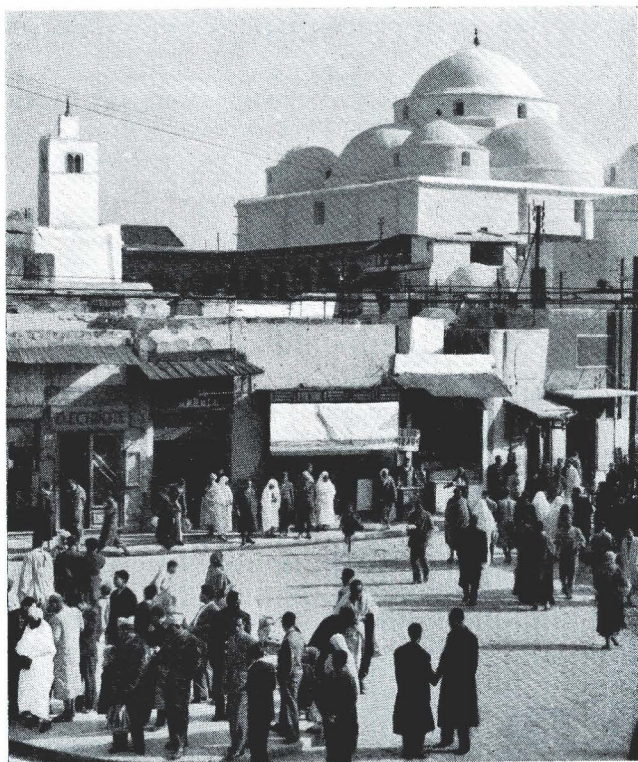
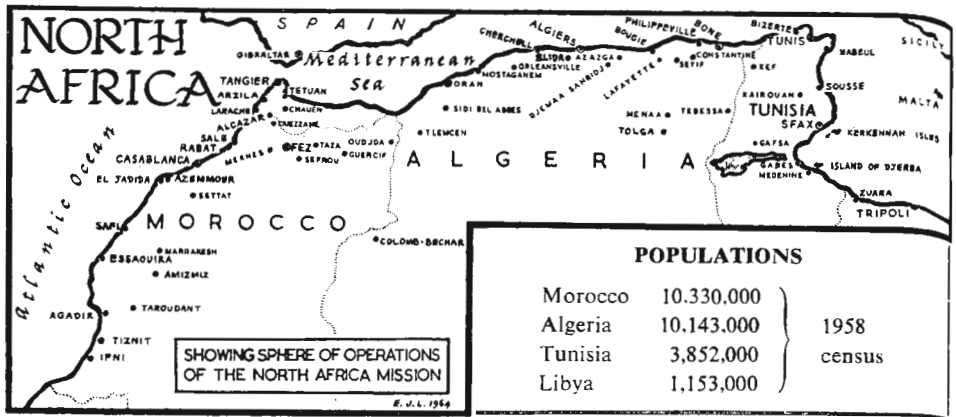


# North Africa



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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.**

# *In the Steps of the Master's Servants*

by GORDON HUMPHREYS

MY wife, Joan, and I owe no small debt to H. V. Morton. It was the titles of his books that stimulated us to undertake a journey to the Holy Land which we, too, referred to as "In the Steps of the Master". On two other occasions we journeyed "In the Steps of St. Paul" in Classical Greece. These rewarding experiences led us to contemplate another journey which was to prove in many ways even more challenging. We think of it now as "In the Steps of the Master's Servants, in Morocco"

Our hesitation that our visit might be an intrusion or a burden was quickly dispelled by my old friend Godfrey Robinson, Chairman of N.A.M., and Stanley Smurthwaite, whose son is at King Edward's School, Witley. The itinerary brought us into touch with missionary work in Tangier and district, Tetuan, Immouzer, Fes, Demnate, Tidili, Marrakech, Amizmiz, Mogador and Casablanca. Inevitably we are constantly being asked since our return for our impressions. We hedge a little and murmur that three weeks is all too short a time to make an assessment; we plead that a picture is far too sketchy which is formed after only two or three days on a station where the Master's servants may have toiled for a life-time. It becomes tempting, therefore, to drift into a rapturous travelogue — the superb mountain grandeur of the High Atlas, the colourful souks,

the labyrinthine streets; the exquisite nameless flowers, the flashing multi-coloured birds; the long stretches of arid plain and the lonely white figures that seem to wander eternally across them; the ochre walls and green palms; the red earth meeting the blue sky by day, and the stars at night dancing out of a sky of black velvet.

But this is only a backcloth against the living, human drama. As one missionary admitted, "Since I've been here, I have scarcely taken a photograph of a mosque, medina or mountain — I came here with a message for the people."

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**"BRING US YOUR SAVIOUR . . ."**



And this perhaps leads us, with some diffidence, into our first impression—that it is no empty cliché that first hand experience, however limited, helps one “to pray more intelligently”. The schoolboy image of the missionary’s life dies hard. And so Joan and I are quietly grateful for the many windows opened for us on the Morocco scene. As the official guide conducts the white faced tourists through the medina, they glimpse the sad conditions under which many Moroccans live. The camera clicks, and they are escorted past. But through the windows opened up for us, the picture became more detailed and more challenging. For we had the privilege of entering some of their dwellings, talking by interpreter with them, receiving their hospitality, eating, drinking with them, worshipping with them and talking to them about the Master. And on one unforgettable occasion, as the setting sun cast a glow of roseate light on the mud walls, we heard and saw with moistening eyes one of the Master’s servants tell the story of the Cross to a Moorish woman, who was hearing it for the first time. It was worth travelling 3,000 miles for that! The tourists see the professional beggar, the importunate tout and the argent-asking boy in the alleys of every town and village. But, as the days passed, we found it necessary to chide ourselves for our earlier lack of charity in not having considered sympathetically enough the cause, if not the justification, for this widespread and irritating form of mendicancy.

Again, we knew in an academic and objective way some of the marriage customs prevailing

under Islam. But how poignant the situation becomes when you meet, face to face, the girl who has become a Christian but for whom there is no Christian Moroccan husband or when you meet what appears to be a Berber matron with a string of children. Alas, she proves a young woman just past twenty with a husband three times her age.

We had often prayed for “lonely” missionaries but we had little comprehension of the measure or nature of this loneliness. Many roads may be macadamised today and the piste negotiable by the small car, but in a small mud hut, in a remote mountain village, where feelings, glances and tongues are hostile, we felt we were on our way to the experience of the Psalmist when he cried, “My soul is among lions: I lie even among them that are set on fire, whose teeth are spears and arrows, and their tongue a sharp sword.”

In the homeland, the characteristic posture of missionaries is on the platform or in the pulpit, talking. This is the image; the reality is different. We saw them selling, repairing, serving, weaving, cooking, farming, constructive teaching training, studying, visiting, listening, nursing, comforting, doctoring, administering and, always, — and this impressed us immeasurably — serving. What kindness, what love, what sacrifice, sacrifice in some instances which seemed to draw all too deeply on the human physical resources.

Missionaries seek no laurels, no tributes, but we must be permitted a last observation in this brief article. In some parts of the

Mission field, the Master's servants are sometimes permitted to share in a spectacular break through. Not thus, not yet Morocco. The land lies dark, but the lamp still glows, like a sole twinkling light you see in a distant hillside Moorish village. And the Master's servants are keeping that lamp alight by their quiet, undramatic and practical witness at key points all over Islamic Africa. Perhaps, sooner than we dare to expect, the dark shadow will ease and the light will blaze

forth. Some signs there are which could be so interpreted. The missionaries are ready.

In the meantime, let us rejoice that there are those who, in spite of limited known rewards and of modest encouragements, in spite of formidable difficulties, are keeping the lamp alight. As we salute their patience, their perseverance and faithfulness, we thank God for the opportunity of following, by prayer, by fellowship and by personal contact, "in the steps of the Master's servants".

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## *Language Study at Neuchatel*

by HOWARD DEARBORN

**A**MONGST the many beautiful places in central Switzerland where the mountains slope gently downward to meet deep blue lakes, is the little village of Neuchatel. A watch factory sits perched on the hillside and on a clear day you can see the Swiss Alps rising in the distance.

Perhaps a Swiss village would be one of the last places in the world that you would search for missionaries to North Africa but living in Neuchatel are five new missionaries. Why are they here? They are utilising the language programme of the "Ecole de Commerce", and busily engaged in the frustrating process of learning French.

A language student's day starts as he catches a trolley-bus in time to arrive at the school for an eight o'clock class. There he sits for two hours at a time staring at a screen and listening to a tape recorder. The teacher

shows a filmstrip accompanied by a tape recording of phrases which is repeated again and again, after which the student goes to the language laboratory where he once more repeats the same phrases.

After going through this process for four hours a day, six days a week during two months, the new missionary begins to understand those strange sounds that his neighbours make when

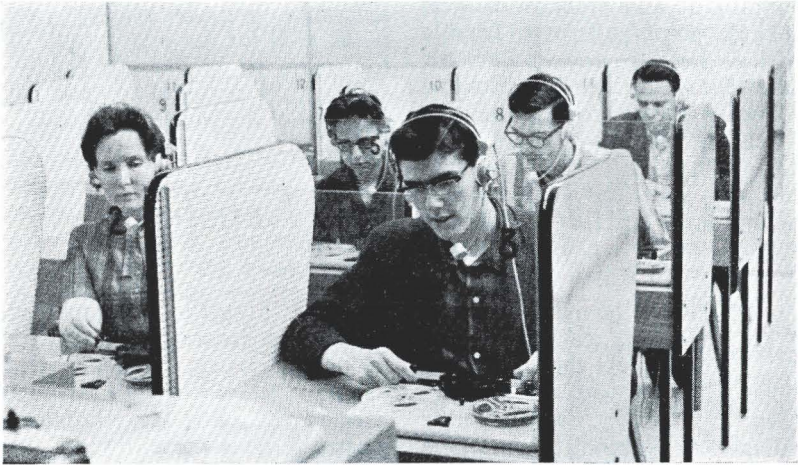
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### SWISS SCENE



they try to tell him something. He has really started to learn the language. An active Church with many patiently understanding Christians helps him further in his progress. One retired gentleman spends each afternoon at the Church reading the Bible with

It is hard sometimes for the missionaries to keep things in perspective. Our prayers for them are needed, as they sit in the classroom day after day, as they are set in entirely new surroundings, as they find that folks in Neuchatel do things differently,



OUR FIVE STUDENTS AT LANGUAGE STUDY

different missionaries who might come.

As there are missionaries from various societies learning French, the opportunities for Christian fellowship are many. This contact with other missionaries gives a broader vision of what the Lord is doing in other parts of the world.

For many missionaries, learning a new language has proved to be one of the hardest tasks ever undertaken. Yet for all missionaries it has proved to be one of the most important. The facilities in Neuchatel are wonderful provisions of God.

or as they start to pick up expressions that might go better unlearned.

Perhaps the greatest temptation for them is that of discouragement. After all, this is just the first step in their preparation to serve Christ in North Africa. After French there is Arabic!

Remember to pray for our five language students buried deeply among the beauty of the lakes and mountains of Switzerland, that their call to North Africa might remain clear so that in the spiritual battles ahead they might be sharpened instruments, useful in winning mighty victories for the Lord.

## From the Prayer Letters

Two men in the hospital ward, men very different in character and background, have confessed Christ as Saviour last month.

Hamid, a student from a small town fifty miles south of Tangier, has spent many hours reading the Bible as well as listening to the preaching each evening in the men's ward. He also read Dr. Billy Graham's books, "Peace with God", and "The Secret of Happiness", in the French language.

Mohammed is an elderly country man from a nearby village. The preaching of the Word, the witness by word and deed of the nurses, and the testimony of Hamid in the next bed, have all been used of the Lord to bring Mohammed to Christ. As he returns to his home he will be the only Christian in his village. Pray for him and Hamid as they are now in their homes. To grow in their newly found Christian faith, they will depend entirely on the reading of the Word, the direct teaching of the Holy Spirit, and our (and your) prayers.

TANGIER, MOROCCO.

\* \* \*

Continue to pray for Bou Silham whom we have mentioned many times in these letters. He got himself in trouble again last year. I was so disappointed about it that I haven't been able to mention it. He continues to come to the meetings about once a month, but still tries to act as though he didn't do anything very wrong. It is very hard to see

one's son in the Lord like this.

Last month we had a joy from the Lord in seeing one of the patients profess Christ as his Saviour. The man, Hamid Khial, came with a terrible wound in his face. We were able to remove a piece of dead bone. After having been ill for two years it must have seemed to him like a real miracle. He spent much of his time in the hospital reading the Bible in French. All of a sudden one night he believed. The next day he told all the missionaries, and all the other patients. When his family came to visit him, he told them too. It was a real thrill to see one so open about his profession. He comes from a small town in Morocco. Pray that he will be good ground and that God will preserve him from all attacks of the Devil.

TANGIER, MOROCCO.

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Mr. Stacey Woods, General Secretary of the International Fellowship of Evangelical Students is interested in extending evangelical student work into the Near East and North Africa. He has visited Algiers recently and had the opportunity of talking with Marge Ballard. Briefly the idea is that I.F.E.S. move into the University situation in Algiers, and it has been suggested that the N.A.M. lend two of its workers to get the project going.

FROM  
FIELD DIRECTOR'S MEMO.

\* \* \*

The next few weeks will be

critical for Hamid Riffi and Maleeka. I flew to London for three days last week and spent the time with Hamid and the doctors who are treating him. They plan to do a limited surgical operation intended to strengthen his heart. His lung condition is not amenable to surgery. Hamid is bright and delighted when arabic speakers visit him. He enjoys reading God's Word and last Saturday we had a happy time discussing the wonderful truths found in II Corinthians 5.

"Either we are living for God or we are perishing." "Whether we go or stay our object is to please Him." "However weak our bodies may be He is preparing a new body for us and we will live in His Home." These thoughts come to you from Hamid. He longs to return to Morocco to serve the Lord but he is ready for His will. I wish

you could have seen his cheerful face and his joy in reading his Bible. I felt this could not fail to impress the other patients in the ward whose only interest seemed to be in playing cards.

T.M.H. PRAYER BULLETIN,  
TANGIER.

\* \* \*

M. Kh—, the nineteen year old Christian, of whom we have written to you, has left Marrakech. In the course of the past year he was forced to leave home and school because of his faith in Christ. Continued opposition from his family finally forced him to move to another city a few weeks ago. God has kept and strengthened him during these years. Pray that he will continue in the faith and get a good job. He will certainly be missed in the group here. But pray that he will serve the Lord in the local church wherever he is.

MARRAKECH, MOROCCO.

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## “ . . . . *make Disciples* ”

by RICHARD HELDENBRAND

"If you had three years to live and a world to win, how would you do it?" This is the question that Mr. Waldron Scott of the Navigators asked thirty missionaries gathered in Algiers from various societies for a conference on follow-up work. It was an introduction to a study of the methods used by the Lord Jesus. It was our Saviour's policy to train others to perform the task. His commission was to teach all nations, or to make disciples. "Is this really our objective: to train

them to do the job? Or is our objective in reality to perfect ourselves and our mission so that we will be the best tool to do the job?"

The conference consisted of ten sessions of two hours each. After a comprehensive survey of conditions in Algeria, Mr. Scott gave the biblical basis and principles of follow-up. The group then discussed and applied the principles, asking for further explanations upon specific points.



# Return of the "Hadjadj"

by MURIEL BUTCHER

ONCE the sheep feast is past we know that the first "hadjadj" (pilgrims) will soon be returning from their pilgrimage to Mecca. This year 294,118 Muslims made the trip, including 571 from Great Britain. 11,442 went from Algeria, 11,242 from Morocco and 533 from Tunisia.

The means by which the pilgrims travel depends on how much money their families can raise for the fare. The richer minority travel in comfort by plane. The following is a translation from an Algerian daily newspaper of an account of the return of the first pilgrims at Oran airport.

"On the morning of the 9th of April a most animated

atmosphere reigned at the Oran airport which was illuminated by 1,000 lights. Not only were the ordinary passengers awaited but the "hadjadj" returning from the holy places of Islam. The interior of the airport was filled to capacity by the 300 families who began to gather at 10.30 p.m. the previous evening. Women chatting together, children grouped around their parents, old men enveloped in their white draperies sitting in the comfortable armchairs of our beautiful airport — all awaiting the arrival of the first pilgrims.

"It was not until 3.50 a.m. that the announcement was made. The air was torn by a strident roar and the "Comet" touched down on the runway. The first 94

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## PILGRIMS ON BOARD SHIP



pilgrims began to descend the gangway. "You-yous" and a joyous clamour followed the long hours of waiting. The pilgrims, for the most part relaxed and smiling, submitted with a good grace to the customs' formalities. Parents, friends and lookers-on, everyone was there lined up and watching for the passengers to pass; names were called, greetings and embraces were exchanged with much emotion.

"After the usual salutations, embraces and congratulations offered to new 'hadjadj', the personalities and relatives of our heroes were served refreshments in the salon of honour. The pilgrims talked of their impressions.

"I have had a very good journey", said a new hadj, "and I am supremely happy to have purified my soul before the unique point of the universe where the Muslims of the whole world meet once a year to adore the Eternal, for the holy Kaaba is the heart of Islam".

"A woman pilgrim confided, 'We were very hot but our joy was so great to have been in the steps of our Prophet and to have prayed in Bit Allah el Haram (The Sacred House of God)'".

The total number of pilgrims from 84 different countries, as given in the same paper, was 294,118. The number for 1965 was 283,319; for 1964, 260,141; and for 1963, 197,141.

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## *Those in Authority*

by LAURENCE LUFBURROW

**T**HE Bible assures us that rulers are in the hand of God, that their risings and fallings, and even their fiats are with God's permission and for His purpose. In some ways less reassuring is the truth that God often chooses to carry out His purposes through the prayers of believers.

You will recall from the Scripture, too, that on occasion God gives unusual, unexplained favour with men to those who are His messengers.

Of the four countries once considered the sphere of the North Africa Mission one has been completely closed to missionary activity and another has been

partially closed. In the other two there is freedom but occasionally come threatening events.

Do you believe that our heavenly Father lets rulers go only so far, and this to fulfill His ends? If you do, then pray that these two countries may be kept open to missionary work and that the other two will be reopened.

Pray too that God will cause government officials to look with favour on our Field Director and other missionaries as from time to time contacts must be made with officials relative to various phases of the work.

You can move a government by your prayers.

# *There they Heard His Voice*

by ABE WIEBE

SUNSET FARM, two and a half miles out of the market town of Khemisset, was again the scene of the annual Moroccan Believers Conference. From 28th April to 2nd May, believers and missionaries from many corners of the country gathered for Bible study, prayer, fellowship and testimony. Approximately one hundred nationals were in attendance. Missionaries were less numerous than in previous years.

This was the fifteenth annual conference and will perhaps stand out as a real turning point for the Moroccan Church. As one missionary said, "This was a conference where the Moroccan roots really took hold." National Christians preached half of the messages and chaired many of the meetings. At the final session, the Lord's Supper was very capably led by Moroccan brethren. It was noticeable that the Moroccans seemed to speak and act as if the conference was really theirs. To see this trend first-hand was heartening indeed. Surely God is drawing His people together to recognize their oneness in Christ and to take a united stand.

The Khemisset Conference is held on Gospel Missionary Union property and in the past has been organised by that Mission. Mr. Robert Schneider, the Resident missionary, started this conference in 1952. Previously it had taken the form of a regional conference

in Meknes. The first conference coincided with the opening of the Bible School, and was held in January. The Bible School attempt did not survive, but the conference did. For those who know the winter weather in Morocco, the non-survival of the January date is not unwelcome!

Mr. Schneider estimated that the believers present represented approximately one tenth of the national believers. The often isolated believers need to be reminded and shown that they have brethren in the faith on their own soil. One young man who accompanied me as we rode home on the bus spoke of much blessing received. He related how he had been overjoyed in hearing of Jesus' coming return. One phrase had struck him particularly — "maybe today". He went on, ". . . for a while I no longer heard the speaker; I kept thinking of 'maybe today'. If the Lord came now would He call my name?" A young lady who in the past year and a half was known for her opposition to the gospel gave private testimony to her faith. She said, "I was too afraid to get up before the others, but I want you to know I do believe in Jesus Christ the Saviour and I want to grow and to know more of that which I heard."

As we think ahead there comes the warning that was so often repeated by various speakers at the conference — "Go not back".

In the past many have started to run well but have failed to go on. "Wherever you are today, realise that Christ is worthy, therefore give Him His place, His time, His honour, and your life."

Blessings are received on the

mountain but the battle rages below in the valley. To be a true disciple in Morocco is not easy, but it is gloriously possible for every believer. Let us pray for them until they all stand perfected in His presence.

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## Communication without Words

by MARY JEANNE HENRY

**C**AUTIOUSLY my door was opened a crack, then wider as two little friends of mine entered — Maria and Nieema, aged  $2\frac{1}{2}$  and  $4\frac{1}{2}$  respectively.

I greeted them, "Ajee" (Come on in). "La-bas?" (Are you fine?).

"La-bas" (Yes, we're fine).

"Fayn Ommek?" (Where is your mother?).

"Ce-d-dar" (In the house).

Then what? I was sure that

they weren't interested in hearing that Meemoon's sheep was fat, or that the walnuts were ripe. These were some phrases in my limited vocabulary.

Then I remembered the chocolate cake I was letting cool and decided to make the icing. Up on chairs climbed the little girls to watch. The electric mixer was like magic — just like when I was a little girl. But the best was yet to come — the beaters. While I iced the cake they licked them, giggling with each lick. More got on their noses and ears than in their mouths!

After all the work was done we each had a nice big piece. More icing on noses and ears — and two big smiles. Communication!

"Be-s-slama" (Goodbye). And away they went not realising that we had communicated without words . . . nor how frustrated I had felt not even able to talk to a two year old.



# *Your Fellowship in the Gospel*

by ROBERT GILBERT

**M**ANY of us feel a natural reticence in speaking of finance in connection with Christian work. Some missionary deputation speakers revel in telling of what God is doing in their particular field but experience great difficulty in speaking of the need for financial support and would much prefer the presentation of the work alone to prompt financial interest. Does Scripture give evidence that we might be more bold in our approach?

As Paul's ministry in Ephesus

How organised is your missionary giving? Regular systematic giving relieves the missionary society of some financial concern and could be more bountiful than that given by those who wait to be "moved". Would a missionary box help you in this?

How organised is your Church missionary giving? A prayerful and practical interest is often fostered if the interest is centred in a person rather than a society in general. If the missionary has been sent out by the Church then obviously that interest is even

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## **PRAY FOR THE MINISTRY OF THIS MAGAZINE.**

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came to a close, he laid plans for the future. His immediate intention was to visit Macedonia and Achaia and then to travel to Jerusalem. The only hint that we have in the Acts of the Apostles as to the reason for Paul's visit to Jerusalem is Paul's statement made before Felix, "Now after many years I came to bring alms to my nation, and offerings." From his letters to the Corinthians and the Romans this purpose is substantiated. Because of the acute need of the poor saints in Jerusalem, Paul felt at liberty to organise a collection. The task was efficiently carried out and a party consisting of representatives from many of the churches that had contributed conveyed the offering to Jerusalem.

greater — and the responsibility too! Maybe the Lord has never yet called anyone from your fellowship to service. It could be a means of blessing to your Church to accept a definite share of financial responsibility for a missionary. There is a new forward movement in North Africa. The Lord is arousing fresh interest here at home and we have the recruits ready to go. What is our share going to be?

"Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." II Corinthians 8: 7—8.

## **OTHER MEN LABOURED, AND YE ARE ENTERED INTO THEIR LABOURS.**

With this issue of the magazine certain changes have taken place in the monthly prayer calendar in order to produce a more reasonable distribution of the stations and projects for which we pray.

A major change is that we no longer will be devoting three days a month to our honoured retired workers. The new generation realises with deep thankfulness to them and to God, that much of

the increase which God is giving these days is because they planted and watered. In these we also include the "indefinitely detained", most of whom are still engaged in fruitful ministries with us.

May God in His tender love, long preserve them to our Mission family and give them increasingly a fruitful prayer ministry in the eventide of life.

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### **CANDIDATES SCHOOL**

The London Council is holding its first Candidates School in Northwood, Middlesex, from the 4th to the 9th July, under the direction of the Rev. R. I. Brown. Six potential missionaries have been invited by the Candidates Committee to attend. We value your prayers that during this period all of us may be clearly assured of the Lord's will concerning each one who is looking forward to service in North Africa. A full report will appear in our next issue.

### **PRELIMINARY NOTICE OF OUR ANNUAL MEETING**

The Annual Meeting of the North Africa Mission will be held, D.V., at the **Whitefield Memorial Church, Tottenham Court Road, London, W.1.** (a few yards from Goodge Street Underground Station), on Tuesday, October 4th.

### **GUIDED GIVING**

**We report with gratitude to God the dispatch of full allowances for the month of June. For May it was possible to send only two-thirds.**

# THE N.A.M. PRAYER CALENDAR

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1. **Tangier:** Rev. & Mrs. L. J. BOCKING (1928), Miss W. DRURY (1929), Mr. & Mrs. H. J. H. MORGAN (Associate Members). **Hope House:** Mr. & Mrs. I. MAXWELL, Miss L. J. MORRIS (1964).
2. **Tangier** (continued): Miss P. M. ST. JOHN (1949), Miss I. LARSON (1958) (on sick leave), Mr. & Mrs. R. KLAUS (1959).
3. **Tangier: Tulloch Memorial Hospital:** Dr. F. A. R. ST. JOHN (1945) & Mrs. ST. JOHN (1950), Dr. & Mrs. W. CAMPBELL (1956), Dr. & Mrs. J. GREEN (1961), Mr. & Mrs. T. WILSON (1952). **Nurses:** Miss W. LLOYD (1949) (on furlough), Miss G. W. THEAKSTON (1945), Miss L. GOODACRE (1946).
4. **Tetuan:** Miss E. LOW (1931), Mr. & Mrs. S. R. SMURTHWAITE (1952), Miss D. EVANS (1957), Mr. & Mrs. R. RAWLS (1959).
5. **Alcazar:** Miss M. E. CHIPPERFIELD (1945), Miss S. KLAU (1954).
6. **Safi:** Miss H. WILSON (1958), Miss A. SWANK (1959).
7. **Fez:** Mr. & Mrs. J. THOMPSON (1952).
8. **Rabat:** Miss I. DEW (1924), Rev. & Mrs. R. BURNS (1957), Mr. & Mrs. R. COX (1962), Miss R. BARKEY (1960).
9. **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) (on furlough).
10. **Casablanca: Moorish Work:** Miss M. HAUENSTEIN (1953), Mr. A. WIEBE (1962) & Mrs. WIEBE (1954), Miss M. HUESTAND (1958), Mr. & Mrs. G. RIDER (1961).
11. **Language Students: Casablanca:** Mr. & Mrs. J. HAINES (1964), Miss A. LJUNGBERG (1964), Miss M. J. HENRY (1965), Miss B. LISTER (1965). **Neuchatel:** Mr. & Mrs. S. CALHOUN (1966), Mr. H. DEARBORN (1966), Mr. W. KELTON (1966), Miss D. BROWN (1957).
12. **Marrakesh:** Miss F. LOGAN (1949), Miss E. JACOBSEN (1953), Miss D. PARILLO (1958), Mr. & Mrs. D. GOLDMANN (1962). **El Jadida:** Mr. & Mrs. B. COOKMAN (1955).
13. **Taroudant:** Mr. & Mrs. W. JACKSON (1953). **Immuouzer du Kandar:** Miss B. ANDERSEN (1951) (on compassionate leave), Miss G. HAVELL (1958).

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14. **Tlemcen:** Mr. F. EWING (1932) & Mrs. EWING (1931) (on furlough).
  15. **Oran:** Miss M. BUTCHER (1957), Rev. & Mrs. W. CALL (1961) (on furlough), Miss L. HUGLI (1959), Miss B. BOWERS (1964) (language student).
  16. **Algiers:** Miss R. STEWART (1954) (on furlough), Mr. and Mrs. P. G. LONGLEY (1956), Miss M. BALLARD (1958), Mr. & Mrs. C. ADAMS (1955).
  17. **Djemaa Sahridj:** Miss K. CASTLE (1954), Miss E. MAXWELL (1963).
  18. **Constantine:** Mr. W. EVANS (1958) & Mrs. EVANS (1960), Mr. & Mrs. R. HELDENBRAND (1958), Mr. P. McCULLOUGH (1964) (language student), Mr. C. HIESTAND (1964) (language student).
  19. **Blida:** Miss P. M. RUSSELL (1929), Mlle. J. GUIBE (1948). **Tolga:** Mme. M. LULL (1937).
  20. **Tunis:** Mrs. H. MORRIS (1927) (on furlough), Mrs. A. STRAUTINS (1938), Rev. & Mrs. D. R. RICKARDS (1951) (on furlough), Miss D. SMITH (1963), Mr. & Mrs. S. VISHANOFF (1964) (language students).
  21. **Radio and Administration:** Rev. & Mrs. W. GASTON (1954), Mr. & Mrs. D. HARRIS (1953).
  22. **Bible Correspondence Courses:** Mr. & Mrs. W. BELL (1960) (on furlough), Rev. & Mrs. I. HOFFMANN (1957), Mr. B. LEAT (1952) & Mrs. LEAT (1954), Miss B. HUBBARD (1964), Mr. and Mrs. T. THUYEN (1965), Miss B. DRUDGE (1966) (language student).
  23. **Deputation Work.**
  24. **All Believers in North Africa, Secret Believers, Backsliders and Enquirers.**
  25. **Translation Work, Distribution of Scriptures, Publication of Evangelical Literature, Bible Shops, Colportage.**
  26. **Children of Missionaries and Children of Converts in North Africa.**
  27. **All Councils of the Mission and the Headquarters Staff.**
  28. **Local Secretaries, Prayer Groups and Candidates.**
  29. **Special Remembrance of Financial Needs.**
  30. **Dispensary Work, Classes, Visiting, Work Among Europeans.**
  31. **All Inter-Mission Activity: Prayer Conferences, Camps, Conferences, Missionary Childrens School, Etc.**