

# The N.A.M. News Letter

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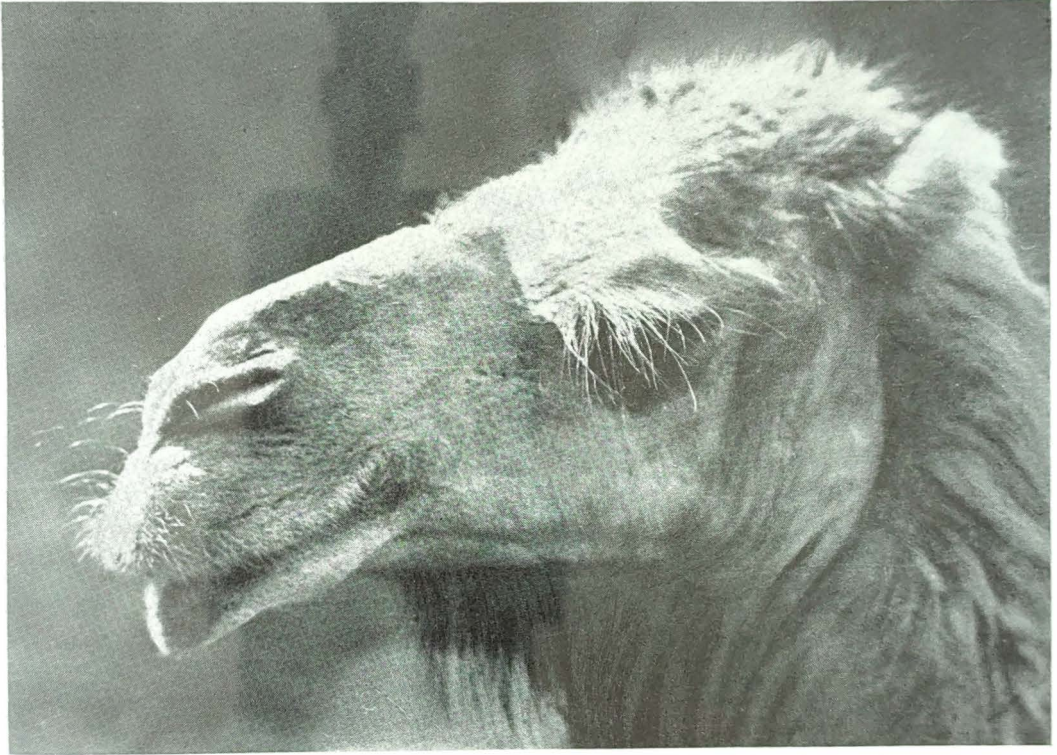


Photo by]

"A CLOSE-UP."

[Mr. E. J. Long

*Our readers doubtless often see photographs of camels : have they ever seen a "close-up" quite like this ?*

## **The "Figure-Head" of a "Ship of the Desert."**

**S**HABBY and reluctant, preserving for ever upon its face the sententiousness that must always remind the traveller of a misunderstood and acidulated Victorian aunt." Thus, with refreshing humour, does a foremost writer furnish us with a caption for this "close-up" of a

Kairouan camel. Another traveller, in summing-up the character of this extraordinary animal, emphasises "its extreme stupidity and passiveness."

Lawrence of Arabia, however, remembered only the camel's sterling qualities. To him it was "the ship of the desert"; and the swifter breeds provided him with camel-corps that, ranging over the far-stretching seas of sand, were as mobile as a naval unit.

The Patriarch Job, "the greatest of all the men of the East," doubtless owed much to his vast caravans of camels. "At the latter end" Job possessed 6,000 capable of carrying over the desert wastes such freights as would be comparable in the aggregate to the entire cargo of a modern steamer.

### "They Took Up Stones."

DURING a demonstration against the French authorities on the part of some "Nationalist" Arabs in Tunis, Mr. Short, who, with Mrs. Short, was returning to his dwelling, was struck on the head by

The experience was the more trying in that Mr. Short was only just recovering from his illness; but he writes cheerfully and thankfully.

### *A Medical Mission in Tunis.*

THE means by which the way has opened for Dr. Liley to commence work as a medical missionary in Tunis is interesting. After a somewhat wearisome delay in securing the necessary authorisation, it was discovered that there was a rather obscurely-worded regulation in existence which entitled him to the liberty he desired. It was to the effect that if a doctor's "authors" had resided in Tunis for over ten years legal right would be granted to practice. It was not immediately grasped that "authors" meant "parents," but when this was understood the way was clear; for as Mr. A. V. Liley, Dr. Liley's father, had laboured in the city for thirty-one years there could be no question as to his son coming well within the condition!—The disturbances referred to in the previous paragraph have not made missionary work more easy in Tunis, and Dr. Liley hopes that by relieving pain and ministering to the needs of the body while witnessing to "the love of Christ which passeth knowledge" he may be able to create a fresh point of contact with the spiritually-needy Arab peoples.



TEBOURBA, near TUNIS.

*Mrs. Stanley Miles speaking to a native woman.*  
(Note ruins of Roman Forum in the distance.)

a stone which one of the rioters flung at him. In God's goodness the missile was so aimed as to strike him obliquely, with the result that he received a severe graze rather than a direct blow, otherwise the results might have been extremely serious. On his crying out in Arabic "I am English" the crowd drew back, and he was enabled to make his way to an adjacent school, where the French caretaker gave him shelter and administered first-aid. Later he was taken to the hospital and had his wound dressed, and was sent home under friendly escort.

### *The Boys of North Africa.*

THE boys of North Africa are fascinating young rascals, and every missionary with a sense of humour delights to live and work amongst them. Brimful of fun and mischief, they are not less nimble-witted than the proverbial London gutter-urchin. Nor are their wits sharpened at the grindstone of any Oriental counterpart of Mr. Squeers, for the vast majority of the boys never go to school. The Arab or Kabyle or Moorish father does not slave at his job, nor the mother pinch and scrape, in order that their son may—in our English parlance—"have a chance to get on in the world." From his earliest years he is brought up to follow his father's trade or calling; and the illustrations on pages 3 and 4 reveal at how tender an age young

Ali or little Mohammed shares the burden of the family bread-winner. Yet, be it said, one has hardly ever seen a boy overworked or brutalised, as were many of the children of Britain in factory and coal-mine last century!

### *Seeking to Save the Lads.*

THE very fact that the native lads of the Barbary States rarely go to school, and generally have ample leisure, makes it possible for the missionary to arrange Bible classes, lantern meetings, and the like, during what would be, in the homeland, "school hours." The great drawback, however, is that the boys have no sense of *time*, for they come from homes where clocks and watches are scarcely known. Having made it perfectly clear to all the lads that the afternoon class begins "at 3 o'clock prompt to-morrow," the missionary has yet to resign himself to being disturbed by the first-comer at 11 in the morning, whilst the latest arrival of all may not put in an appearance until about 5 p.m.! Classes for these eager, roguish, lovable native boys are a feature of the work on most of our stations; and the probability is that whilst the reader is perusing these lines some missionary brother may be helped by a prayerful remembrance of him as he seeks to teach these lads just such choruses and texts as our own children are learning at Sunday-school, and to instruct them in those Holy Scriptures that are able to make even these little ones "wise unto salvation through faith that is in Christ Jesus."

### *"Holding the Ropes."*

THIS expression, so frequently used in missionary circles, originated, we believe, with William Carey, the Indian missionary, and was his way of describing the work of the home-helpers. It was a very apt simile. A man may be willing to go down into a pit to rescue his wounded comrades, or will venture from the shore into a raging sea to rescue shipwrecked mariners, but he cannot do it unless others will "hold the ropes." So is it in missionary work. There are those who will learn foreign languages, accommodate themselves to strange ways of living, preach the Gospel to a people

that will often persecute them for doing so; but they cannot do their work without home-helpers. "Rope-holders" are indispensable. The North Africa Mission has



Photo by]

[Mr. E. J. Long

"A TAILOR'S APPRENTICE: FEZ."

*Here is the loom principle at its very simplest. The strands of coloured silk held in the boy's hands are virtually the "warp" threads, and are crossed every time the tailor's needle (the "shuttle") passes its "woof" thread between them in making a stitch. In this manner a braid-like embroidery is worked upon the "burnous" or other native garment.*

about one hundred trained and devoted workers in the Barbary States, preaching Christ to Arabs and Berbers, as well as

to French, Italian and Spanish colonists. In over half a century they have built up a solid and many-sided Gospel agency. By means of medical work, orphanages, translation and circulation of the Scriptures, market preaching, visitation, and other agencies too numerous to mention, they are bringing light into the darkness, and salvation to the lost, with growing success. But this work is only possible if Christian people at home contribute the funds necessary to carry it on. Will the readers of these lines ponder this? The missionaries are doing

fellowship of ministering to the saints.”—(II Cor. 8.4.)

*Christian Giving is the true and best form of “Communism.”*

“... at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality.”—(II Cor. 8.14.)

*Christian Giving is the surest Investment.*

“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”—(II Cor. 9.6.)

*Christian Giving is sustained by God’s Supply.*

“He that supplieth seed to the sower and bread for food shall supply and multiply your seed for sowing.”—(II Cor. 9.10. R.V.)

*Christian Giving is based on the Divine Example.*

“Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

“Thanks be unto God for his unspeakable gift.”—(II Cor. 8.9. and 9.15.)

### **Deputation Work.**

MR. E. J. LONG, F.R.S.G.S., Deputation Secretary, will welcome openings to tell of the work of the Mission at garden and drawing-room meetings during the summer. Please address him at the North Africa Mission, 34, Bisham Gardens, Highgate, N.6.

### **House Party at Keswick, 1938.**

ARRANGEMENTS have been made for another N.A.M. house-party at Keswick, July 16th to 23rd; and the Lakelands Private Hotel, Derwentwater Place, has again been booked for the purpose. Friends who desire to avail themselves of this opportunity of comfortable accommodation and happy fellowship should write to Mr. A. J. Deer, at the office of the N.A.M., as early as possible.



Photo by]

Mr. S. Miles.

A TUNISIAN SHEPHERD BOY.

their part, often amid great difficulty and not infrequently hampered by lack of means. Are the “rope-holders” doing their part?

### **The Holy Spirit’s Teaching Concerning Christian Giving.**

*Christian Giving should be a much-desired Privilege.*

“Praying us with much entreaty that we would receive the gift and take on us the

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PRAYER FOR FUNDS IS EARNESTLY DESIRED

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