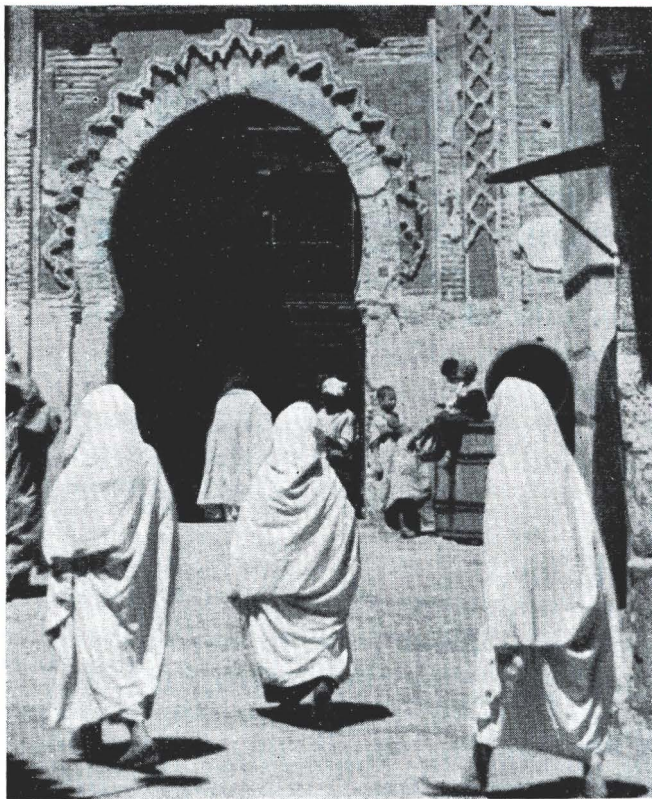


# *North Africa*



No. 56 (Published Bi-monthly)

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# NORTH AFRICA

SHOWING SPHERE OF OPERATIONS  
OF THE NORTH AFRICA MISSION



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with which is incorporated

THE SOUTHERN MOROCCO MISSION

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## *SPECIAL ANNOUNCEMENT*

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**F**OLLOWING a period of prayerful consideration, the **ALGIERS MISSION BAND** and the **NORTH AFRICA MISSION** have decided to issue the following joint statement :

“ After more than 76 years of working side by side in North Africa, an agreement has been reached to co-ordinate as fully as possible the work of the two Societies.

“ On the Field, close co-operation has already been enjoyed for some time. Now, the two Missions are to co-ordinate their representation in Great Britain.

“ The May issue of ‘ A Thirsty Land ’ will be the final printing of that publication as a separate magazine of the Algiers Mission Band. All A.M.B. subscribers will receive, with their May copy, the May/June number of the N.A.M. magazine ‘ North Africa ’, which will henceforth be the journal of all three co-operating Societies — the Algiers Mission Band, the Southern Morocco Mission, and the North Africa Mission. Furthermore, as from July 1964, all deputation work, missionary meetings and publicity will be unified.

“ As a result of these arrangements, the work of the A.M.B. — now a much-reduced band of missionaries so far as the ‘ active list ’ is concerned — will not cease altogether, as might have become inevitable, but will continue in collaborating with a kindred Mission of identical outlook. Nothing of value will be lost : much will be gained.

“ Believing that friends and supporters of both Missions will welcome these tidings, we take this opportunity of issuing an urgent call to prayer, that the Lord’s blessing upon our fellowship in the homeland and on the Field will result in a strong Christian Church being established among the North African people ”.

# Through Crisis to Fulfilment

By HAROLD W. STALLEY

**M**ISSIONS IN CRISIS is the title of an excellent book by two good friends of N.A.M.—the Rev. Eric Fife, and Dr. Arthur Glasser of C.I.M. “Crisis” is a word I have heard frequently and fairly regularly during the past months and years in relation to our own Mission. Last year, 1963, especially, was a year of “crisis”.

All forms of organic life progress through a series of crises toward fulfilment. The same is true of spiritual life and development in all who have experienced the “new birth”. It is also to be noted in the history of the Church of Jesus Christ.

We can go further and say that the study of Scripture plainly shows that there were crises in the earthly life and ministry of our Lord, the Eternal Son of God. Each stage was fulfilled perfectly, but each was terminated in a crisis. Each crisis called for a fresh yielding of all that had gone before to the sovereignty of God, however blessed the experience had been, and a renewed volitional surrender to the next phase of the determinate counsel of the Father, however painful and hard the way appeared. The crises did not break the continuity and harmony of the whole, but rather assured both. A crisis rejected in favour of preserving a sameness of experience, on the grounds that it had been so blessed and fruitful up to that point, would have resulted in sterile death.

Be thankful to God when crises come, even though a cherished form or pattern may appear to perish. Underneath, God’s life-processes are at work in order to the production of yet more wonderful and bountiful manifestations of His handiwork. The renewed vision of the Master’s purposes for the Mission during these past months has brought the sharpness of a “crisis” experience to many within the family. To very few did change seem to be inescapable. To all the challenge was from above, but the choice of surrender to it lay with them.

The willingness of that surrender in the crisis assures the continuance of God’s purposes of blessing and fruitfulness to them individually. It also furthers the fulfilment of His plan of Redemption for others. I am sure we are all aware of this truth, but I think we all need to warn ourselves to beware of determining beforehand that no crisis is going to move us from our present pattern of life and service. God shook Moses out of a comfortable, settled-down way of living when he was eighty years of age. That was a crisis! In his eventual willing surrender to the Divine pressures, he became the instrument of Israel’s salvation — and much more, for he became Moses, the Lawgiver, and, furthermore, God’s spokesman to the human race.

By the way, if you have not yet read “Missions in Crisis”, I would advise you to do so at the first opportunity.

## Third Generation Missionary

MISS LOIS MORRISS is the daughter of Mrs. Helen Morriss of Tunis, and the grand-daughter of Mr. and Mrs. Evan Short, who sailed for North Africa as far back as 1899. Lois went out to Tangier about eighteen months ago to assist in



Miss Lois Morriss

the housekeeping at Hope House, where her cheerful and efficient help was greatly appreciated.

Convinced, after nine months in Tangier, that such ministry was the Lord's vocation for her, Lois returned to England with a three-fold programme that was fulfilled in six months: she met, and was accepted by, the Mission Council; engaged in useful deputation work; and was blessed of the Lord in securing prayer helpers and practical support.

Lois is now back again in Morocco: and when we asked her for some paragraphs to print in the Magazine alongside her photograph, she sent the following lines:

"Unlike most new missionaries, North Africa is the land of my birth. My childhood was spent in Nabeul, the pottery

town, where the sun always seemed to shine, and the sea was blue. But the winter rains often flood the poor Arab homes. And the insects bite.

"I feel at home here in Morocco because I have already been in Tangier for nine months—working in Hope House, pouring cups of tea for nurses off duty and missionaries on holiday.

"They tell me that I am now a probationer missionary, and no longer a 'missionary's kid'. When I was at school in England I always thought it was awkward having missionary parents, and the last thing I wanted to be was a missionary.

"Then I met the Lord for myself. I was sixteen, and I began to understand why my grandparents, who were for many years in Kairouan, and my parents in Nabeul, spent their lives praying for the Moslems, and seeking to win them for Christ.

"Recently I spent a holiday in Tunisia, and met young missionaries with problems similar to my own; but they were strong in the power of God.

"I was in Wales housekeeping when the Lord first called me to come to Hope House for work in which He had already given me practical experience. And my stay at Hope House gave me a first-hand insight into the needs of the Moslem and the missionary.

"So here the Lord has brought me again, in spite of stormy seas and many difficulties—in answer to many prayers from all over Great Britain, and elsewhere."

# The Tetuan Bookshop

By RUTH BARKEY

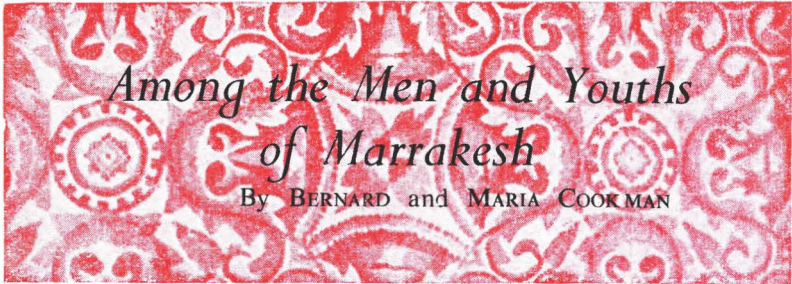
IT was with sad hearts that we vacated the premises taken for the bookshop in Tetuan. In my last letter I mentioned the fact that if the permit was not forthcoming by the end of December, it had been decided to give notice, this to take effect at the end of January. Though I still believe God could have given us that permit, yet it is true that with our finite minds we cannot comprehend the ways of God, and it would seem that God willed otherwise. However, I do believe that one day, in God's good time, we shall yet see established a bookshop here in Tetuan. So keep the vision ever before you as you pray for this land, and believe that though it may tarry, it will surely come.

How does this effect me? Well it means another move, and this time to the bookshop at Meknès. This one is run by the Gospel Missionary Union, and the couple in charge are due for furlough at the end of June. They have asked the N.A.M. if they could spare someone to take over while they have their furlough. This request, coming at a time when I was without assignment, seemed to the Council an indication that I should step into the breach, and this I have been asked to do. It so happened that I knew beforehand that this situation existed in Meknès, for while I was in Fez I paid a visit to that bookshop, and so was not surprised to be asked to go there. So once again the Lord has prepared the way before me. This assignment will

most probably take me up to the time for my own furlough early next year, God willing. Some of you will remember I spent a week in this bookshop last March, helping them to settle into the work.

As I am not needed in Meknès immediately, I have been asked to go and relieve again at Hope House for about two months. Sometimes God leads us into pathways we would not choose for ourselves, and as far as I am concerned, this is one. Having spent so much of my time on the Field out of literature work, my desire was to spend the rest of the time before furlough in this work, but God has purposed otherwise, so will you pray that I may be given all the grace I need for these two months until I can once more take up the work that the Lord called me to do in this land?

The burden of this literature work is upon my heart, for who knows how much longer we will be free to do this in Morocco? Already on one of our Fields, Tunisia, literature work has been closed down, as far as our Mission is concerned, in regard to bookshop or correspondence course work, though we hope to be able to use the one medium still left to us—that is, the post. We hope thus to carry on the witness from a distance; so do pray that God may guide in this, and also keep the door open in this land of Morocco.



## Among the Men and Youths of Marrakesh

By BERNARD and MARIA COOKMAN

SOME months have now passed since we were on furlough in England and Switzerland, enjoying the fellowship of loved ones in the family and dear ones in the Lord. We are thankful to God for the time we had at home, and the refreshing that we received.

Now that we are back in the thick of the work here, it hardly seems possible that we ever left the palm trees of Marrakesh. However, there were times during our furlough when we wondered whether we would be back here at all. It is of His grace and mercy that we have been given the opportunity again of living amongst these people and sharing our lives with them.

At home we had time to look back and reflect; time to pray and look forward; time to "be still" and wait, and realise afresh that HE IS GOD and that the work here is His Work. It is good to remind oneself of the Apostle's words: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1.6). This concerns both ourselves and each of His precious ones in this land. He has begun and He will finish.

Sometimes we have been greatly discouraged, and have allowed ourselves to think more of the difficulties and disappointments than of Himself, and of all that He has so graciously and wonderfully done.

Probably most of you know that in a Moslem land it is not possible, as a rule, for a male missionary to get into homes, and visit the folk. We are faced with a tremendous challenge. We are no longer allowed to set up a stall in any market-place for the sale or distribution of literature. Neither are we permitted to preach the Word of God out of doors. We are left, however, with the opportunity of contacting men in their shops, in the streets, on their farms, and occasionally in their homes through medical work, and so on. One really thrilling way of reaching them is simply to ask the Lord in earnest prayer to bring the ones of His choosing right along to the house. We have proved that this works, and it is simply marvellous to see what He is doing.

One day a young fellow was brought along. He had actually had the Bible in his house for three years. Yes, he had even read it and compared it with the

(continued on page 41)

# The Ordeal of the Fast Month

By DOLORES PARILLO

**T**HIS is the time when all Moslems fast from sunrise until sunset for one month. Have you ever really stopped and given this some thought? Who does it? What is it like? What is the purpose?

All Moslems fast, from the age of puberty upward. That is to say, boys and girls from eleven years. They do it with a real sense of pride, too. If Moslems are ill, have just given birth, or are travelling, they need not keep it; but they must make up the days of fasting before the next Ramadan comes around.

How would you like to be without one drop of water or anything from 5.30 a.m. until 6.0 p.m.? This also means no injections if you are ill, no smoking, no eating, etc. At the same time, one must put in a full day's work. Let me tell you, these folk are not the easiest to get along with during this month. It takes heavy toll of the nerves! They have a bowl of soup at sunset, then a big meal at about midnight. They go to bed until about 3.30 a.m., when a man comes around banging a drum or blowing a horn to awaken them.

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## WATER BOY



Once again they have a light meal of bread, dates, milk, or something like that. They go back to sleep until time for work, school or whatever the day's duties are.

So it goes on for 30 days. They do this as part of their religion, but I must say I have only met one person in my five years here who does this with real joy and willingness. In the olden days, if anybody was caught breaking the fast he was punished by the religious head of the city. Not a light punishment, either. Nowadays they are warned about keeping the fast by the authorities.

Now, then if you were a new "babe in Christ", what would be your thoughts as this month draws near? If you were threatened by your family to be disowned if you did not keep Ramadan, would you do it? If you were a student in a Moslem University, what would you do? If you were a young girl of fourteen, constantly being asked if you keep the fast, would you take a stand for Christ and not be ashamed or afraid? I just ask you to put yourself in the place of these folk at this time, and pray accordingly.

No doubt we, His servants, will know some disappointments as we see the courage of some national believers turning to fear at this time; but we trust to witness some real victories as well. It is the power of your prayers that will bring these victories, so please pray in faith, believing, and without ceasing.



## AMONG THE MEN AND YOUTHS OF MARRAKESH

(continued from page 39)

Koran. In his own words, he declared that Mohammed was certainly no prophet, and that Jesus Christ was God's Son, and that He died for him and his sins. He says he believes in HIM. This young man, in his late teens, comes to the men's meetings and is a seriously-minded person.

Another teen-ager, of a poor family, but so politely mannered, was standing at the gate one day with a friend of his who knew me. For about three years, he told us, he had been studying the gospels of Luke and John by means of a Bible correspondence course. He was so thrilled to meet someone who knew about this work. Immediately he started coming to see us, and attended the men's meetings. At the same time, he brought another interested friend along. You can imagine the joy when we hear them say, "This Word pleases me!" We wish you could see them! It's great to see how they try to sing the hymns which are at first so strange to them.

Invariably God gives an opportunity of sitting alone with them; and thus, by His grace, we can get down to real business.

There are a few young men whom we have known for some years now. Amongst them are two or three who profess themselves Christians—and have consequently been persecuted for their faith. Daily we bear them up in prayer before our Heavenly Father. He is able to keep them. In spite of many trials and heart-

aches we can truly rejoice in the work that has begun in their lives.

We are thinking now of one youth that we have known for about seven years or more. Just recently he was put out of his place of work because a French Bible had been found amongst his few possessions. This lad has read the entire Bible through, and when he is able he comes along to the meetings. He was actually put into prison for a few days and was severely reprimanded. As a result of this affair, and in a remarkable way, his job was given back to him some weeks later. Just now he is living about 80 miles away, and can only come into Marrakesh every other week-end.

As we ponder these items, let us praise our great God for such valuable contacts. We would ask you to pray for them . . . and yet more than that, plead for them. Let's get down to the real work of true intercession. What has it cost you and me to deal with God over one Moslem soul? Let us be honest with ourselves . . . "Elias . . . prayed earnestly."

"The effectual fervent prayer of a righteous man availeth much."

James 5: 16, 17.

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### MOORISH CITY



## Alcazar in the Year 1721

FEW can have read Miss Margaret Chipperfield's graphic accounts of the recent floods at Alcazar, and those of a year ago, without wondering whether these inundations are a recent phenomenon, or a recurring feature of Alcazar's climatic history.

It so happens that I have just been reading an ancient volume, printed in 1725, which describes in vivid detail a journey to Meknès (then the residence of the savagely cruel Sultan of Morocco) undertaken by Commodore the Honourable Charles Stewart and his staff, the occasion being an embassy for the redemption of British captives.

Here is what the writer has to say about Alcazar:—

“Alcassar was once a City of good Note, and the Seat of the Governor of this Part of the Kingdom. It was built by Jacob Almanzor, King of Fez, about the Year 1180 . . .

“This City is now very much fallen to Decay, so that of fifteen Mosques, there are only two in which they perform Service; the reason of which Decay (in all likelihood) is the bad Situation

thereof, standing so low, that it is excessively hot in Summer, and almost drowned in Winter.

“Superstition also has been its Enemy, for it was cursed by one of their Saints, who was cunning enough to foretell, that it should be burnt in Summer and drowned in Winter; and to give the People an Opinion of the Validity of the said Curse, their Priests (not thinking the burning Heat of the Sun sufficient, which probably was all their Saint meant), secretly, once a Year, set Fire to some House, and quench it for their Pains, which was done whilst we were there. As for the drowning part, the River does that, being so swelled with the Rains in Winter, that it generally overflows into the Town.”

Summer is approaching; and as our gallant missionaries, Miss Margaret Chipperfield and Miss Selma Klau, face yet again the prospect of being “burnt in Summer and drowned in Winter”, our trust is that our readers, alerted by this warning bell first rung in the year 1721, will give our Alcazar missionaries a very special place in their prayers.

—E.J.L.



# The Outcast

By DONALD R. RICKARDS

**T**HERE he stood; two years old, and what a lovely child! His parents delighted in his infant responses to their love, lavished extravagantly upon him. He was the firstborn in the home, and parents and grandparents saw themselves reflected in the early indications of his personality and nature.

As he grew, great care was taken to provide him with the best education. It was during these early years that the Lie was cleverly instilled into his yet fertile mind. So he grew up a Moslem — convinced that Jesus did not die on the Cross.

During this period, unknown to his uncaring heart, certain Christians in the United States and Great Britain were advocating the abandonment of missions to Moslems, because of the paucity of fruitful results. The contention was that so many dollars should yield so many souls won, and only those missions should be maintained which could prove their effective *raison d'être*.

Over against this minority in the Christian Church, many earnest prayer warriors were beseeching the Giver of increase on behalf of the 450 millions of Moslems in the world. His glory, not our dollars, was their plea!

And so, while the Jews sought after signs and the Gentiles after intelligence, God still opened the eyes of this one called to salvation in Christ. His conversion began with his study of the Bible

through correspondence courses. In the private chapel of his heart, the veil was taken away and he saw the glory of God in the face of Jesus Christ.

Poison, imprisonment, social ostracism and boycott have all been put to use to cure or kill his now-found faith. Most difficult of all, the family that idolized the infant now seeks to destroy the man! Family hopes for the firstborn frustrated, community designs to dominate a citizen modified, satanic strategy outsmarted and outplayed, this Moslem convert to Christ yet faces until the end of his earthly life daily, weekly, monthly, testings and trials such as you—the western Christian — will never experience.

Will you do the very minimum? Stop right here, and turn to Ephesians 1:15-23. Will you pray that prayer for every Moslem convert still alive in North Africa? (You can do the same with 3:14-21). Without prayer, you and I are “without excuse” before the challenge of Islam. May the outcast from Islam never become the “outcast” of the Church!

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## **Bible Correspondence Courses in Algeria**

Over 10,000 “First Lessons” have been dispatched. More than 500 communities have been reached. Over 300 written “professions” have been made. Such professions mean that, at the

very least, the mind has been enlightened and convinced by the evidence of the Word of God, and the heart made willing to express this conviction in writing. But there has been gladdening proof, too, of many genuine conversions to Christ.

—E.J.L.

### MRS. E. L. LILEY

The eventual—but extremely reluctant!—retirement of Mrs. E. L. Liley from the deputation ministry in which she found such joy furnishes us with an opportunity of writing a few words of grateful and affectionate appreciation.

A graduate of Redcliffe Missionary Training College, Mrs. Liley began her missionary life at Cherchell, Algeria, in 1919, proceeding later to Tetuan, Morocco. Her marriage, in 1921, to Dr. James Liley, brought her into a sphere of service that was to pay rich dividends in later life; for the medical missionary career of Dr. Liley was spent in four different and widely-separated centres of Moslem population —

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#### TRIPOLI CITY

—where Mrs. Liley's closing missionary years were passed

Tangier, Fez, Tripoli, Tunis; and then Tripoli again when the 8th Army's Libyan victory re-opened the door to missionary occupation.

When, after Dr. Liley's Home-call, Mrs. Liley returned to England some ten years ago, the deputation department had most urgent need of the kind of help she was so admirably qualified to furnish. A great assortment of Kodasliques was available for her use; and, procuring a portable projector, Mrs. Liley travelled far and wide, in England, Scotland and Ireland, revealing through the years an unflinching enthusiasm that cheered and thrilled us all. The intimate knowledge of the entire field that Mrs. Liley had acquired through years of devoted missionary service enabled her to speak with authority, and with a refreshing variety of subject-matter.

Our sister now lives at West Norwood, where she is a member of Lansdowne Hall; and our prayers for GOD'S blessing upon her will continue as she invests her time and strength in visiting the needy Church members in her neighbourhood.

### MISS DORCAS M. HENMAN

It was in 1935 that Miss Dorcas Henman, S.R.N., S.C.M., sailed for Tangier. Her nursing career began in 1924, and the ensuing years, spent successively at the London Hospital, the Central Research Clinic, London, and the Bethnal Green Medical Mission, furnished experience and qualifications that assured for Miss Henman the warmest of welcomes when she joined the miss-



ionary nursing staff of the Tulloch Memorial Hospital.

After years of service as a colleague of Dr. G. W. Fraser Anderson, and, later, of Dr. Farnham St. John, Miss Henman moved inland from Tangier, and engaged in missionary work that centred in her own home. We recall the period when Miss Henman was the solitary resident missionary in Ouezzane, dwelling in the house that was virtually a Gospel dispensary. Much more recently, our sister has engaged in similar work at Azemmour.

However, in her last prayer letter Miss Henman wrote thus: "Remembering the Lord God omnipotent reigneth, and accepting the advice of friends abroad and at home, I shall not be returning to Morocco—anyway, for the present . . . March 18th is removal day for me to a little flat in Worthing, and I look forward "to serve the Lord with gladness" from this new home, and to be enabled to work *for* North Africa, even if not *in* North Africa. Right now, here is an invitation to any of you who pass by, to drop in and find a welcome."

In a closing paragraph Miss Henman adds: "Deputation work has now started, and I am always glad to talk about the Lord's work in North Africa." We trust therefore that friends living within reasonable distance of Worthing will get in touch, *in the first place*, with the Deputation Secretary at our Highgate Headquarters, if they would like our sister to visit their church or group.

In recording our deep appreciation of all that our Heavenly

Father has wrought, in Morocco, during Miss Henman's many years of devoted service, we would express our earnest hope that she may long enjoy that quality of health and fitness that will enable her still "to work *for* North Africa" in the homeland.

### MISS ELFRIEDE GAMBER

It was in 1958 that, whilst staying at Hope House, Tangier, we first met Miss Elfriede Gamber. She had come to Tangier to render voluntary nursing service at the Mission Hospital; and her sweet, gentle disposition, and her professional skill, speedily assured for her a very warm place in the affections and esteem of her colleagues.

In 1960 Miss Gamber returned to Tangier as a missionary recruit of the North Africa Mission; but in 1962, whilst studying at our Language Training Centre at Casablanca, our sister's health became impaired, and she was constrained to return to her home

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### THE TANGIER HOSPITAL

—where Miss Henman's early missionary years were spent



in Germany on sick furlough.

To our deep regret, the passing of many months has not resulted in Miss Gamber's general health and stamina being restored, and it would not appear that there is any likelihood of our dear sister resuming a nursing career at the Tangier Hospital.

We thank God upon every remembrance of our gracious and much-loved friend, and with all our heart desire that every day as it passes may bring her added assurances that "as for God, His way is perfect". We shall love to continue to remember her in our prayers.

#### **HOME CALL OF MR. H. P.**

##### **ELSON OF TANGIER**

From a prayer-letter just received from Miss Gwen Theakston, of Tangier, we cull the following extract:—

"Perhaps it seems strange to start by talking about a funeral, but the one which took place on our compound in February must have been of one of the oldest missionaries ever to pass from the Field into the Presence of the Lord. Old Mr. Elson was 98.

and came out here 67 years ago. He was chiefly known for the Boys' Home he had on 'The Mountain'—about three miles from here—for some 25 to 30 years.

"At his funeral were people of all nations, but what took my attention was a group of his 'old boys'—now in middle life—some with their wives and children. There are those of you who will know some of their names—H—, the lorry driver, with his wife K— and their five children; A—, who works in the Dispensary; A—, El A—, and his wife M—, known by name to many of you; Si M—, and some who were new to me.

"Near the close H—, the lorry driver, asked if he might speak. He spoke to his old school-fellows: 'Because Mr. Elson came to Morocco we know Jesus Christ'. Could any missionary wish for a greater tribute? Then he urged them to be faithful to the end, till they received the crown of life as their old teacher had done.

"Thank God for H—'s ringing testimony, and pray for these 'old boys'".

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### **GUIDED GIVING**

**It is a joy that, through the LORD'S goodness, we have again been able to dispatch full allowances to our Missionaries for the months of March and April.**

# 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. C. A. HARVEY (Field Treasurer) & Mrs. HARVEY, Miss G. FOX (1956), Mr. & Mrs. H. J. H. MORGAN (Associate Members). **Hope House:** Mr. & Mrs. I. MAXWELL, Miss L. MORRIS (temporarily in Casablanca).
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), M. SMETANA (1954) (on furlough).
3. **Tangier (contd.):** Miss P. M. ST. JOHN (1949), Miss I. LARSON (1958), Miss D. EVANS (1957).
4. **Tangier Schools:** Mrs. L. J. BOCKING (1928). **Carpet School:** Misses W. DRURY (1929), E. PRIDEAUX (1948). 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) (on furlough). Spanish believers.
6. **Alcazar:** Misses M. E. CHIPPERFIELD (1945), S. KLAU (1954).
7. **Fez:** Mr. & Mrs. J. THOMPSON (1952), Miss C. BOWRING (1930), Mr. & Mrs. R. KLAUS (1959) (on furlough), Mr. B. LEAT (1952), Mrs. B. LEAT (1954), Miss R. BARKEY (1960). **Rabat:** Miss I. DEW (1924), Rev. R. & Mrs. BURNS (1957).
8. **Casablanca: Field Headquarters:** Rev. H. W. STALLEY (Field Director) Mrs. STALLEY, Miss W. DAVEY (1957), Rev. & Mrs. R. LILLEY (1957). **Spanish, French and Italian Work:** Mr. J. PAD'LLA (1929) (retired). **Moorish Work:** Misses G. SHARPE (1938) (on sick leave) & M. HAUENSTEIN (1953), Mr. B. HOLLINSHEAD (1956), Mrs. B. HOLLINSHEAD (1948), Mr. A. WIEBE (1962), & Mrs. WIEBE (1954).
9. **Casablanca: Missionary Training Centre: Staff:** Rev. R. I. BROWN (Deputy Field Director) & Mrs. BROWN. **Language Students:** Mr. & Mrs. G. RIDER (1961), Mr. & Mrs. R. COX, Mr. & Mrs. D. GOLDMANN (all in 1962), Miss J. AMES (1963), Miss D. SMITH (1963).
10. **Settat:** (Unoccupied). **Azemmour:** (Unoccupied). **Safi:** (Unoccupied).
11. **Marrakesh:** Misses F. LOGAN (1949), E. JACOBSEN (1953), D. PARILLO (1958), Mr. & Mrs. B. COOKMAN (1955).
12. **El Jadida:** Mr. & Mrs. J. A. HARRIS (1953).
13. **Taroudant:** Mr. & Mrs. W. JACKSON (1953), Miss H. WILSON (1958), Miss A. SWANK (1959). **Immouzer du Kandar:** Mr. & Mrs. D. R. HARRIS (1953) (on furlough), Miss B. ANDERSEN (1951) & Miss G. HAVELL (1958).
14. **Algiers:** Miss R. STEWART (1954), Miss M. BALLARD (1958), Rev. & Mrs. D. R. RICKARDS (1951), Mr. & Mrs. C. ADAMS (1955), Mr. R. L. HELDENBRAND (1958), Mr. S. SCHLORFF (1959) & Mrs. SCHLORFF (1961) (on furlough).

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15. **Oran:** Mr. W. EVANS (1958), Mrs. EVANS (1960) (on furlough), Miss E. SMETANA (1954) (on furlough), Miss M. BUTCHER (1957), Rev. & Mrs. W. CALL (1961), Miss L. HUGLI (1959). **Tlemcen:** Mr. E. EWING (1932) & Mrs. EWING (1931). **Cherchell:** (Temporarily unoccupied).
  16. **Djemaa Sahridj:** Rev. & Mrs. B. COLLINSON (1950) (on furlough), Miss K. CASTLE (1954) (on furlough), Miss R. MCDANIEL (1958).
  17. **Tunis: Station Work:** Mrs. C. W. MORRISS (1927), Miss E. HALL (1961).
  18. **Monastir:** Dr. & Mrs. J. GREEN (1961), Mrs. A. STRAUTINS (1938). **Sousse, Sfax, Gafsa:** (Unoccupied).
  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).
  20. **Deputation Work in Britain:** Mr. & Mrs. E. J. LONG, Rev. A. COFFEY, Mr. & Mrs. R. S. MILES, Miss A. CLACK.
  21. **Deputation Work in U.S.A.:** Dr. F. STEELE, Rev. DALLAS GREEN.
  22. **All believers in N. Africa, Secret Believers, Backsliders and Enquirers.**
  23. **Translation Work; Distribution of Scriptures; Publication of Evangelical Literature; Bible Shops; Colportage.**
  24. **Children of Missionaries, and Children of Converts in North Africa.**
  25. **Members of North American Council and U.S.A. Headquarters Staff.**
  26. **Members of the London and Glasgow Councils: Headquarters Staff.**
  27. **Local Secretaries and Prayer Groups.**
  28. **Retired Workers. In England:** Miss N. ANDREW (1945), 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. P. PADILLA (1926), Mrs. P. PADILLA (1922), Miss G. E. PETTER (1913), 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).
  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.**