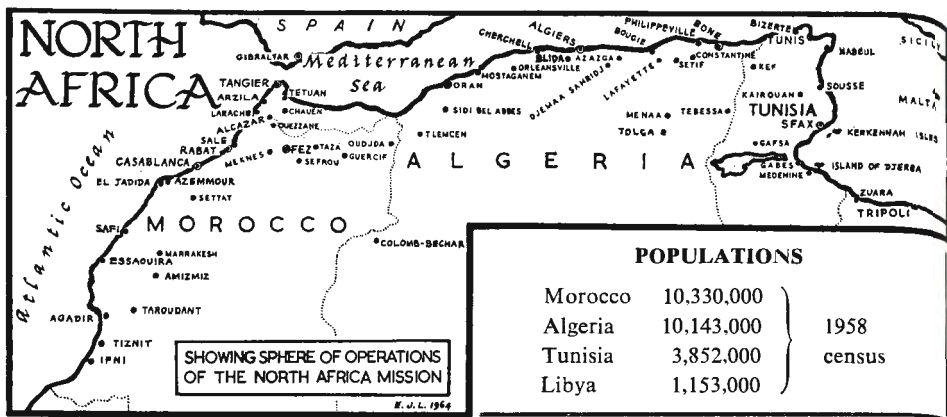


North Africa



No. 67 (Published Bi-monthly)

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THE NORTH AFRICA MISSION

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.

Re-introducing the Rev. Robert I. Brown

By ERNEST J. LONG

FROM a recent "news release" for the Christian press I extract the two opening sentences:

"The North Africa Mission announces changes in its home staff following new opportunities for the development of the work. The Rev. Robert I. Brown, until very recently Deputy Field Director of the Mission, has been invited to England for a period of three years, to present the challenge of North Africa and the needs of its people."

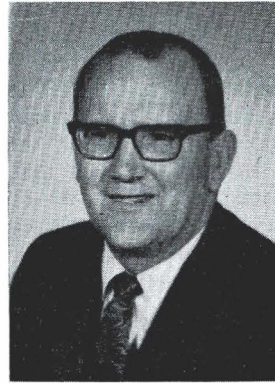
Perhaps it would be helpful if we ventured to "re-introduce" Mr. Brown to our readers—first, by an up-to-date photograph; and then, by a few paragraphs giving a little background detail.

Our brother was less than twenty years of age when he first applied to "The N.A.M." He had been profoundly stirred by a message given by a missionary from Algeria. Then followed the normal course of studies at All Nations Bible College, at the conclusion of which Mr. Brown was specially commended by his Principal.

Mr. Brown's grasp of French was sufficiently robust to permit of his proceeding at once to Tunis in October, 1938, to study Arabic—in which task he again made splendid progress. By 1942 he was able to preach also in Italian, and was leading a Bible study group.

In the Spring of 1942 Mr. Brown carried through a unique

Scripture Sales Programme, thoroughly planned house-to-house visitation leading to extraordinary sales. In November



of the same year, however, he was taken prisoner by the Germans. His first letter after his arrest, received five months later by his fiancée, was thus worded:

"This is the first letter I've been able to write since the beginning of November, 1942. I hope, however, you have received my card. Do not be at all anxious for me. I am enjoying life! I have the spiritual care of about 3,000 English and Americans; and last Sunday, the first spent here, I had 100 in the church. We have a daily service, and I am starting a Bible School next Wednesday.

"It's grand. I am getting fitter and fitter every day. As I left Tunis with only the clothes I

OUR COVER PICTURE:
A Bedouine of South Tunisia

had on, my wardrobe is somewhat depleted; but the soldiers (it is a military camp) have been marvellously kind. I have a good Arab and German grammar, and am busy studying or revising these two languages.

“The weather is perfect here. You will, of course, tell the Mission of my adventures: taken prisoner November 25th; fortnight in Tunis; fourteen weeks in Naples; then here. The Red Cross has taken up my case, but you do what you can at your end. It is truly marvellous that such a ministry should have been given me in so unexpected a way.”

In 1945 we learnt that our friend had taken his Inter-B.A. examination whilst in a German Concentration Camp, and had been completely successful.

With his wife Ethel, Mr. Brown returned to Tunisia in January 1947, and was stationed in Tunis city. In the same year husband and wife organised and

carried through the first pioneer “Camp”, and it was a great success. The new year (1948) saw them in their new station of Nabeul, launching out upon a new venture—the evangelisation of the Cape Bon Peninsular.

Since then, the Browns have served in Kairouan, and in other parts of the Field. With the coming of a rapidly-increasing number of recruits from U.S.A., as well as from Great Britain, Mr. Brown was a natural choice for leadership of the Missionary Training Centre; and in such ministry, and as Deputy Field Director, he has been engaged ever since—apart from a period of extensive and valuable deputation ministry in North America.

Most earnestly do we commend Mr. Brown to our readers' prayers as he embarks upon the great task that now awaits him. Do please remember also Mrs. Brown, Christine, Christopher and Carolyn.

Facing a New Task

By ROBERT I. BROWN

“IS JESUS CHRIST relevant to-day? Do His commands require our obedience to-day? Or do we just read the Bible to make us feel good, and to supply us with a code of Do's and Don'ts?”

I was speaking to a group of fine young Christians—graduates, most of them—at the “Twenties Club” of a suburban church last summer; and these were some of the questions I put to them in

the course of an hour's informal talk.

Little did I then think that I would be back again in England a few months later, with the opportunity of bringing this challenge to young people all over Britain. This is one of the first aspects of our ministry—to make young folk in schools, colleges and churches everywhere realise that the Lord Jesus speaks to us *to-day*, and His

Word requires an answer from His disciples, unless we are prepared to be disciples in name only.

We face an acute situation in North Africa to-day. On the one hand new, independent countries are increasingly framing and interpreting laws that would restrict, if not forbid, evangelisation. On the other hand, hundreds of young, materialistic, literate, nominal Moslems are hearing the Gospel and enquiring into the claims of this Message for the first time.

To take advantage of these new opportunities we must first pray the Lord of the Harvest that He will thrust forth labourers into these harvest fields. Then, having sent them forth, we at home must mobilise all our resources into new auxiliaries, new prayer groups, new supporters, to the end that The Message may be strongly proclaimed in North Africa, and His Church be born, and grow in purity and strength.

We plead for a large place in your prayers as we take up this vital ministry. We long to be like David of old—"a man after My own heart," fulfilling all His will, anointed with His Spirit.

CAN YOU HELP IN THIS WAY ?

As we seek to "lengthen the cords" in North Africa, so we must "strengthen the stakes" at the home base. Our plan, with GOD'S help, is for the establishment of **25 completely new**

Prayer Groups throughout the United Kingdom.

These are the spiritual life-blood of the Mission. We plan to have a closer link with our prayer groups than before, and intend to keep them supplied with up-to-date information "from the family to the family."

If you can gather from six to twelve praying people in your home, or church, once a month, will you please write to me (as new Deputation Secretary) at London Headquarters?

We have already been encouraged by the establishing of a **NEW Prayer Meeting at Twickenham**. It is held on the last Friday of every month at 38, Clifden Road, Twickenham, at 8 p.m.

— R. I. Brown.

THE KIND OF FOLK YOU WILL
BE PRAYING FOR!



The Changing Face of Oran

By MURIEL BUTCHER

THE city of Oran has undergone a complete change-over since our missionary team of four moved in after Algerian independence. Only about 5% of the pre-independence European population remain, so the old boundaries of Arab and European quarters, though clearly distinguishable architecturally, no longer remain in fact. The impressive 20-storey apartment buildings along the palm-lined boulevard overlooking the port are no longer the exclusive residences of the rich *colons*. Most of the buildings, stores and cinemas are now Government property, occupied and staffed by Algerians. So we find ourselves, as missionaries of the Lord Jesus Christ, part of a population of a few thousand Europeans and some 400,000 Muslims.

This becomes a striking reality at 5.15 each evening during this month of Ramadhan, when the streets suddenly empty, and the noise and bustle of the second largest city of Algeria is completely silent while the evening meal is eaten on the stroke of sunset. This typifies the extent to which the lives of the people of Oran are governed by Islam, ignorance and superstition, and indicates a little of the magnitude of our task as we seek to establish the Church of Jesus Christ in this town.

Perhaps the most important part of our work is to follow up the young people of this region

who responded to widespread distribution of enrolment forms for a Bible Correspondence Course centred in Marseilles, and whose names and addresses we receive on the completion of their first course. The students themselves need regular help to understand the Word and, in most cases, opportunities present themselves for witness to the whole family.

Now three years and three months after the first distribution was begun, we are rejoicing in the first fruit. One precious Christian — after frequent contact, patient teaching, the development of a real friendship and much prayer. There may be other believers, and in our optimistic moments we would include others, but honestly facing facts, we thank the Lord for one who has had the courage to break with Islam and be known as a Christian. So we have high and real expectations for more fruit to follow.

Every two weeks a group of intelligent, serious teen-age girls meets in our apartment for a simple, discussional Bible study. We are realising increasingly just how much these young people need to learn and unlearn before they can intelligently accept Christ. There is the question of language (and often to be bi-lingual is to be limited in two languages), terminology, ideas, way of thinking and reasoning, to say nothing of the Muslim background, with all that

this means in terms of lies, superstition and prejudice—and all of this super-imposed with French (Catholic) culture, and strong socialist and even communist pressure and propaganda.

For this reason we are glad to be able to teach the children who come to us weekly, and to impress them with the Truth while they are still impressionable. We have noticed with joy the increased perception of those who have been to our summer camps, and absorbed so much Gospel teaching. Two months of the year are devoted to this camp ministry, and we confidently look for lasting fruit. Much of our time is spent in visiting young wives who are shut in (some of them are Correspondence Course students), young mothers and other friends, and contacts made in various ways. We endeavour to follow up every opening—the Lord's leadings are often unexpected and exciting, and the original contact may be just a link to lead us to another whom the Lord is going to touch.

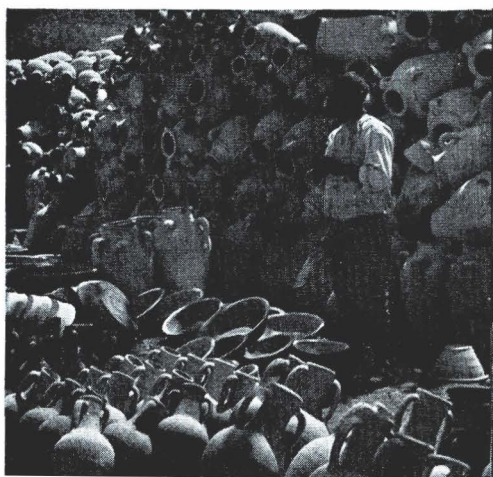
We occasionally have the opportunity for a more public ministry. For the past two years Oran has held a two-week trade fair, and on both occasions our colleagues of the "Maison de la Bible" have rented a stand. Along with other missionaries who came especially to help in the last one at the end of 1965, we gave our time to this unique opportunity of reaching out with the Word to the population of Oran.

It was an unforgettable experience to see Muslims handling

and reading and buying the Bibles and Gospels displayed. Sales were excellent, and the total reached 203 Bibles, 149 New Testaments, 2,718 portions of Scripture and 421 Gospel publications. There were opportunities for personal conversation with several, and we were impressed with the interest of many and saddened by the blindness of some who refused the Book which, they reasoned, they could not read because they were Muslims and not Christians.

So, in a variety of ways, and in spite of many restrictions, we find daily opportunities to make known the Gospel. Altogether there are 9 Christian workers touching the Arab population of Oran with the Gospel—not a very large figure to make an impact on 400,000 Muslims, most of whom have never heard the Truth. This very brief outline is intended to give you an idea of how we are going about the job. If you would be interested in details of our work and specific prayer requests, please write to me c/o N.A.M., and I will gladly give you more information.

EARTHEN VESSELS



Where Moorish Christian Women take the Lead

By FLORA LOGAN

WOULD you like to come with us to the Sunday afternoon meeting for women and girls in Marrakesh?

The meeting commences some time between 3 o'clock and 4 o'clock. The place? Well, you will no doubt wonder what kind of a Church meeting you are going to as we wend our way down a narrow, rather dirty, street. But at the end of the street we come to a very large door.

On entering, we find ourselves

in a fine, spacious house; a large open court, with three rooms opening off this court. We leave these rooms and go upstairs to a very big room, with three large, stained-glass windows. At the one end of the room is a pulpit, and, facing the pulpit, about fifty or sixty folding chairs set out in rows, with a passage down the middle.

When most of the women have arrived, Lalla K—, the young Christian who leads the meeting, announces the first hymn. There

OUT-PATIENTS' DEPARTMENT AT . . .

THREE SHY MOORISH WOMEN



is no organ, so we do our best to start off on the right note. She may ask for a choice of hymn after that, and then either she leads in prayer or asks Lalla F— to do so.

The Scripture lesson is read by a young Christian girl, who reads very clearly and with understanding. Then the preacher, Lalla Kh—, prays and brings us the Lord's message. She is an older woman, and has been a faithful Christian for many years.

After the message, the leader again asks someone to pray—it might be one of the missionaries or another Christian woman; then we sing the closing hymn.

There are usually between 30 and 35 at this meeting, and while we praise the Lord for

those few who are Christians, and are willing to take on the responsibility of the meeting, let us pray much for the others who are hearing the Gospel faithfully proclaimed every Sunday, and yet seem to be unmoved. Some of them have been coming for many years.

Once a month this meeting becomes what we call "the combined meeting", as on these occasions we are joined by some men and boys, and sometimes by a few missionaries and nationals from other stations. The speaker then is usually one of the missionaries; though we have been able occasionally to get a Moroccan Christian man to speak.

How we long that the com-

THE TANGIER HOSPITAL

THEIR CONFIDENCE COMPLETELY WON!



bined meeting might become the normal weekly Church Service, and that in place of the few faithful women leading, praying and preaching we might have some

Christian men ready to assume the responsibilities of the Church.

Will YOU join us in prayer for this?

Contacting "B.C.C." Students in Skikda*

By RICHARD HELDENBRAND

THE day we left Constantine for Skikda, the temperature in Constantine hovered near freezing. It had snowed the day before. Our road wound through the mountains and olive groves, before dropping to the coastal plain where orange trees replaced olive. Less than two hours' drive brought us to the blue Mediterranean. Skikda is a seaport with a mild Mediterranean climate.

We praised God for the hotel rooms. The two of us [i.e., Dick Heldenbrand and his wife Ruth: —Ed.] had a large room with an enclosed balcony overlooking the port. Wendell Evans was in an adjoining room.

We had barely begun eating our packed lunch on the balcony, when the first B.C.C. student knocked on the door. Wendell received him and they talked for an hour. Ruth set out to find the home of the B.C.C. girls. She is welcome in the Muslim homes, but strange men are not allowed to enter. Thus the B.C.C. boys

must be contacted in a hotel or elsewhere. Finding the homes was sometimes difficult. The city is built on two hills with the valley in between, which made for a lot of climbing; and there is no up-to-date street directory.

One of the first jobs Dick tackled was to make an alphabetic list of the names of the streets from an old map. Then he got the new names from the Town Hall. The streets were named after French heroes like Georges Clémenceau. Since Independence, most of the streets have been renamed after heroes of the Algerian Revolution.

In all, about 12 of the 75 students who were invited to the hotel came. As usual, there were many barriers to overcome to reach their hearts. All spoke Arabic, but most could not read in Arabic. Most study the courses in French, and they had to be dealt with in French. Even though they speak Arabic, they do not know the religious vocabulary in Arabic. The same is

* The Algerian Government is changing the names of certain towns, and re-naming streets in which French personalities feature. Thus, Philippeville becomes "Skikda", Bône is now "Annaba", and the Avenue Clémenceau in Algiers becomes Avenue Khodja,

true in French for many. They read, but often do not understand many of the words.

One boy did not know the word "tomb", although he knew "cemetery". Of course he did not know "crucify". And the students lack historical background. The same boy could not find either Rome or Palestine on the map, and he did not know who the Romans were, even though there are Roman ruins in Skikda. Not to give a false picture, we should add here that a few of the students do know the languages and history and geography well.

Despite everything, God worked. Wendell marvelled to find that God had prepared the hearts of two of the least promising students. One stutters; the other did very poorly in the courses. Yet Wendell sensed that they were ready to decide for Christ, so he sent them home with instructions to think it over and come back the next morning. They came on schedule, and both opened their hearts to Christ. Wendell tried to bring them to assurance of salvation, but it seemed their poor minds were too full of new truths and they could not grasp it. So he sent them off again. He saw them again the third day. He found that one of them had sorted things out better and knew pretty well where he stood.

Dick thrilled at the Spirit-given freedom in presenting the Gospel to one boy in particular. The boy seemed to be under conviction and wanted to accept Christ. Dick warned him of the cost of following Christ, and

sent him home to think it over. We did not see him again as we returned to Constantine that evening.

Ruth found 14 of the 20 girls she sought. In discussing the courses with two twenty-year-old girls she was thrilled at their understanding of sin, and pardon through Christ, and their apparent belief in Him as their Saviour. So often students take the courses more scholastically than spiritually. Few understand what the Gospel is all about from the courses alone. But the courses give us many contacts and a good beginning point to preach Christ to them. It is our desire to visit in a different centre in the region every other Thursday (a non-school day). Please pray for this ministry. It is the Spirit alone who gives life. Not "flesh and blood" but only the Father in Heaven can reveal that this is "indeed the Christ, the Son of the living God."

* * *

We plan a series of Evangelistic meetings for the students in Constantine on two Sunday afternoons each month, once for boys and once for girls. We want B.C.C. students to feel free to come to us for spiritual help and we want to become better acquainted with their needs. We want the messages to be relevant and interesting to these young people. Possible topics for the

' PLOUGHING IN HOPE '



talks are: What is God like? Can God be known? Sin separates us from God; The Ten Commandments; Some teachings of Jesus; Old Testament sacrifices and the sacrifice of Christ for sin; Is there an after-life? The claims of Jesus Christ.

We announced our July and September Retreats by publishing a one-page paper called "News of Dar Rahba". This included brief passages from the Bible. We sent the paper to several hundred fellows and girls doing the B.C.C. The current "News" that had just gone out the end of November has grown to a four-page teaching paper. This issue dealt with sin and the

Crucifixion. Included were proofs that it was Christ who was crucified, not a substitute, and that he died. Muslim theology denies both historic facts.

We sent over 1200 papers to the B.C.C. students in Eastern Algeria. The response has been encouraging. We trust the paper will be a means of teaching and contact with the hundreds whom we cannot reach immediately in person. We had many problems in the mimeographing and we need a new machine. God willing, the subsequent quarterly issues will deal with the meaning of the crucifixion, the resurrection as a historic fact, and the meaning of the resurrection.

A Bookshop for Casablanca

By RUTH BARKEY

A NEW YEAR means a new beginning and new opportunities. As many of you will know, the purpose of my coming to Casablanca was to open another bookshop. Already some are asking if we have the premises and the permit yet. How I wish I could reply in the affirmative, but unfortunately, it is not as easy as that. Habakkuk was given a vision, but told that the fulfilment would not be immediate: it was for an appointed time. Just so, the Lord has given us a vision of a bookshop here, but it would seem that the time is not yet; yet it will surely come. So we live by faith, believing that the tarrying is all in His plan and purpose.

In my last letter I quoted the estimate for the proposed bookshop. The Field Council have allocated about half of this amount from other literature funds to our project, but it has been decided to wait until we have two-thirds of the remaining amount (i.e., approx. £600) in hand before we go forward in regard to getting the premises. In the meantime, we are keeping our eyes open for a likely situation. Will you join us in prayer that all that is needed may come in, that we may find these suitable premises, and that all hindrances may be removed? Pray that this new year will see, not only a new bookshop opened, but the opportunities bought up.

and many reached with the Gospel through the printed page.

Some of you may be asking what I am doing in the waiting time. Well, I am helping over at the school, taking charge of the knitting classes two or three mornings a week. One wonders how anything ever reaches completion, as most of the time I seem to be picking up stitches or undoing rows! Like children anywhere, they love to chatter, and of course their work suffers. Two of the smallest are just bundles of mischief. Apart they do not do too badly, but let them get together and trouble begins! At Christmastime, the pupils gave a display for their mothers, and did very well. In word and song they told the Christmas story. Do pray that not only the women who came may remember what they heard, but that the children themselves may realise the meaning of the Story.

Just now we are in the midst of the fast month of Ramadhan, with all that it means for those who would profess Christ. Some of them have taken their stand openly, but others secretly, and some are afraid to do even so. We thank God for those who have counted the cost, and are going through; but they need our prayers. Little do we know how much the cost may be for them. God knows, and as we pray He will give them the grace and strength they need to witness a good confession. It is on these that He will build His church in this land.

Many of you have been faithfully praying for A—, of Tetuan, and God is answering. You will

be glad to know that he is once more joining in the gatherings there, and although not right through yet, we believe that the Spirit is at work and driving away the clouds of fear and confusion. Pray on for a complete spiritual restoration and a steadfast walk with the Lord.

The flowers on the market stalls remind us that Spring is just around the corner—stately arum lilies, narcissi, mimosa, blue irises in all their loveliness. Springtime speaks of new life and a hopeful, joyous expectancy. God grant that we may always have the springtime in our hearts.

Encouragements or discouragements, smooth paths or times of crisis, whatever lies ahead of us, let us keep our eyes up unto Jesus throughout this year of 1966. We live by faith, but it is faith in the One who is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

A MODERN TIMOTHY



TWO NEW COUNCIL MEMBERS

It was with deep regret that we bade affectionate farewell to the **Rev. Andrew Kennedy**, upon his departure from London to take up his new pastoral duties in Edinburgh. Enriched by a long missionary experience with "The C.I.M.", and blessed with sound judgment and a fund of good humour, Mr. Kennedy was as helpful as he was beloved.

The Lord has been good in sending us two new Council members whose fellowship will greatly strengthen our ranks. The first is **Mr. John MacDonald**—well known to a wide circle of Highgate friends—whose Bible ministry has for many years been a cherished feature of the N.A.M. Easter Conference at "Heightside". His business experience, and wide knowledge of missionary matters acquired during his membership of other committees, will serve us in good stead.

We have also welcomed **Dr. Philip Rigby**, whose years of service as a medical missionary in Morocco—during which period he was, for a while, associated with Dr. Farnham St. John—will enable him to make a specially valuable con-

tribution when Field problems are being pondered.

THE N.A.M. KESWICK HOUSE-PARTY

The N.A.M. House-party is practically complete. In case you may just be in time, we recommend you to write without delay to the Rev. Arthur Coffey, 6, Woodlands Avenue, Chadwell Heath, Romford, Essex. Disappointed friends desiring accommodation elsewhere should write to The Keswick Convention Secretary, Convention Lodge, Keswick, Cumberland.

DATES TO NOTE IN YOUR DIARY

N.A.M. Annual London Meeting will be held, D.V., on Tuesday, October 4th, 1966, at The Whitefield Memorial Church Hall, Tottenham Court Road, W.1. (Full details later).

F.F.M. Prayer Conference. The annual Prayer Conference of the Fellowship of Faith for the Muslims will be held this year, D.V., at Herne Bay Court from May 20 to 26. Friends desiring to reserve accommodation should write as soon as possible to The Conference Secretary, Herne Bay Court, Herne Bay, Kent.

GUIDED GIVING

We report with gratitude to God the dispatch of full allowances for the months of January and February.

THE N.A.M. PRAYER CALENDAR

DAILY PRAYER FOR MISSIONARIES AND OTHERS

1. **Tangier:** Rev. L. J. BOCKING & Mrs. BOCKING (1928), Mr. & Mrs. H. J. H. MORGAN (Associate Members). **Hope House:** Mr. & Mrs. I. MAXWELL, Miss L. MORRIS.
2. **Tangier: Tulloch Memorial Hospital:** Dr. F. A. R. ST. JOHN (1945) & Mrs. ST. JOHN (1950), Dr. & Mrs. N. J. CARLILE (1955) (detained at home indefinitely), Dr. & Mrs. W. CAMPBELL (1956), Dr. & Mrs. J. GREEN (1961), 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:** Miss 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, Rev. B. COLLINSON (Assistant to Field Director) & Mrs. COLLINSON (1950), Miss W. DAVEY (1957), Rev. & Mrs. R. LILLEY (1957), Miss G. FOX (1956). **Moorish Work:** Misses G. SHARPE (1938) (indefinitely detained in England) & 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: Language Students:** Mr. & Mrs. J. HAINES (1964), Miss A. LJUNGBERG (1964), Misses M. J. HENRY & B. LISTER (both 1965).
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).

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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. **Djemmaa Sahridj:** 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 E. BRADBURY (1929), 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.**
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