know Me more fully. They are enjoying what I did for them—this little reflection of my love for them."

For some weeks now we have been meeting nightly with Wahed and Thani. Thaleth, too, came with us for several studies. The latter professed his faith in Christ at the end of his first Bible Correspondence Course. Since then he has completed six of the Courses! He has a meek and quiet spirit which is of great price in the eyes of the Lord. Our favourite meeting place is Wahed's school-room. How I wish you could hear Thani pray at such times. He starts off so softly and gently, then seems to realise that he has "entered in" to His Presence, and prays with all the passion of his heart. All of us are simply swept along with him and feel we could continue in that fellowship for ever. But he suddenly senses that there are others who wish to pray too, and concludes his petitions. His prayers are full of thoughts and phrases from the Scriptures and his growth in this direction astounds us.

Wahed had been having trouble with his family since he became a Christian and especially since the time of his baptism. On one of our days of prayer he appeared at our gate late in the afternoon. He had walked several kilometres to get there so I realised that

something must be seriously wrong. As he described what had happened in his home my heart went out to him afresh. At the same time my thoughts were turned towards the Lord and my half-breathed prayer was something like this: "Will it be always like this? Will young believers like Wahed be forever chastised with scorpions? What future is there for this dear brother in Christ? It's easy enough for me to talk, advise and counsel, but Wahed has to *live* through all this wretchedness, hatred and spite!

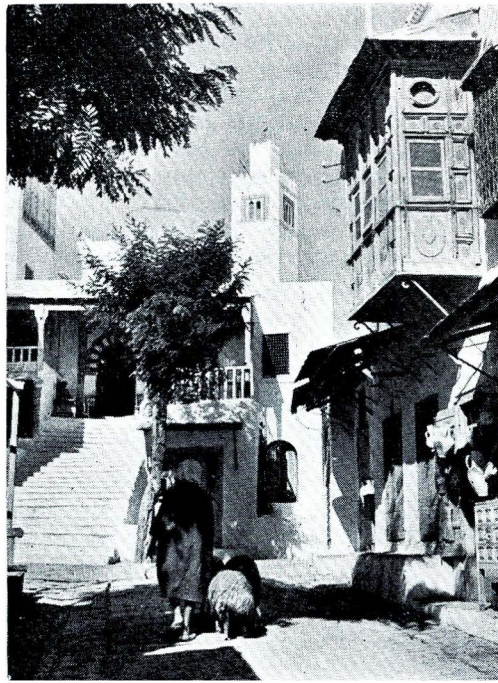
Then God began to answer my thoughts. What was dear old outspoken Peter talking about in his first Epistle if it wasn't for brethren in circumstances like Wahed's? That's it—joy in the midst of suffering, loving Him though He cannot be seen, arming ourselves with the same mind in order that the trial of our faith may bring glory to His Name. "Hallelujah!" my heart cried, and Wahed and I had precious fellowship over these passages for more than half an hour. What a privilege for us who believe in His Name to *suffer* also for His sake. I urged Wahed to return home. He had been told to get out and had removed all his effects to his shop. I suggested that he tell his folks how sorry he was for all that had happened. Please don't think it is easy for a missionary to give advice in situations like this. If Wahed had been anyone else perhaps he would have refused to entertain the thought, but being Wahed, he responded lovingly and loyally.

Later that evening, at our Bible study in his shop, Wahed stopped

us as we reached Matthew 5. 23 and 24 and said: "That means me. I had better go to my home now and seek to be reconciled with my family". We who remained had a prayer meeting, and believe me, we didn't meander all over the world!

We had just finished when Wahed stood again in the doorway. You won't be surprised this time to learn that he was beaming from ear to ear. He had gone to his mother, who had seized him and kissed him and urged him to come home immediately. How good the Lord is to us all! As Wahed told us this, his brother-in-law appeared and demanded that Wahed give him his things to carry back to his home. I could hardly believe my ears, but there it was. Oh, how good it is to commit ourselves entirely to our faithful Lord!

TUNISIAN VILLAGE



A Moorish Wedding

By GLADYS FOX

THIS week, F—, one of our carpet school girls, is going to be married. In one day she will step from childhood to womanhood. Little more than fifteen, she is typical of most girls in this school, and she will assume heavy burdens and perhaps considerable hardship early in life. This marriage reminds me of the first Moroccan wedding I attended.

I shall never forget it. About 9.30 one night three of us went to the outskirts of Tangier by bus, where we were met by a little girl who guided us in the dark to a house with no address, down an unlit by-way. Bending down low we crept through the gate into the hut. The poverty of these shacks, made with tin, wood, cardboard boxes and dried palm leaves shocked me, but inside it was cosy, homely and clean.

Only women were there, according to custom, and instantly one's eyes were drawn to the bride, sitting like an Eastern princess in all her finery, cross-legged on the canopied bed. She was motionless, as if in a trance, and never exchanged one word with the company present, nor did she eat of the lovely meal laid

before us some time later. It was nearly midnight, and in the distance we heard the sound of drums getting louder and louder. This was the signal for the bride to be veiled, and the women began their shrill joy-cry.

Slowly the bride moved, put on her gold shoes laid out before her and went silently out into the dark night. We followed, but already the bride was hidden in the large wooden "box" precariously perched on a donkey. To the sound of someone witnessing to the Prophet, weird music, drums and the joy-cry, and with oil lamps to light the way, we stood to watch the strange procession move off. The mother of the girl was weeping copiously. Feeling as though we were in a dream, we were guided back under the star-studded night to find some transport to take us home.

The dowry has been paid, so there is no way out for F—, our carpet school girl. She has unwillingly agreed to accept the inevitable and go through with an alliance which has been made for her because it is the will of Allah. This is the custom of her people; no girl, unless she is abnormal, deformed, mentally deficient or a bad girl, remains single. Her mother has to get her off her hands as soon as possible. She won't be coming any more to make carpets in our house and garden and she won't be able to enjoy the companionship of the other girls. They will miss her.

MOROCCAN BRIDE



for she was the eldest girl; they liked her, and we will miss her because she was steady, honest and reliable. She will miss the Gospel messages, though we wonder how she responded to them, for she only had a mental assent to the truth. Her husband, if he is liberal, may possibly permit Fatima to come to an old girls' class, but if he is a true Moslem the teaching must never be repeated under his roof.

Dear friend, we covet your

prayers for the women and girls of this class, who are bound to the traditions of their fathers and to Islam. (More and more educated town girls are discarding the veil and are wearing western clothes, and acquiring other western habits). Please remember all who are brought into contact with us, 'that they might believe that Jesus is the Christ, the Son of God, and that believing they might have life through His Name'.

Reaching Island and Oasis Dwellers

By ALMA STRAUTINS

AS our Tunisian summer moves towards its close, I would value your prayer support as we re-open classes for the girls, and also the Book Store, which has been closed for a month.

In company with one of our younger missionaries, Miss Elisabeth Hall, I plan to make another visit to the oasis town of Gafsa; a longer one this time, probably two weeks. We plan to give more time to visiting homes, instead of children's work. We shall have to find lodgings, and specially need God's guidance to prepared hearts.

Here at Sfax I hope to start another class for teenage girls. Last year the class was composed of girls of mixed ages, but it was not altogether satisfactory. Some of the older girls would like to have followed the Bible Correspondence Course, but could not obtain the approval of their parents, who objected to their

daughters receiving any kind of mail. I am wondering if a Bible Study Course for them could be started in my home. Please pray for this project and that I may be guided in choosing a programme for such studies.

During the summer we had a D.V.B.S. for the girls here, and 29 of them attended. Two of our younger missionaries helped with this work, and it was grand that they could make a start in giving messages in Arabic. We had six days of happy fellowship together around the Word of God, as well as in work and play.

In August Miss Hall came from Tunis, and together we went to the small island of Kerkennah for a little holiday. There is a newly opened tourist centre where we could hire a nice little tent and buy our meals at a kitchen temporarily arranged for visitors. There is not much modern comfort to be found, but there was a complete absence of noises of

civilisation, for which we were really glad.

We enjoyed very much our five-day stay in Kerkennah. We made quite a number of friends among the local people, who are very friendly and hospitable. They are quite a different type of people from those on the mainland, and are no doubt of Berber origin; some of them reminded me strongly of the old Roman type. We left with them some

tracts and leaflets for the Bible Correspondence Course, for many of the younger people are educated. There are nine villages on the Island, whose people have never heard the Gospel. As the island is so near Sfax (2½ hours' boat ride) we feel it is our responsibility to make the Gospel known there. Let us pray that the Lord will grant us an opportunity to do it.

In Algiers To-day

By MARGE BALLARD

WE feel it is a privilege to be in Algeria at such an important epoch of her history, and in Algiers where so many have such a great need. Since my last writing, this city has been shaken by violence and bloodshed that has only increased since the "cease fire" in March. Everyone wondered whether all that was threatened in terrorist activity would take place, yet not anticipating the extent of lawlessness which has held the city in its grip for three months now.

The University was abruptly closed after Easter holidays, when bombs were placed there and high ranking Arabs were killed. Recently some of the most important buildings were burned, including the Library. Prior to the holidays we had been encouraged by the enthusiasm of T—, a Christian student in the Agricultural College, who had begun a Bible study in his dormitory. Seven students were studying the

Scripture, and he had given New Testaments to others.

We were encouraged, too, by our own contacts with non-Christians. A Jewish student, M—, and a Roman Catholic, R—, were seriously studying God's Word. Several others had come in for meals, giving opportunities to speak of the Saviour, as the events around us made the wickedness of man apparent. One girl at lunch remarked, "Yes, these are tragic days and one wonders about the future. I was reading in your little book what Jesus said about just such days as these."

All of these friends have now left Algeria with the current exodus and we would like very much to see some of them attend the Inter-Varisty Camp in France.

Our children's class was stopped after the explosion of the bomb that heavily damaged the mission house. Many of these

children have now left for Kabylia. Nowadays departures are so sudden that we see the importance of directness for the present hour. "Only by declaring the truth openly do we recommend ourselves . . ."

A young Arab girl in the neighbourhood who came for literacy classes showed real interest in the Gospel. Once when reading the Word to her she made the connection with what had been heard previously in her home town. She exclaimed, "A lady who visits a friend of mine reads from a book like that!" Pray that the circle of those who hear the Word in this land may enlarge by greater proportions.

The Summer Camp had to be cancelled, for the Arabs who go out of their own section are often shot on sight. Parents would not want to send their children; and we, too, are concerned for the security of the children.

Will a new era dawn for this infant country, and with it new opportunities? What will remain of the university community we don't know, but it is apparent that it will be more predominantly Arab. Interest in the Arabic language is widespread, and we are helping some to learn to read their native tongue. In the future, the division between the two communities which existed this year should break down. Making friends among the Arabs should be easier. National progress often causes students to question Muslim law. To some extent the Muslim religion should cease to be identified with the national cause which separated Muslim from French. Pray on!

TO A STRANGELY-NAMED VILLAGE WITH THE GOSPEL

(Continued from page 86)

"Did you ever hear that side of it?"

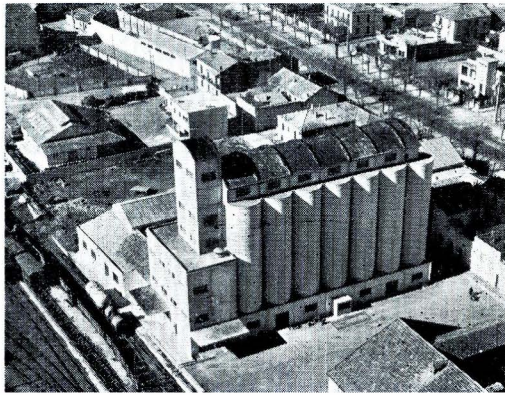
"No," he replied—slowly and with obvious interest. What a joy it was to tell this man and his friends about payment by substitution. At that midnight hour one was conscious that seed, precious seed, was falling into virgin soil.

The Taleb had never seen a copy of God's Word, and when we offered to give him one he was delighted.

When the Bible had been given we were making yet another visit to this home, and met a young boy, about twelve years old, who had been in the room that night. After greeting us he said, "Could I have a book, too?" He could read well, so in due course another portion of God's Word changed hands.

We had further opportunity to preach Christ at the feast when the baby was named, and were impressed by the friendliness of these country people, and their attention to the Word of God.

INDUSTRIAL CENTRE IN ALGERIA



The Lord has given us many openings into villages through the medical work, and we would ask you to pray that He will keep this means of evangelism open to us as we return again to the field.

BIRTHS

To Irving and Betty Hoffman, (on furlough in U.S.A.) on August 17th, 1962. a daughter, Suzanne Elaine.

To Stan and Audrey Smurthwaite, at Tangier, on September 14th, a daughter, Heather Alison.

MISPRINT . . .

. . . in a reproduced letter from India to the Rev. Charles Simeon in 1787:—

“ . . . We are much concerned that the Missionaries sent out to this country may be of the right sort.” !

Things don't seem to have changed much since 1787. We are still concerned that missionaries should be of the right sort—and still concerned that they are often right short—of funds !

TO BOYS AND GIRLS

Miss Patricia St. John has been writing letters to boys and girls she knows who pray for North Africa. If you would like to join the circle who get these letters, write to The Secretary, North Africa Mission, 34 Bisham Gardens, Highgate, London, N.6.

CHRISTMAS GIFTS TO MISSIONARIES

Will friends please note that Christmas gifts of money should be received in the office **before the end of November**, in order to ensure that they reach the missionaries in time for Christmas.

We always do our utmost for both missionaries and their friends, but unless gifts are received in the office by the end of the month, we cannot guarantee transmission with the next month's transfer of funds. This, of course, refers to gifts of money. We have no facilities for sending parcels.

OUR COVER PICTURE

BEDOUIN MOTHER AND CHILD—SOUTHERN TUNISIA.

GUIDED GIVING

To meet the very simple personal needs of each missionary, a minimum allowance of £18 a month (exclusive of “overheads”) is now required in most parts of the Field to meet the rising cost of living.

Although full allowances were sent in October, for which we praise God, it was only possible to provide a half-allowance for September.

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. CARLILE (1955), Dr. & Mrs. W. CAMPBELL (1956). **Nurses:** Misses W. LLOYD (1949), W. G. THEAKSON (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 (1953), Miss C. BOWRING (1930), Misses G. LINCOLN (1935), E. SOUTER (1946), 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) (on furlough), & 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), Mr. & Mrs. B. COOKMAN (1955).
12. **El Jadida:** Mr. & Mrs. J. A. HARRIS (1953).
13. **Taroudant:** Mr. & Mrs. W. JACKSON (1953) (on furlough). **Immouzer 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) (on furlough).
 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). **Language Students:** Mr. & Mrs. W. BELL (1961), 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. Mr. N. PEARCE (1940) & Mrs. PEARCE (1945) (in England).
 21. **Deputation Work in Britain:** Mr. & Mrs. E. J. LONG, Rev. A. COFFEY, Mrs. E. L. LILEY, Mr. & Mrs. R. S. MILES, Miss A. CLACK. **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), Mr. & Mrs. A. G. WILSON (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.**
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