

Continuing "NORTH AFRICA."

# The N.A.M. News Letter

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Photo by]

**"SAVIOUR, THE CHILDREN ARE CALLING"**  
(Children of Morocco)

[E. J. Long

## **Reaching the Children\***

"EACH morning," writes Miss W. Drury, of Tangier, "my girls continue to come. Some seem so keen and eager to hear the Word. One afternoon I said to two of them: 'Now you must go, as the Women's meeting time will soon be here.' But they pleaded with me to be allowed to stay, insisting 'We only want the Word of God.'

"They had already been with me since 8.30 a.m., and it was then 3 p.m. However,

I felt I could not refuse them, and so they remained for the further meeting. Several of the girls have been asking me to have prayer at the close of the message. Sometimes I have hesitated, for I was afraid they hardly understood the meaning of prayer; and I did not wish them to have an opportunity of making fun of it. However, they pleaded; and very often now I close with prayer. I have realised His Presence, and the girls have been most reverent.

\*A new branch of work opened up by Miss Drury in the M sullah district of Tangier.

“ For some time I have been realising the need of giving the girls sewing, as this is most important in a Moorish mother’s eyes. I have known that girls were either going some days to a native sewing woman and some days to my class or else they were taken away from me and sent to a native woman. As I now have the temporary help of the native teacher, Shereefa, who was with us at Hope House School, I started sewing instruction a fortnight ago. One of our old girls is the actual teacher for cutting-out, etc., and the girls are making up native garments for those who come to the meetings.

“ God has been answering prayer, and removing from the class several of the difficult girls that were hindering others. Those that remain, numbering from 22 to 30 each day, are very well-behaved, and one feels they are making progress. Some will soon be reading quite well. Mina, my married girl, who still comes faithfully most days, is still plodding on with reading. She seems very happy to come.

“ One of the wee girls has become my little shadow, following me about wherever I go in the native quarters, carrying my bags and running errands: only too happy to have something to do. Her mother tried to stop her coming, but I visited her, taking a little vest for her new baby; since when there has been no further trouble! ”

Such work among the children must be very dear to the Saviour’s heart. May we plead with our friends in the Homeland that their prayers may continue to surround our workers, whose devoted and patient instruction of the little ones (combined, as we have seen, with not a little ingenuity!) is bound to yield a future harvest?

## *A Thankoffering*

OUR gracious Father in Heaven is the unique *Source* of every good and perfect gift; yet many and varied are the *channels* through which the needs of the North Africa Mission have been met for well-nigh sixty years.

Now a further channel has been opened up: thankofferings for war-time mercies. A short while ago we received a gift offered as a token of gratitude to God for His care in saving a beloved brother from the perils of the deep when his ship was sunk.

Might not our nightly preservation in the midst of bombing raids evoke similar gifts as a grateful thankoffering?

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## *How Our Workers are Faring*

IT will perhaps assist friends to visualise the present position of British missionaries of the N.A.M. (some 72 in number) if we remind them that our workers are located in three distinct zones: (1) “ Enemy-controlled ” Tunisia, Algeria and French Morocco; (2) the International Zone of Tangier; and (3) Great Britain. In Tunisia, Algeria and French Morocco together there are at present 25 British workers; in Tangier 14; in the Homeland, and unable to return to the field until after the war, a further 30. (Miss Low and Miss Bradbury are in Spanish Morocco; Miss Tilney is in Paris; whilst we have still on the field a sprinkling of workers of American, Swedish, Danish, Latvian and Spanish nationality.)

Our chief concern has naturally been for the welfare of workers in the enemy-controlled zone, from which the British Consular staffs have been requested to withdraw by the “ French ” Government. There are no transport facilities for missionaries due for furlough (Mr. and Mrs. Miles, for instance); and in any event foreigners of military age (men, that is) are no longer permitted to leave French territory.

## *Local Friendliness*

HAPPILY, after the initial upheaval following France’s capitulation and the later repercussions throughout North Africa of the British Navy’s action at Oran, things gradually settled down to something approaching the normal again so far as missionary work was concerned. A large section of the French population remains friendly, whilst the French pastors of Algeria have been outstandingly helpful.

The impossibility of obtaining petrol has, however, seriously handicapped some of our brethren in their itinerating work, particularly Mr. Marsh, of Lafayette, who specialises in this sphere.

## *An Urgent Problem*

THE main difficulty at the home end has been that of getting out financial supplies to our workers in Tunisia, Algeria and French Morocco. When, following France’s capitulation, these countries became “ enemy-controlled,” the dispatch of English currency to residents there—including British missionaries—was forbidden by the Treasury.

Money can still be sent to our workers in Tangier (neutral territory), but remittance-lists are checked by the Bank of England ; and we have been informed that Tangier cannot be used as a "clearing-house" for the transmission of funds to our other missionaries.

Whilst American Consulates, in North Africa as in France, have instructions to furnish relief for needy British residents or refugees in their vicinity—and therefore our workers need not suffer want—it is obviously far more satisfactory that the problem of missionaries' support should be solved satisfactorily at *this* end ; and since, at the outbreak of war, the Government expressed the view that missionary work was of national importance (exempting even missionary students from military service), we feel that *on principle* we should persevere in our endeavours in London (and they have been persistent and unremitting) to assure that a channel is eventually discovered, or created, whereby funds may be regularly transmitted without undue risk. To this end we shall gratefully welcome our readers' prayers.

## Tangier

SPAIN seems at the moment not unfavourably disposed towards Great Britain, and we must pray that she may be kept from participation in the present conflict ; for her neutrality obviously involves in some measure the security of Tangier, our sole remaining link with North Africa.

### Miss Elsie Tilney

WE have been profoundly relieved to learn of our sister's safety. She is still in Paris, but is suffering, we gather, through the shortage of "dairy produce." We earnestly appeal to our Prayer Circle friends to make daily intercession for Miss Tilney in this hour of her special need.

**Mr. Charles Cook** has now been demobilised (he served with the French Army during hostilities in France) and is hoping to return to his work at Menâa, among the people of the Chaouïa tribe.

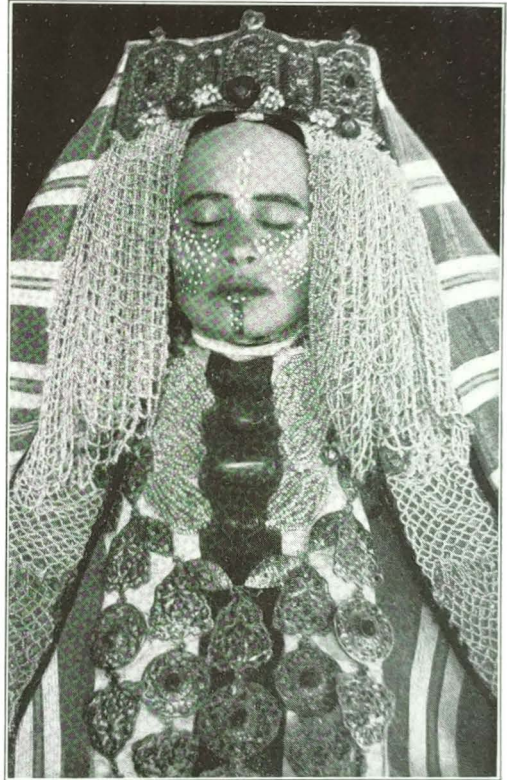
We praise the Lord for sparing our brother to us ; and we rejoice, too, at the wonderful way in which His sheltering care surrounded our dear brother MR. EDWIN WIGG, who was serving with the Soldiers' and Airmen's Christian Association in France among the men of the B.E.F., and who had a remarkable

experience of the Lord's mercies during the evacuation from Dunkirk.

## A Moroccan Bride\*

ON seeing a Moorish bride one is frequently reminded of the 45th Psalm (see verses 10-16, R.V.) and the splendour there described.

Although the marriage customs vary in every town and tribe, yet, taken as a whole, they are alike. A girl is hardly ever consulted in the choice of a husband ; that is a business matter, and is settled before a lawyer by the two families. When the



A Moroccan Bride

(During part of the ceremony she sits upon a kind of throne, her eyes closed, her features immobile.)

transaction is completed and the money paid, the girl must go to her bridegroom—probably a stranger who has never seen her, and whom she has never seen, unless it be through the chink of a door or a hole in a curtain. The money given is generally used for the bride's trousseau, household furnishings, and the wedding festivities.

\*The contributor of this excellent article—which would have been much longer had space permitted—is Miss I. C. de la Camp.



The Bride with her Tiring Women

### THE PREPARATION OF THE BRIDE

IN view of the wedding festivities the girl has henna (in patterns similar to open-work gloves and stockings) applied to her hands and feet by "tiring women," who also dress her and paint her face. The number of these women depends upon the social status of the family; in the lower walks of life it may be just a relative who dresses the bride. It is these tiring women that are responsible for the care of the jewelry and finery worn by the bride, which is mostly borrowed, except amongst the very rich. It is considered a deed of merit to lend clothes and jewels for a wedding.

### THE BRIDAL PROCESSION

THE bride is usually taken at night to her new home, in procession, with music and shoutings. In many places she is carried in a kind of sedan chair, but in Fez she walks, unless she is a *shereefa*\*; and, being smothered in a *haik*†, she is not distinguishable from the women accompanying her.

Upon reaching the bridegroom's house, she is arrayed in all her glory of garments inwrought with gold; a crown of gold is set upon her head; she is bedecked with ornaments of emerald and pearl and amber. Thus is she presented to her husband.

The festivities generally last for seven days; and every day the bride, in different attire, is brought forth by the tiring women to be admired of her guests.

\*A member of the native nobility descended from Mohammed.  
†The native veil, a head-to-foot covering.

## A Great Compliment

THE scene is a lovely oasis in the great Sahara Desert. The N.A.M. missionary, with wife and child, has driven in a shabby *carrosa*\* across sandy wastes to this patch of date palms.

The people have gathered, the Gospel has been preached, the patients have been treated, and the tired workers are packing up, when suddenly an educated young Moslem, witness of much that we have been saying and doing, shouts—almost screams: "*Seyyidna Aissa, Seyyidna Aissa; Seyyidna Aissa; kool shee Seyyidna Aissa!*" ("Lord Jesus, Lord Jesus, Lord Jesus; everything is Lord Jesus!")

The missionary smiles, for the angry youth little knows how sweet his words sound in a believer's ears!

Yes, He is the First and the Last: "He . . . is made unto us . . . Righteousness and Sanctification and Redemption."

—From Dr. T. G. CHURCHER.

## Covenanted Gifts

A QUERY arising from our paragraph in the last NEWS LETTER relating to Covenanted Gifts leads us to point out that £5 is not the smallest subscription upon which Income Tax at 8s. 6d. in the £ is recoverable by the Mission: the scheme applies to all annual gifts of £1 and upward.

## Our Annual Meeting

ALTHOUGH we are unable this year to announce Annual Farewell Meetings of the usual character, we warmly invite you to join with us at a special Afternoon Gathering on Tuesday, September 17th, 3 p.m., at the Queen Mary Hall (Young Women's Christian Association), Great Russell Street—within two minutes' walk of the Tottenham Court Road Tube Station—when the speakers will, D.V., be the Rev. W. D. Jackson, B.A., and Missionaries.

The Meeting will be followed by Tea and Conversation.

\*A kind of horse-drawn carriage.