

Blessed be Egypt

A CHALLENGE TO FAITH FOR THE
MOHAMMEDAN WORLD

Edited by Annie Van Sommer

In connection with the
Prayer Union for Egypt and Arabia,
Asia Minor and Turkey,
Syria and Palestine.



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Index.

	PAGE
An Important Meeting in Cairo	9
A Forgotten Page in Missionary History. By W. Wilson Cash	10
A Plea for Freedom for Moslem Women	28
A Letter from China to Dr. Zwemer	152
An Open Letter to the Moslem Press of Cairo	97
American Mission—Sudan. By Rev. J. Kelly Giffen, D.D.	54
Cure for Scarlet Fever and Treatment	76
Cairo Mission. London Jews' Society	61
Editorial	3, 39, 81, 121
Extracts from Mrs. Camp's Letters from the Yemen	138
Fairhaven	30, 112
Girls' Boarding School, Khartoum North	140
Hymns	1, 37, 79, 119
Islam and the Constitution. By Rev. M. H. Knadjian	135
Letter from Dr. Sterling, C.M.S., Gaza	65
Letter from Rev. F. E. Hoskins	65, 98
Literature for Moslem Women	115
Menoufiyeh	68
Nile Mission Press	4, 41, 83, 123
News of Arabia	75
Opening of the Cairo Y.M.C.A.	111
Prayer for the Moslem World	102
Rev. R. H. Weakley, M.A. (In Memoriam)	77
Requests for Praise and Prayer	31
Review of "The Nearer and Farther East." By S. M. Zwemer	34
Review of Life of Douglas Thornton, C.M.S.	24
"Shall we take Warning?"	103
Shubra Zanga. By Miss Cay, C.M.S.	134
Sohag Conference	32
Strategic Problems. By W. H. T. Gairdner, B.A., Oxon, C.M.S., Cairo.	45
Stir into Flame. By B. P. Head	40
Sudan Pioneer Mission	57
The Attitude of American Missionaries in Turkey towards Mohammedans	100
The Ethel Pain Memorial Hospital in Old Cairo	18
The Mohammedan Propaganda. By Professor D. S. Margoliouth	51

	PAGE
The Present Call from the Moslem World. By S. M. Zwemer, D.D.	13
The Reproach of Islam. By Rev. W. H. T. Gairdner, C.M.S.	124
Two Conferences at Zeitoun	145
What is being done for the Girls of Egypt	20, 70, 132
What Missions have done for Home-life in Egypt through the Pupils of the Schools	106
World's Missionary Conference, Edinburgh	142

Hymn.

ONCE I thought I walked with Jesus,
Yet such changeful feelings had—
Sometimes trusting, sometimes doubting,
Sometimes joyful, sometimes sad.

Chorus.

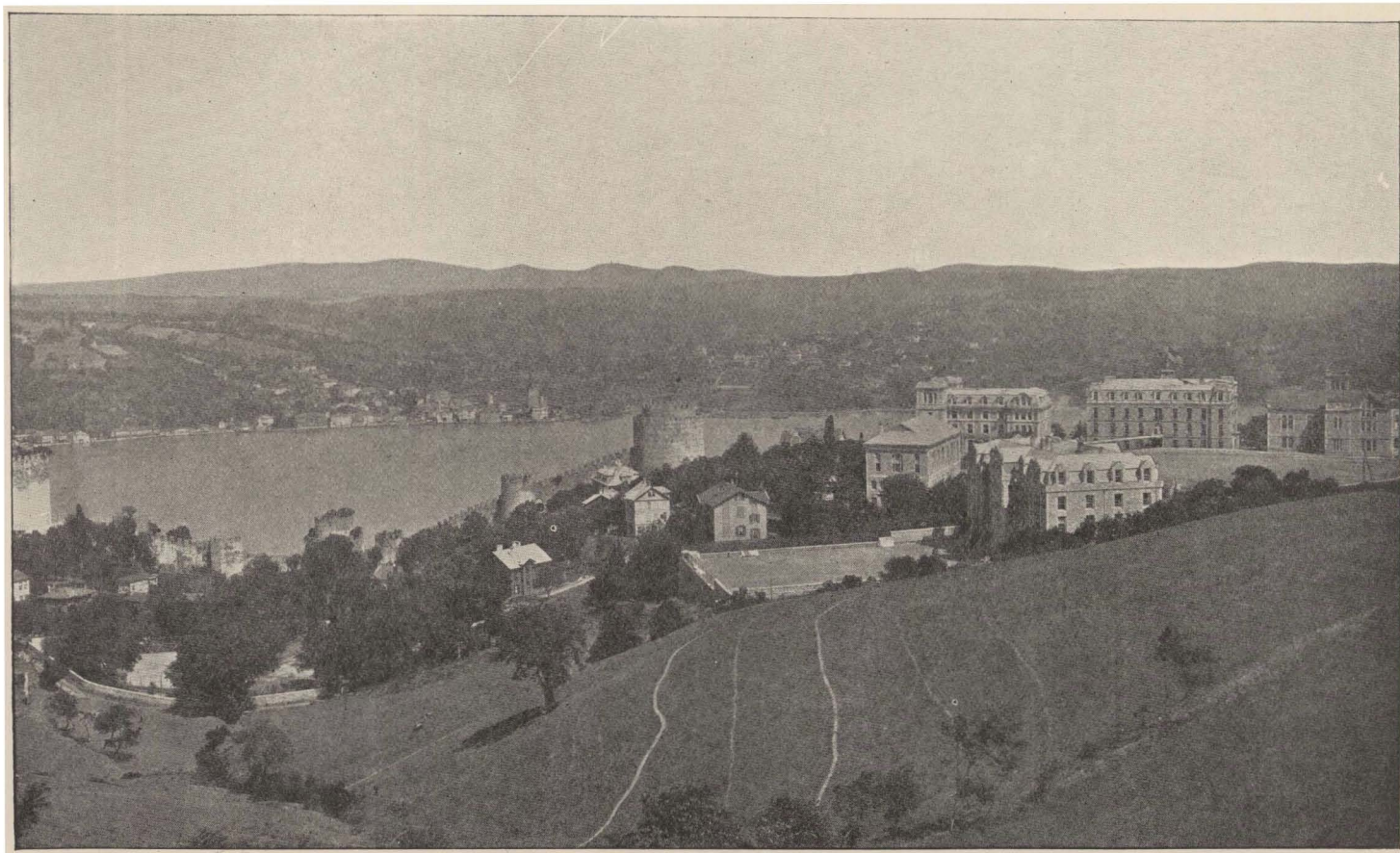
Oh, the peace the Saviour gives!
Peace I never knew before;
And my way has brighter grown
Since I've learned to trust Him more.

But He called me closer to Him,
Bade my doubting, fearing, cease;
And when I had fully yielded,
Filled my soul with perfect peace.

Now I'm trusting every moment,
Nothing less can be enough;
And the Saviour bears me gently
O'er those places once so rough.

Day by day my soul He's keeping
By His wondrous power within;
And my heart is full of singing
To my Saviour from all sin.

F. A. BLACKMER.



ROBERT COLLEGE AND ROUMELI HISSAR (1452 A.D.), CONSTANTINOPLE.

"Blessed be Egypt."

VOL. X.

JANUARY, 1909.

No. 38.

Editorial.

"The time is short."—1 COR. vii. 29.

"For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon earth."—ROM. ix. 28.

"The devil is come down unto you, having great wrath because he knoweth that he hath but a short time."—REV. xii. 12.

"Looking for and hasting unto the coming of the day of God."—2 PETER iii. 12.

AS we enter a new year it is possible that many are feeling the greatness of the importance of the crisis at which we have arrived in the world's history. We are not where we were a year ago. How does it affect the Kingdom of God? Some are looking for a speedy return of our Lord, others are looking for war and disaster. Others believe there is a little space of quiet before us, during which the whole world will be evangelized; the while other forces are at work involving the re-establishment of the Jewish nation in their own land, and then will the end come. All we know for certain as regards our own part is, that there is "*A Day of Opportunity*" before us now as set forth in an admirable series of papers recently published by C.M.S. Let us press on unitedly and finish the work God has entrusted to us.

On the 20th November the American Mission sustained a grievous loss in the death of the Rev. W. Harvey, of Cairo. He had served Egypt for nearly forty years, living a selfless, humble, faithful life for the Lord. During the first years he was in the Fayoum, where much of his heart always remained. In later years he ministered to the Church in Cairo, and superintended the Theological Seminary there. Many pastors and preachers in the country owe their training to him. He is widely mourned, both in the Mission and throughout the whole Evangelical Church. The loss of Dr. Ewing and Dr. Harvey, two of the veteran missionaries, in one short year, leaves Dr. Andrew Watson a solitary representative of that generation. It will be the earnest prayer of the many who love him, that he may still be spared to them for years to come, and that all help may be given by Our Father in Heaven and by his fellow missionaries in sustaining the burden of the work that falls upon him. Our heartfelt sympathy is given to Mrs. Harvey and her daughter in their great sorrow.

It is purposed by some of us to set apart

THE LAST WEEK IN FEBRUARY

as *A Week of Prayer for the Mohammedan World*. Whether or not any arrangements can be made for united gatherings, let us take those days for special private prayer for the Mohammedans.

B

We have felt that God did answer prayer last year in a marvellous way, and His Arm is not shortened that He cannot save, neither His Ear heavy that He cannot hear. Let us pray with renewed expectation for each country—the Turkish Empire, Morocco, Algiers, Tunis, and Tripoli, Egypt and Arabia, the East and West Sudan, Persia and Turkestan, Beloochistan and Afghanistan, India, Malaysia, China.

The Power of the Spirit of God is already working, and the Word of God is being carried there. Let us pray on for more labourers in every land, and that the secret believers may confess Christ on every side. If only this begins, we believe that numbers of waverers will take their stand on His side.

We have the first of a series of papers in the Magazine this quarter on "What is being done for the girls of Egypt, and what might be done?" A paragraph in a secular paper attributes the movement for liberty in Turkey to the influence of English governesses.

Where Christian influences enter the lives of these girls a new vista of possibilities open before them may purify and bless the Homes of Egypt: it will not wreck and destroy them. Fears are felt by the men in Turkey lest liberty should mean license. The only safeguard is to be found in the religion of Christ. A Christian girl will become a faithful wife, and a loving and wise mother. This is what will bring joy into the home. Will the men of Egypt believe it? And will more Christian English women devote their lives to this work of training the girls?

The Nile Mission Press.

"*Ebenezer . . . hitherto hath the Lord helped us.*"—
I SAM. 7, 12.

"*Speak unto the Children of Israel that they go forward.*"—
EX. 14, 15.

A NEW YEAR, and at once the thought comes as in Joshua 3, 4, "Ye have not passed this way heretofore." This means as in the case of Israel of old, a going carefully after the "Ark of the Covenant" every step of the way. It means a forward movement as our Ark of Covenant—even Jesus—shall direct us; there must be no flagging, no questioning, but by prayer and effort a seeking to lead those in darkness and the shadow of death to Him.

But a new year always seems to me to be a time also to look back. We find again and again how the Leaders of the Children of Israel, when a fresh start had to be made, took time to record God's faithfulness in the past whenever they had been faithfully following Him. I have therefore chosen the above two texts as my New Year's Message to our Friends.

First the backward look. Doubts, difficulties, snares, toil, none of us have been without these in the past year, and yet over the whole we can really write, "Ebenezer—hitherto hath the Lord helped us." How we ought to praise Him, ought we not? Never a difficulty brought to Him, either spiritual, financial or otherwise, but He has stepped in just at the right moment and brought us through. One

proof of this we have lately had to rejoice over, when funds were particularly low, was an anonymous gift of £100. We desire in this number heartily to acknowledge this sum, and gratefully to thank the Lord's Steward who sent it. We pray also that God will bless both Giver and Gift.

Then in the signs connected with the Colportage work there has been so much to be thankful for. A real spirit of enquiry seems to have arisen in many places, and you will read our Superintendent's report this quarter with much interest.

For the rest, I feel the Message for this year is "Go forward." Not so much perhaps a rush forward, as a going forward persistently and steadily. Those at the front of the battle with Islâm, those at Home, the praying ones, the giving ones, local secretaries, box and card collectors, shall we see to it that in the coming year we do just a little more than previously. We may be sure of this, that He who has been our strength in the past will not fail us as we commence our fifth year's work in simple dependence on Him.

As one forward step in connection with our Mission Press, we are now issuing a small monthly list of Prayer and Praise topics. Will anyone who is willing to regularly join with us in intercession in these, kindly send in their name to me. They will then be added to our list of praying ones and a paper sent month by month.

In our last number we intimated that we hoped to be able to tell that God had answered our prayers for another and larger printing press. We are now in a position to do so. The needful money has been forthcoming and the larger machine is now on its way out. For this we praise God. We trust, shortly, to be able to despatch the oil-engine, and thus instal motive power.

We have further to thank God for the support of a third Colporteur, and prayer is asked that we may choose the right man.

I wish to thank all the friends who have so kindly arranged meetings for me in recent months. I have felt there was real power in them, and those of you who have been upholding me in prayer during these visits will be glad to hear of this. In conclusion, may I ask continued prayer for myself, as I have been laid aside for a time, and am, at present, ordered rest. I trust that soon I shall be able to get about as usual.

JOHN L. OLIVER,
Secretary.

16, Southfield Road,
Tunbridge Wells.

SUPERINTENDENT'S QUARTERLY LETTER.

To those "helping together by prayer."

DEAR FRIENDS,

I must ask you to join with me in praising our Heavenly Father for the grace and help given during the past four months. Mr. Gentles returned to-day from his furlough, and is resuming the more technical and material part of the work of printing. When I set out, at the beginning of August, to try to manage without him, I little thought how much I should be enabled to get through. Various English job-work has been undertaken and satisfactorily turned out. We have been similarly busy with Arabic work, but this has not required such close personal supervision.

PUBLICATION DEPARTMENT.

During Mr. Gentles' absence, I have had neither the time to prepare nor the funds to produce any new publications, but we have kept our stock well up-to-date by revising and reprinting whatever showed signs of "giving out." "Sold out!" What a musical sound to a publisher's ear. We often hear it, for our smaller tracts literally sell in thousands.

COLPORTAGE.

This work has gone on through good report and ill report. I mentioned in the October number of "BLESSED BE EGYPT" the bitter persecution and humiliation to which Colporteur Abdul-Mesîh had been subjected at Girga.

Something similar has since occurred at Beni Suef, the capital of a province much nearer to Cairo. The same Colporteur was hauled up before the local police-court and interrogated as to the contents of the books sold by him. Finding nothing legally chargeable against him, they told him to stand down and come again the next day, when the process was repeated. After several days' vexatious treatment the case was said to be "reserved." And "reserved" it seems likely to remain, for the Colporteur, after fully reporting everything to us, left the town and went about his business, hearing nothing more of the matter from that day to this. Another of our men was stopped and searched to see if he had a certain prohibited controversial book against the Roman Catholics, who are very influential in this country.

When Colporteur Abdul-Mesîh came down to Cairo, he was inclined to resent our not having taken an active part in the difficulties at Girga, but we had long conversations and prayer together. And on one occasion he took supper with us in a semi-English, semi-native fashion, fully entertaining us with lively descriptions of the various receptions met with, and the different kinds of lodging-places slept in. He left again to work his way southwards into Middle and Upper Egypt, but felt it was right to stay and spend fully three weeks at the town of M., with a Moslem, who was seeking the truth as it is in Jesus. This man made no secret of his desire, it being common talk in the town that he was far too fond of consorting with the Kâfirs (unbelievers, *i.e.*, Christians). He partitioned off one side of his shop so as to hold little gatherings of three or four persons to study the Bible with our Colporteur, who supplied him with such excellent helps as "Murshid el Talibeen," a kind of Bible Handbook published by the Beyrout Press. When the Moslems saw that, they supplied him with "Idzhâr-ul-Hakk," a notorious book against Christ and Christianity, upon which we sent up "Al Hîdaya," a complete reply to it, published by the American Mission, Cairo. The little gathering then studied "Christ in Islâm," and "Proofs of the Crucifixion," two of our most recent publications. Another booklet by which this man was helped was "Christ's own Testimony to Himself."* I have asked our Colporteur to keep in touch with this new friend by correspondence, and to let us know of his progress as he steps out into the light.

Colporteur As'ad has resigned his position. He had been ill for some two months with a malady which recurs when he travels much, or is exposed to damp, especially sleeping in damp huts. Dr.

* All these Arabic publications can be supplied. See revised list at end of magazine.

Lasbrey, of the C.M.S. Hospital, kindly offered to take him in free of charge, and I undertook to continue to pay full salary, but we could not overcome his fears. His brother, who did part of the work during his illness, is anxious for the post, but it might perhaps be wiser to look elsewhere. Still he is physically strong, and this is important, as the work imposes a great physical strain.

The good news has come from England to-day that the support of another Colporteur has been promised. We need prayer that the right men may be forthcoming, for really suitable ones are difficult to obtain.

CONFIRMATION OF A CONVERTED MOSLEM.

Last winter we found work for a C.M.S. convert from Mohammedanism, who had taken the name of Stephânos (Stephen) at his baptism six years before. For nearly three months we tried to teach him to earn his living, but the forces of evil seemed to overcome the good, and after we had suffered and forgiven various forms of injury, I reluctantly consented to his dismissal on the day I left for England. In spite of all the anxiety and loss he had caused us, his face and name seemed to haunt me, and I cried earnestly to the Lord that his soul might not be lost.

When I returned to Egypt I heard from the Rev. R. MacInnes that just at that time he had sought him out and brought him back to Mr. Gentles, who had again started to teach him English type-setting.

During August his officiousness in respect to the other employees often gave trouble, until one evening he rudely told me that he would throw up everything and be “off.” I felt led to quietly relate to him what had happened in England, and how wonderfully God had answered prayer for him. A hush came over us both, we felt awed in the presence of God, and turning to me, Stephânos said quietly, but with emotion, “*Ana gholtan, Ana gholtan*” (I am wrong, I am wrong).

From that time he has not only seemed different spiritually, but has certainly “smartened up” and been of more use to us from a business point of view. Mr. MacInnes has also told me of a man induced to leave strong drink by the efforts of Stephânos.

On Saturday, November 14th, a Confirmation Service was held at the C.M.S. Church, and the new Bishop of Khartoum laid his hands upon our brother Stephânos. What joy to those who had witnessed his baptism seven years before, and had shared in the anxieties occasioned by his vicissitudes of experience during that time!

Mrs. Bywater has had the joy and privilege of training a family of three sisters, converts from Islâm. The eldest was married to Sheikh Skander, of the C.M.S. depôt at Gizeh, a convert who has suffered much persecution; and the youngest is intended for Sheikh Bulus, another convert. On Saturday, November 7th, a gathering of missionary friends was held at Mrs. Bywater’s school to mark the betrothal, in Oriental fashion, of the remaining sister to Stephânos. It was my great joy to stand by his side, and take part in the service. Will our praying Readers continue to bear us up in prayer, that we may not only be able to teach our friend how to earn enough to support a wife, but that the new Bible Class for N.M. Press Christian employees may be abundantly blessed to his soul?

OTHER SUBJECTS FOR PRAISE AND PRAYER.

Beside the safe return of Mr. Gentles, the purchase of a larger machine, the support of another Colporteur, and the blessings recorded

above, many answers to detailed petitions have been received. "Truly goodness and mercy shall follow us all the days of our life." But there are at least two things for which urgent prayer are needed. The first is the great *need of funds* for undertaking new publishing work. The second is Mrs. Upson's need of more strength. Doctors can do but little to relieve her from the present tedious attack of neurasthenia, but our Lord Jesus, the Great Physician, is able, and He is willing. But will you help us to claim the promises?

Yours in His service,

ARTHUR T. UPSON.

Cairo,
November 25th, 1908.

QUARTERLY REPORT OF WORK—
SEPTEMBER AND OCTOBER, 1908.

I. Printing Department—

	Copies.	Total pages.
<i>(1). Evangelical Periodicals—</i>		
"Orient and Occident" (Weekly) ...	17,810	213,720
"Beshair-es-Salaam" (Monthly) ...	5,250	194,250
"All Saints' Church Magazine" (Monthly) ...	300	2,400
"Booq-el-Qadasa" (Fortn'tly) ...	3,120	24,960
"Sabbath School Lessons" (4 Sundays) ...	19 000	152 000
		<u>587,330</u>
<i>(2). For Publication Dept.—</i>		
Descriptive Guide to Books for Workers among Moslems }	1,000	28,000
"The Lost Ones"	2,000	24,000
The Field of "Sahib-el-Niya"	2,000	24,000
		<u>76,000</u>
<i>(3). Religious Books, etc., for others—</i>		
Scripture Tracts, (C.M.S.)	20,000	160,000
Life of St. Paul, (33-52)	3,000	60,000
Life of Samuel (and David) (25-44)	3,000	60,000
Dialogue on Inspiration	1,000	88,000
The Church (for Orthodox Copts)	2,000	112,000
Coloured Cards (Native Pastor)	2,100	27,300
Cards of the Ten Commandments	200	200
		<u>507,500</u>
<i>(4). Job Work—</i>		
Cards, Programmes, Wrappers, etc.		216,600
		<u>1,387,430</u>
GRAND TOTAL PAGES (September and October) ..		<u>1,387,430</u>

II. Publication Department.

Distribution of Gospel Literature—September and October.

	COPIES
Colporteurs	1,705
Wholesale (<i>i.e.</i> at a discount)	490
Retail (<i>i.e.</i> nett)	1,256
Gratis	412
Total	<u>3,863</u>

An Important Meeting in Cairo.

WE are glad to give our Readers, both English and Egyptian, some account of a remarkable meeting held lately under the auspices of our Coptic friends in Cairo. Our Readers will remember that we announced recently the inauguration of an Egyptian Auxiliary to the British and Foreign Bible Society. The initiative in this matter was taken by a young Coptic deacon, a friend of the late Rev. D. M. Thornton, and the management is entirely in the hands of our Egyptian friends. They have thus started what is, in fact, an “Auxiliary,” practically parallel to the Auxiliaries which form so essential a part of the B. and F.B.S. organisation at home; though never before, we understand, has one been founded in the Mission Field, so that our Coptic friends may have the satisfaction of knowing that they have started something unique!

A very large number of Egyptian gentlemen and students gathered in the court of the Towfeek Society, the Chairman being the President of the Auxiliary, Habashi Bey Miftâh. After Basîli Effendi Butrus, the originator and secretary of the Auxiliary, had explained shortly the object of the movement, and that this meeting was their first Annual Meeting, Ekhnukh Effendi Fanûs gave a fine, and evidently feeling, address on the great work of the Bible Society, in which he expressed his amazement at the work it had accomplished and was accomplishing. Another thing at which he expressed his admiration (and it was a point alluded to more than once during the afternoon), was the fact that the Society had been working in Egypt for decades, working so silently—seeking neither reward, praise, nor even recognition—that few Egyptians had even now any idea of its existence. What, he asked, explained the phenomenon of this Bible Society? One could only reply that the energy which had caused it was the same divine Energy which had caused and sustained the Christian religion itself, that religion with its tiny beginnings, and its continual yet successful warfare against unimaginable odds. The Advocate’s earnest remarks made a deep impression.

He was followed by Gindi Bey Ibraheem, Editor of El Watan. His two best points were two pieces of personal experience. In the first he told in a humorous fashion his experience of the state of the old Bible texts in Egypt before the advent of the Bible Society with its accurately printed Beyrout version. He gave an instance of the atrocious copyist or printer’s errors which were committed in those days, and contentedly swallowed by the unlearned. His second experience was an account of how he overheard some Berberis reading to each other the newly-published Nubian gospel-translation in one of the Berberi native cafés of Cairo.* This striking object-lesson of the Society’s work produced a strong impression.

The Editor of the other Coptic daily paper, our good friend Tadrus Bey Shenûda, followed with a quiet, high-toned spiritual address formed on the solemn text, “*If our gospel be hid, it is hid among those who are lost;*” in which he appealed to the Egyptians of to-day, descendants of the greatest martyrs for the faith the world had ever known, not to “hide” their gospel, even as their forefathers had not hidden it.

After Basîli Effendi Butrus, representing the chairman, had

* Printed at the Nile Mission Press.

thanked speakers and audience, the Rev. W. H. T. Gairdner, representing the Rev. C. T. Hooper, one of the Secretaries of the Society in Egypt, said some words of heartfelt thanks and congratulations for so splendid a meeting. He said that he felt proud in that moment of being a link between the Orient and the Occident, between the Society in London and the Auxiliary in Cairo, between the Christianity of the West and that of the East, which must henceforward more and more join hands, and march shoulder to shoulder in the common work of bringing the world to Christ.

A forgotten page in Missionary History.

BY W. WILSON CASH.

An account of the Moravians' work in Egypt, 1752-1782.

MANY people interested in the missions to the Mahometans in Egypt think that the history of modern missions begins with the work of the Americans a little over fifty years ago. Others better acquainted with the land of Egypt date the first real efforts to evangelize Egypt with the work of the Church Missionary Society in 1826, when the German missionaries Leider and Krusé settled in Cairo under C.M.S. auspices, and in 1830 when Gobat and Krapf conducted a temporary mission to Abyssinia. Few people to-day seem to know that as early as 1752 the Moravian brethren were at work in Egypt.

Between the years 1752 and 1782 eleven missionaries were sent to Egypt. Several of them died at their posts and others suffered untold agonies under the bastinado and lash. They carried on a purely evangelistic work largely among the Copts along the Nile Valley, and in spite of enormous difficulties much fruit resulted from their labours.

The Rev. J. W. Davy in "Periodical Accounts relating to Moravian Missions," for March, 1904, says: "During the three months of the closing year of the campaign no less than 50,000 victims were carried off by the plague—that dreadful Egyptian scourge, which especially during this period, occurred at frequent intervals. It was not this, however, that caused the relinquishment of the work. The true missionary is not deterred by hindrances of this nature, and it was only when a perfect reign of terror prevailed under the curse of the Ottoman misrule, when international strife and general anarchy rendered European life and property too insecure, and made the prosecution of missionary work absolutely impossible, that the Moravian authorities were reluctantly compelled in 1782 to abandon the mission.

"The object in these efforts was not to interfere in any way with the existing church in the land, but 'to extend the right hand of fellowship toward a church that for ages had bravely struggled to preserve its purity, and faith, and doctrine, and thus to afford a practical demonstration of the fulfilment of the Redeemer's High Priestly Prayer, 'that they all may be one.'"

The Coptic Church, the object of these efforts, had, according to the census of 1897, 600,000 members, all descendants of the

ancient Egyptians. "The name Copt," the Rev. J. W. Davy says, "is supposed to take its origin from the village of Coptos—modern Kobt or Koft—a village 25 miles N.E. of Thebes, which is said to have been their stronghold in the days of the Diocletian persecutions, from which period they date their A.M. or era of the martyrs. The most probable derivation however seems to spring from the name of the country they inhabited. The ancient name for Memphis was Ha Ka Ptah. The Greeks made of this Aiguptos and applied it to the whole country. When the Arabs came they called it Aigupta and the inhabitants Aigupti. In course of time it became Gopt or Gupti, which, says Mrs. Butcher, the English mispronounce Copt or Coptic."

The Coptic Church originally formed part of the great Oriental Church, but during the fifth and sixth centuries she split from the mother church, on what was known as the Monophysite heresy. The Egyptian branch of the Church was excommunicated, and they in turn excommunicated the Pope of Rome. The Copts asserted then, and still hold, that the divine and human natures of Christ are so united as to become one nature, the former being wholly absorbed in the latter. The rest of the Church held that the two natures were perfectly distinct—a perfect Man and a perfect God. This breach was never healed, and to-day in Egypt the Copts will discuss for hours this ancient heresy. From A.D. 451 the Copts have formed a distinct church governed by a Patriarch resident in Cairo. In the early days this dignity was said to have had 140 bishoprics under his charge in Egypt, Syria, Nubia, and Abyssinia. From the time of the Moslem invasion the Coptic Church became sterilised and formal. Its ceremonies were empty and often meaningless. Its life and vitality seemed to die out. At one period the Copts were compelled, when riding, to sit with their faces to the animals' tails, with a bell fastened round their necks to give warning against contamination. It was impossible for any Christian who had embraced the faith of Islâm, to recant. In 1703 the French consular chaplain became a Moslem. He recanted; but no retraction was allowed, and he was thrown into prison and beheaded.

These persecutions resulted in much laxity of conduct among the Copts, and when the Moravian missionaries reached Egypt they found that the clergy were mostly drunken and bad living men.

Such was the church to which these intrepid men went. The first man to be sent forth was the Rev. J. Hocker. He had for some time previously been a missionary in Persia, where he sought to carry the Gospel to the Gaures. He endured untold hardships in Persia, and barely escaped with his life. Nothing daunted, he immediately offered himself for service in Egypt. His offer was accepted, and he was sent to Cairo, and advised to cultivate the friendship of the Patriarch, with a view to gaining access to Abyssinia.

Mr. Hocker sailed from London on May 8th, 1752. He was furnished with letters of commendation from Count Zinzendorf to the Patriarch of Egypt. He sailed via Genoa and Leghorn, and arrived at Alexandria on August 8, after nearly three months' journey. To-day this journey can be done in a floating palace within 14 days. Mr. Hocker stayed at Alexandria for two weeks, and then proceeded via Rosetta to Cairo, and arrived there on August 16. This journey of a little over 100 miles, which then took 12 days, can to-day be done in a train-de-luxe in about three hours. In Cairo Mr. Hocker, feeling it would help him in his intercourse with the

people, donned the native dress, and settled down to the study of the Arabic language.

The Cairo of those days was very different to the modern city of the same name. The Rev. H. Cossart, writing in 1752, says: "Cairo is an immense place, and viewed from the citadel it looks very much like a town in ruins. The streets are very narrow, and are crowded to such a degree with people, camels, mules, and asses, that it is difficult to force a passage through them. The dust blinds the eyes of the people and burns like fire. At this season of the year—July—the heat is almost insupportable. A great inconvenience is the host of winged and wingless vermin that prey upon the unfortunate inhabitants day and night."

Mr. Hocker never lost sight of his ultimate object—Abyssinia. He began to gather information, and soon found that to enter Abyssinia he would require a special permit from the Sultan of Turkey. This involved a special journey to Constantinople, which Mr. Hocker at that time was unable to take.

At the end of the first year Mr. Hocker was able to translate into Arabic his letter of introduction to the Patriarch, and with much trepidation and many misgivings he waited on that high dignitary. The Patriarch received him most cordially, and offered him any assistance possible, and as Mr. Hocker was a doctor he was able to render valuable assistance to him when he was ill.

In December, 1753, Mr. Hocker sailed for Constantinople to obtain the firman for Abyssinia. Through the aid of the British Consul his visit was wholly successful. He obtained the firman and returned to Egypt. It was not until he reached Alexandria that, to his great disappointment, he heard of the death of the Sultan. This meant that the firman, which had cost such a lot of trouble and expense, was useless. Under these circumstances Mr. Hocker decided to return to Germany to lay the whole matter before his Committee. In 1757 Mr. Hocker was again in Cairo. This time, in company with a new missionary, Mr. Pilder. They immediately began to make preparations for an expedition to Abyssinia. The Coptic Patriarch furnished them with letters of recommendation to the Archbishop of Abyssinia, and in September, 1758, these two brave men set out on their hazardous undertaking. At Suez they found a boat bound for Jedda, and embarked on it. After being at sea about a week a fearful storm overtook the boat, and it was driven ashore off the island of Hassane. For some time the danger was very great. At length an Arab dhow passed them, and took them to the island. The missionaries lost all their clothing and medicine, and landed on the island in a destitute condition. For 19 days they supported themselves on bad cheese, biscuits, and onions. After being threatened with slavery, they eventually managed to get a boat sailing for Jedda. At Jedda Mr. Pilder became very ill, and as they had lost all their medicine, and Mr. Pilder's life was in danger, they decided for the present to return to Cairo. When Mr. Pilder had strength sufficient to travel, they set out for Yembo. Here to their great joy they found their medicine chest. All the rest of their luggage had been looted. After a very trying journey they reached Cosseir, the port where the caravans call from the Nile. The missionaries found a caravan just starting and joined it. It was the only caravan that year that was not robbed by the Arabs. It was not until July, 1758, that they arrived in Cairo. Here Pilder became

worse and was advised to return to Europe. "His journey home," Mr. Davy records, "under these circumstances was a marvel of effort. For 52 days he was kept in quarantine at Leghorn. He crossed the Alps in the dead of winter, during which clothes were often frozen as stiff as a piece of board." Mr. Pilder never again returned to the land of his adoption. For the rest of his life he was a great sufferer and invalid.

Mr. Hocker, who had been in Europe on a visit, again sailed for Egypt in 1768. About this time several new missionaries were sent out, and a work was established in the Nile Valley. In October, 1780, after enduring the burden and heat of the day since 1752, Mr. Hocker passed to his eternal rest. He was buried in Old Cairo, in one of the vaults of St. George's Church, among the people for whom he had endured so much.

It was during the year 1778 that the persecutions of the missionaries rose to such an unendurable pitch. Antes, one of the brethren, when returning to Cairo one evening, was arrested by the soldiers of a Bey and thrown into prison. He was bastinadoed and fearfully beaten with the korbag. The Bey, enraged at not being able to obtain a large sum of money from the missionary, ordered him to be branded with hot irons. This treatment was repeated at intervals. At one time Antes was given 2,000 strokes with the lash. To obtain his release he was compelled to pay a sum of money. Mr. Antes tells us, in his record of this and other similar troubles, that it was six weeks after the bastinadoing before he could walk with crutches, and that for years he suffered with his ankles as a result of the heavy chains he wore.

Three rival rulers in Egypt brought about such a state of anarchy, that the Moravian Church decided to abandon the hope of working in Egypt, until better days dawned on the country.

Let us not imagine that the labour of these devoted men was valueless. It was far from it. Their example stirred the whole Church of God to greater zeal and devotion in the missionary cause. They obeyed the command "Go ye into all the world and preach the Gospel to every creature." "They rejoiced at being counted worthy to suffer such things for Him who loved them and gave Himself for them."

The Present Call from the Moslem World.*

S. M. ZWEMER, D.D.

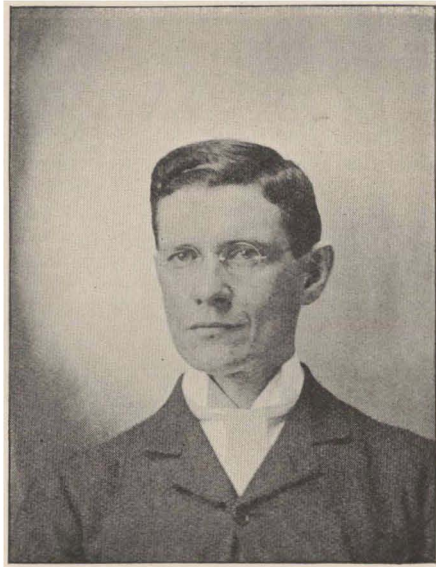
THE conventional idea in some minds and in some colleges is that a man goes out to the mission field only to preach. The fact is that since there are diversities of gifts, and the same missionary spirit is poured out upon these diversities of gifts, there is a great demand on the part of all the boards for a wide variety of service on the foreign field; and I want to preface my talk to-night by reading a list of specialists that, in addition to preachers, are required to-day on the foreign field: An architect, a mechanical engineer, a civil engineer, a chemist, a pharmacist, a biologist, a commercial expert, printers, dentists, athletes, college-trained farmers, physicians, teachers of English and other branches, and a steamboat

* Round Top, Sunday evening, June 28th, 1908.

engineer. Now with so wide a phase of varieties in the actual work on the foreign field, the man who has heard the call from India need not say, "That call does not concern me, because I am not booked to be a preacher."

In speaking more particularly of the call of the Mohammedan world, I desire to emphasize that that call is to-day an urgent, and perhaps an unprecedented, call. The appeal comes to us with force in the first place because of the very strength of this greatest of all the non-Christian faiths.

The Mohammedan religion is strong because it covers so much territory. From Tobolsk in the north to Zanzibar in the south, and from Morocco on the west to Canton on the east, Mohammedan could join hands with Mohammedan, one vast brotherhood, 230,000,000 strong. In Africa alone there are 58,000,000 Moslems. In Asia all



REV. SAMUEL M. ZWEMER, D.D.

the old centres of Christianity are occupied by an aggressive, defiant Mohammedanism. Persia, Arabia, Turkey, Turkestan, Afghanistan, Baluchistan, are severally 80 to 90 per cent. Moslem. In India the greatest missionary problem is Mohammedanism; 62,000,000 and more in India alone. And turning to the islands of the sea, on Java there are no less than 24,000,000 Mohammedans; while under the American flag there are 300,000 Mohammedans in the Philippine Islands, and under the British 84,000,000. And so this vast problem appeals to us, first, because of its very strength. I believe that God is writing to-day on the map of the Moslem world as John wrote in his day, "I write unto you, young men, because ye are strong." Perhaps God has reserved this tremendous problem for us because He knows the rising strength of the present missionary movement.

Then *the Mohammedan religion is strong because it has so much truth.* With us, the Moslem believes in one God, in a future life, in Jesus Christ as a prophet, in reward and punishment, and in many of

the great fundamental truths of theism. And surely to come face to face with men who believe so much with us is a great help in the work of missions, when to them we can declare Jesus Christ as the One Who fulfils all righteousness, in Whom alone "are hid all the treasures of the Godhead bodily," and Who comes to them as a Friend, a Brother, a Saviour.

The Mohammedan religion is strong, too, because it is a religion which believes in itself. The Mohammedans hold with a grip of iron the truths that they believe. They will die for their prophet; they have died for him by thousands and tens of thousands. They will die for their book, because they believe it is God's book. And surely if they turn to us missionaries and say, "You are the people of the Book," we have a right to come to them and show the same spirit and be willing to die for our book if need be, proving to them that our book is the very Word of God to us also.

And finally, *the Mohammedan religion is a strong religion and worthy of our steel, because our forefathers neglected the problem.* What were they doing in the days of the Reformation that Mohammedans coming from Arabia overran the whole Malay Archipelago? What were they doing in the eighteenth century, in the days of early missions, that then the southern Philippine group and South-western Siberia and Central Africa became almost wholly Mohammedan?

The problem appeals to us because of its very difficulty. It took a Goliath to raise the faith and the strength of a David, and it may take such a mighty challenge to our faith to arouse in our hearts some of that same defiance that David felt when he turned upon Goliath and said, "Thou comest to me with a sword, and with a spear, and with a javelin"—and we can almost say the same as we think of bloody Armenia and the persecutions in Crete, Egypt, and Persia, and the sufferings, even this night, of our brothers and sisters in the Mohammedan world—"Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of the Lord of hosts, the God of the Armies of Israel, which thou hast defied these thirteen centuries."

But there is a stronger appeal than that. We would not go to the Mohammedan world merely to match strength over against strength, force over against force, and the crusade of the Spirit over against the crusade of the sword; but we go to them with the old message, the old, old story, that fulfils their heart longings. We go to give them not only truth, naked truth, but a living gospel throbbing with the love of Jesus Christ; and they need it. The appeal that comes to us from the Mohammedan world is the appeal of unutterable and hopeless need. We do not bear witness to this ourselves only; the Mohammedans themselves are witnesses. By their fruits we can tell what those countries need. The whole Mohammedan world is suffering what Ian Keith Falconer rightly named "the horrors of Islam," what Mrs. Isabella Bird Bishop called "the utter hopelessness and darkness of that false religion," what Lord Cromer in his last book speaks of as "the hopeless social system of Islâm." In one of his chapters on the people of Egypt Lord Cromer admits that all these reforms of Islâm in Egypt have no future, that it is just as hopeless to attempt to reform the Mohammedan religion without destroying it "as an attempt to square the circle." What did he mean by this? Why, he meant that first of all there is stamped upon the Mohammedan world that trinity of evils, the result of ignorance—

illiteracy, fanaticism, superstition. Go in any Mohammedan home in those countries and you will find them. Of India's 62,000,000 Mohammedans more than 58,000,000 by the census are unable to read and write their own names. Surely, if ever there was a call to men to become educators in the real sense of the word, to teach men to read, to open to women the doorways of the soul, there is a call in India to-day. And then think of the quackery and superstition that breeds in this soil of ignorance, until Mohammedan womanhood is crushed under the hopeless practice of cruel ignorance of their system of medicine, until all over that Mohammedan world there rings out a cry as of pain for men to come and right those wrongs. To make wrong right we are told we need to let in the light. Who of you will throw open the windows of God and create a new Afghanistan, a new Turkestan, as there is now already a new Egypt, because of mission work?

And then the Mohammedan world is not only hopeless as regards its social and intellectual evils but also as regards its spiritual condition, the Moslems themselves being the judges. It is most pathetic to read some of the Mohammedan poetry of the past century, to hear a man like Ibu ul Faridh Abdul Kadir and others in North Africa and Arabia voice the aspirations of the Mohammedan soul for something better, something higher than the dry bones of the Koran, for something that will give them spiritual sustenance. I tell you you have not got to live in Arabia sixteen years to believe in your heart the truth of that verse :

"Far and wide, though all unknowing,
Pants for Thee each human breast;
Human tears for Thee are flowing,
Human hearts in Thee would rest."

A Mohammedan woman who was learning to read and could just spell out the words, came to my wife and asked to see a book. My wife happened to have an Arabic translation of Meyer's little book on "The Deepening of the Spiritual Life." The woman read a page most laboriously, then said, "Will you give me the book? for that's what I believe. Those very thoughts I have been thinking." Is not that an appeal to us?

And finally, the great appeal of the Moslem world comes to us because this is a time of crisis in every one of the great Mohammedan lands. The map and the newspapers tell the story. Read the last book on Morocco, or the last editorial in *The London Times* on Egypt, and then look at the map and put there the few dots that mark the little candles burning in the night of darkest Africa. It seems to me it would require great force to hold men back from investing their lives there and doing for Morocco what Guido Verbeck did for Japan, what Mackay did for Africa, what James Gilmore did for Mongolia. And then, travelling eastward, what is Algiers but an opportunity? What is Tripoli but an opportunity for to-morrow, when Italy will take over that country and proclaim liberty to the captives and recovery of sight to the political blind and the acceptable year of civilization to that country crushed so long under the Turkish yoke? And Egypt, Lord Cromer says, is already a new Egypt. It is not a question, however, whether Egypt is new; it is not a question whether Egypt has a new opportunity; it is a question whether in the new Egypt Jesus Christ shall have His rightful place or whether

it will be an Egypt without religion, an Egypt of French atheism and infidelity. Then, turning southward, you have the great struggle between Christianity from the south and Mohammedanism from the north. The Mohammedan peril is upon us in the Hausa district, along the Niger and upper bend of the Congo; in Uganda itself the question is whether Islam or Christ shall have the victory within the next decade.

And in Asia you have the glorious opportunity for pioneer service in Mohammedan lands. You have read the life of David Livingstone by Blaikie. You have followed the career of men who first blazed their way in the dark parts of Africa and Asia. Does it not attract you? Why do you not “follow in their train?” There is plenty of pioneer work yet to be done. There is Afghanistan without a single missionary. There is Turkestan with one man at Bokhara. There is the whole of Northern Turkestan, Jungaria, Eastern Turkestan, and Baluchistan with only a single station. There is the whole of Southern Persia south of Shiraz without missionaries, all Western and Central Arabia, the entire coast from Muscat to Aden. There is all Somali Land, British and Italian, without a single missionary—and every one of those unoccupied areas is under the “horrors of Islâm.”

What is the cry of distress that goes out from those Mohammedan lands to-night? The British Government census tells us, in last year’s report, that in the heart of Afghanistan blood feuds were paid mostly in the price of girls, some of them were born and some yet unborn. In other words, Moslems were trafficking in the flesh and blood of unborn female children in Afghanistan. No wonder that Keith Falconer told us young men, “While vast continents are covered with almost heathen darkness, and hundreds of millions suffer the *horrors* of Islâm, the burden of proof rests *upon you* to show that the circumstances wherein God has placed you were meant by Him to keep you out of the foreign field.” And may God forgive me if I have ever put the burden of proof upon Him why I am not in Arabia but here to-night.

So I plead with you for three reasons: the strength and greatness of the problem; the social, moral, spiritual and intellectual needs and destitution, and the call of these open doors—three-fourths of the great Mohammedan world are under Christian protection or under non-Moslem rulers. Could Jesus Christ Himself, if He stood here in my place, point out to you more clearly than do the facts before us what He meant when He said, “Go ye into all the world, and preach the gospel to the whole creation?” He put the whole forward movement, for which we multiply machinery and prayer, and effort and literature, in one single word, when He turned to men—and they knew how He loved them—and said, “GO.” And we are not going alone, not even in the hardest fields; for, “Lo, I am with you alway, even unto the end of the world.” Will you go?



The Ethel Pain Memorial Hospital, Old Cairo.

MEDICAL work in Old Cairo was begun by Dr. Harpur of the Church Missionary Society in 1889 in a native house, and it was not until 1896 that sufficient funds were forthcoming to buy land on which to build a hospital, which was opened in May, 1897. Here there was accommodation for eight women and twelve children on the hareem side, which was divided from the male side by a door which could be locked when necessary.

In April, 1902, Dr. and Mrs. E. Maynard Pain arrived from Australia to take up Medical Mission work, and it was a terrible blow to all connected with the Mission when in less than two years Mrs. Pain died after only a few days' illness. Much of the short time she had lived in Egypt had been given to the women and children of the land, whom she loved, and who very soon learned to love her; therefore there was great sorrow among them also when they heard that she was dead. It was quickly proposed by those who had known her that some memorial of her short life among them should be erected, and it was felt that it could take no more appropriate shape than a hospital for the women and children, in the land to which she had given her life. It was first of all proposed to build Memorial Wards over the existing hospital, but so many of those who loved her in her own country contributed for this purpose, that with a small additional sum from England it was possible to build the present hospital for women and children, which is an entirely separate building. This hospital was formally opened by a dedicatory service on November 17th, 1905, less than two years after Mrs. Pain's death. The dedicatory tablet bears the following inscription:—

TO THE GLORY OF GOD

AND THE LOVED MEMORY OF

ETHEL BLANCHE PAIN,

Who came from Sydney, Australia, to Egypt, April 15th, 1902,
and entered into her rest December 18th, 1903,

THIS HOSPITAL

erected for the women and children whom she loved and for whom
she spent her brief life here

IS DEDICATED

in deep love and thankfulness.

LOVE NEVER FAILETH.

This hospital contains four nice airy bright wards with a north aspect. One of these has a smaller ward of three beds opening from it, in which cases needing extra quiet may be put. The kitchen, bathroom, etc., operating and sterilizing room are thoroughly up to date, and are all under the same roof.

There is accommodation altogether for thirty women and sixteen children. In a separate building are the sleeping rooms for the native staff. Many of the beds are supported by friends in Australia and England, and bear tablets at the head to that effect. Most of the furniture in the operating theatre was given by friends

in Cairo. One English nurse is in charge of this hospital and has her quarters there. As helpers she has Syrian and Egyptian probationers and servants. A great number of the patients stay three weeks or more. During this time they are under the influence of Gospel teaching. Every night and morning both women and children are taught of the Saviour who loves them and who died to save them. To most of them the "old, old story" is a new one, yet it takes a long time to make them understand. "Are we not like donkeys?" many of them say. "Do we know anything?" It is a case of telling the story "often" and "slowly as to a little child."

The ignorance and superstition of these poor women is appalling, yet still there are cases of those who go home to tell others this wonderful story, and we firmly believe that some of them have



really learnt to love the Saviour, although they had not had the courage to confess Him in baptism.

The number of patients treated in 1907 in the E.P.M.H. was 397, most of them surgical cases, and 249 operations were performed. Of these only a few were Copts, the great majority being Moslems. Most patients are able to pay a certain amount towards their support while in hospital, and it seems a strange thing to say, yet it is nevertheless a fact, that we find the discontented ones are not those who pay the fee asked, but those who on plea of poverty have been admitted without any payment.

In concluding, we feel sure it will interest the readers to hear that the little Bible woman, who does a great deal of the teaching, was once herself a patient in the old hospital. There it was that she first heard of the Saviour's love, and when she recovered she was, through Dr. Harpur's instrumentality, admitted to the girls' boarding school at Bab el Louk. Here she became an earnest Christian, and

her desire was, as soon as she was old enough, to go back to the hospital, and seek to bring joy and light into the lives of the Moslem patients there. This she was able to do a few months after the E.P.M.H. was opened, and here she has been living an earnest, consistent Christian life ever since. After waiting a long time, she finally obtained, to her great joy, her father's permission to confess Christ openly by Baptism. The father was at one time so bitter that he said he would rather go to hell with Mohammed than to heaven with Jesus Christ. Some eighteen months ago we heard from his daughter that the old man was very ill, so went to see him and brought him back to the men's hospital, to which he was admitted in apparently a dying condition, but prayer and care pulled him through and his stay seemed to soften his heart. He is now in the employment of the Mission as doorkeeper of the E.P.M.H., and we should ask the prayers of all friends that he too may yet learn to believe in the Saviour who died for him. A younger sister was also sent to school and has come to work in the women's hospital. She is also a Christian.

The case of another of the workers is a very interesting one. Her mother, a Moslem, was a patient in the hospital, having come for a most serious operation; the daughter also came into the hospital for a smaller operation; both of them became very interested in the Bible teaching, and later on, when after having been in a second time, the daughter was asked if she would like to come back as a worker, she was quite willing. Her mother actually made no objections. This is not an ordinary occurrence by any means, for they fear the influence the teaching may have. The girl is, we believe, a Christian, although she has as yet made no public confession. Will you pray for her and her mother.

We would also ask friends to pray for all workers in this Memorial Hospital, that they may in their lives ever "adorn the doctrine of Christ," and ever seek to bring glory to the name of Jesus; that many of those who sit in darkness and in the shadow of death, may accept the Light of Life. And so the short life in whose memory this hospital was built, will not have been lived in vain in this land of Egypt, but may be instrumental in bringing many gems to His crown.

What is being done for the Girls of Egypt and what might be done.

"THE streets of the city shall be full of boys and girls playing in the streets!" This assertion about the coming Jerusalem is very true to-day of all Egyptian towns and villages. Little girls swarm everywhere, and the opportunities for schools are many, *now*, before Moslem free schools for girls become the accomplished fact, which it seems probable they soon will be.

What is being done for the girls of Egypt already, and what might be done? Under this title those who are noting the developments and watching the results of missionary work, will be glad to read the following accounts of school work in two of the most important centres of Upper Egypt. Assiut has long been known to us as the centre of men's higher education, coupled with

Christianity, and perhaps the greater has overshadowed the less, so that we shall be glad to have a clearer idea of what is being done for the girls, and what it is growingly necessary should be increasingly done among them as, year by year, the need and demand for wives who shall be true help-meets for these same educated young men comes to be more insistent.

The chief note in Miss Ruth Work's article on the Assiut Girls' School is the rapidity with which the work is growing, and Miss Buchanan writes about Luxor, where the school is already supplemented by a quickly-growing daughter establishment in the outlying village of Karnak.

In future numbers of "BLESSED BE EGYPT" we hope to give glimpses of school work in other places in this land, desiring to impart more information, to promote more definite prayer, and to call forth more workers into these needy fields.

* * * * *

"We have sold her!" This unanswerable argument was brought forth by a mother when we pleaded for her daughter to be left in school at least one year longer.

You are surprised, and perhaps you are saying, "I thought that slavery was forbidden in Egypt." Historians and other writers and even the people themselves will tell you that this is so. It is true that slavery, in the generally accepted meaning of the word, has been abolished. And yet this girl had had a price paid for her by the man whom she is to marry. And the mother told us that if they did not give her in marriage at the time appointed, her father would be required to forfeit a larger sum than that paid (£30) by the young man.

So Malaka has gone! Malaka—a queen. Her name is very significant, and suggests the place she should occupy in her new home, and how she should comport herself and how conduct her affairs. But what gifts are hers, and what training has she had to enable her to be *queen* of her home? She has a pretty face, and a gentle disposition—little more. She can read but haltingly in the Gospels, and has had only very simple number-work and a little writing, sewing, and housework; for, although eleven or twelve years of age, she was in school but one year. And she, this mere child, utterly untutored and undisciplined, has gone to be the wife of a man at least ten years her senior—a man who, though known to her father, is a mere stranger to her. One's heart aches at the thought of the experiences that must be hers, and her utter inability to meet the responsibilities and perform the duties that will come to her. And, oh, how we long to snatch her away from it all and give her the years of careful training that she should have before facing the duties of wifehood and motherhood.

• Thank God such cases as this are becoming more rare than formerly, and many Egyptian girls (*many* compared with the few of former years, but *few* compared with the large number still unreached) are receiving the help that they so much need to prepare them for life's duties.

This, the loss of Malaka, has been one of our disappointments during the present year of school. There have been other discouragements, but we don't stop to brood over these, for the encouragements have been far in the majority. We really have no time to be down-

hearted and discouraged, for our increased attendance has given us all full share of work and responsibility. We felt greatly encouraged a year ago when our enrolment reached two hundred and thirty. We now have two hundred and seventy-one pupils enrolled, and more keep coming in each week. Of the pupils received during the past three weeks seven are Mohammedans.

Last summer the Mission residence on the lot adjoining the girls' school was set apart for the use of the school. It is well suited for a school building, and we are using it as class-rooms for the English department, having taken the day-school work of that department out of the main building entirely. The nine rooms of this building, with the rooms in the main building, formerly used by the English department, and thus vacated at the beginning of this term, are all in use, and we begin to "cast about" for more room which, according to the present rate of increase, will certainly be needed next term. Had we not been given additional room this year we would have had to turn a



MAIN BUILDING OF THE GIRLS' BOARDING SCHOOL, AMERICAN MISSION, ASSIUT.

number of girls away. And even now our dormitories and dining rooms are overcrowded with our one hundred and fifty boarders. But we are so thankful to have the girls, that we are willing to suffer some inconveniences that they may receive the benefits of a thoroughly Christian education. We cannot express our gratitude for our strong corps of Christian teachers, all of whom are interested in the girls' best good. To-day one of them said to me, "Only yesterday I counted the entire number of girls in my different classes, and I said to myself 'You are responsible for each one of those girls,' and I feel that it is a very great responsibility." But she does not stop with that. We know that she makes these girls the subject of most earnest prayer.

We keep asking God to cause that the young people in the home lands shall hear His call, and be led to give their lives for service among those who do not know the love of God in Christ. We have been praying that our Syrian and Egyptian teachers might thus hear

the Master say, "Go ye therefore," and might be led to say heartily, "Here am I, send me," and that so they might be led to dedicate their lives to Him as truly as any of our volunteers at home do. This has been our prayer, and we are so thankful that God is answering it. While we were yet calling, He began to answer. When we begin to recount His blessings to us we cannot find words to express our thankfulness. Twenty-nine of our girls have confessed Christ during the past year, and a beautiful spirit of prayer and love has been manifest in all the work of the school—in the class-rooms, in the house work and on the playground—and some wonderful transformations have taken place. We know of a truth that "the Lord's hand is not shortened that it cannot save," and He has shown us that the fruits of the Spirit are brought forth in rich abundance in lives that are rooted in love and kept in the sunshine of His loving presence.

Very sincerely,

RUTH A. WORK.

*American Mission
Girls' Boarding School, Assiut.*

WHAT IS BEING DONE FOR THE GIRLS OF LUXOR?

The casual tourist in visiting Luxor and passing through the rather narrow, not-over-clean, streets of our town, must feel that little is being done for the girls. And when the visitor passes on into the big villages of Karnac, with its 20,000 inhabitants, the feeling grows stronger that something ought to be done for them. When one sees the many dirty little girls playing in the streets of Luxor, or watches the long lines of children carrying baskets of rubbish on their heads from the excavations in Karnac, the heart aches, and one is led to exclaim, "Why cannot something be done for the girls?" But we are glad to be able to point the tourist who visits Karnac to a white-washed house in the village—it does not boast of many whitened houses—there it stands, in that dark, dirty town. And when the visitor comes to the white house, enclosed by a substantial wall, he sees the big sign-board—"School for Girls." And when he enters he sees twenty, thirty, or forty girls, with clean faces and hands, quietly studying and, although they may not be aware of it, learning what life is for. All the children are Moslems, but they are being taught Bible stories from pictures on the wall. This seems a very feeble light in the darkness, but it is *light*, and who knows how many lives may be changed through the influence of that little school. More than one hundred different girls have been in the school for a shorter or longer time since its opening two years ago this month.

Then at the outskirts of Luxor, over the Karnac road, stands the large stone building, with its signboard, "American Mission Boarding School for Girls," and eight hundred and twenty-three different girls have had their lives touched by the influence of this school since its establishment in 1902. And what is being done for them in this school? They are taught that honest work is honourable. That one cannot be considered polite or cultured—whatever his political standing or the extent of his riches may be—who is disobedient to authority, untruthful, unfaithful to duty, or ungrateful for what he receives. Duties to God and Man are daily taught by precept and example, and womanly women are being trained to take their places in the home, in society, and in the Church.

But what more might be done? When one sees that the people are beginning to incline towards the education of their daughters, one wonders what might not be accomplished with a great staff of workers to train these girls, who could be gathered in. Then, with workers free to visit villages and to organize and superintend small schools in town, multitudes could be won for the Master's Kingdom. If high-class girls could be induced to become teachers and made to feel their responsibility to their countrywomen and, most of all, their responsibility to their God, to help to lead those who are now in darkness into the light, then great victories might be won and shouts of joy go up to the Heavenly School into which we all wish to be admitted by the Great Master and Teacher Himself.

CARRIE BUCHANAN,

American Mission

Girls' Boarding School, Luxor.

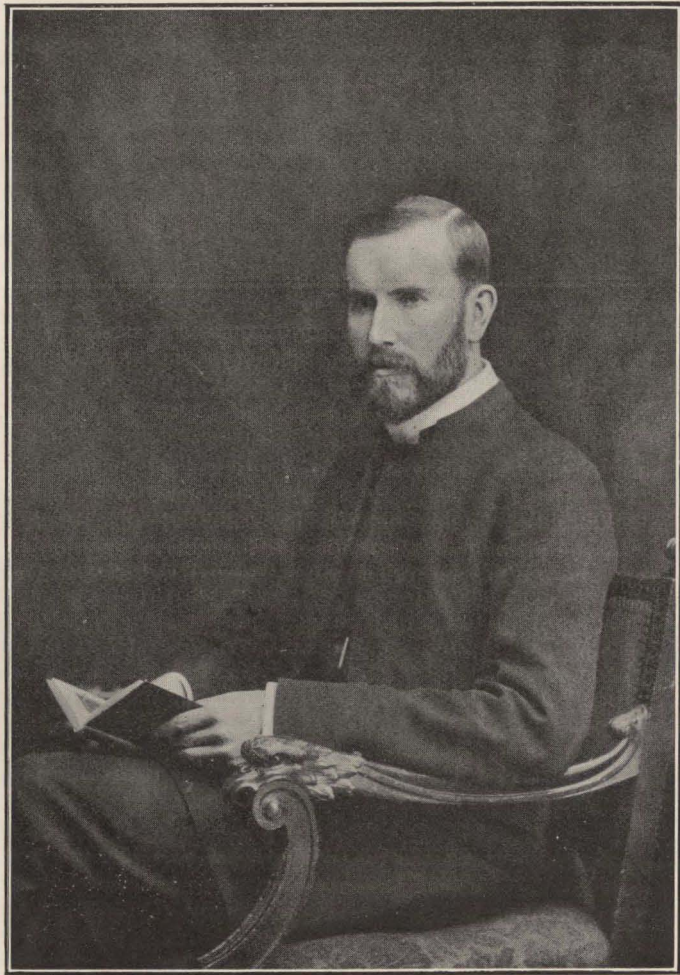
Review.

D. M. Thornton: A Study in Missionary Ideals and Methods. By the Rev. W. H. T. Gairdner, B.A., some time Exhibitioner of Trinity College, Oxford; C.M.S. Missionary at Cairo. Hodder and Stoughton, London, 1908.

THIS book is a rich tribute to the memory of a friend and colleague; it is the story of a life-work which ought to be known far and wide, and it is a story told well, with a generous self-effacement, and with a tenderly truthful recognition of the defects, not without a glory of their own, which are inseparable from the best earthen vessel that ever held the treasure of an enthusiasm for the work of God. But the book is also a contribution to the greatest task that lies before the Church of our day—the conflict with Islâm. Partly by a connecting narrative which runs well from point to point and rises to beauty in the description of Thornton's passing—partly by a careful selection from Thornton's private letters to friends, memoranda laid before the Church Missionary Society, and addresses to meetings in England—the writer has made the work of the Cairo mission a living and present reality. He has done more. He has revealed to us the contents and the range of two great problems, the solution of which it was given to Thornton in no slight measure to forecast and to forward, viz., (1) the awakening of the student world at home to missionary service; (2) the organization of the Church's warfare to win or keep or regain for Christ the lands and races which in part or entirely own the sway or feel the activity of Moslem influence.

The book contains many touches, scenes and documents which have a high value of their own apart from the main theme. The devout observer of the spiritual life will note with interest the two stages of Thornton's own religious experience; first, the recognition of the *fact* of the moral power of Christianity in the lives of other men, then "the revelation of the Person" of Christ in his own life (pp. 14, 28). The missionary lecturer will welcome such pictures from the work as the conversion of Sheikh Mahmoud, afterwards Boulûs, *i.e.*, Paul (pp. 200-205), and the baptism of

a Syrian and an Egyptian (pp. 140, 141). The preacher will learn to find sermons in scenes as he studies Thornton's roof-top meditation on the Moslem world, suggested by the sight of the delta, the desert, and the city, three types of spiritual soil (pp. 117-120). The apologist will be grateful for the translation of an



Wm. V. Faithfully
D. S. Thornton

Arabic tract giving currency to Moslem arguments against the history and the doctrine of the Cross (pp. 159-161). Yet these are treasures by the way. The main value of this book lies in the visions and dreams of missionary statesmanship at home and abroad, of which so many have begun already to be spelt out

in promising experiment, or even in visible result, that it were folly to dismiss even the most visionary as a mere dream. Yet Missionary Societies and Church Authorities are slow to read the signs, and good people at home hear no call; and so the world's missionary work-centres are left still unseized or understaffed. There is little sense yet of the need of combined action. The outposts and forlorn hopes are splendid, but there is no plan of campaign. Tactics are improving steadily, but the improvement is still checked or prevented by the want of strategy. It is true that the divisions of Christendom preclude unification of forces; but they permit co-ordination of effort, and this in turn paves the way for organic re-union. The real hindrance to co-operation is the general failure to realize the magnitude of such a power as Islâm, or the subtle inter-action of its many parts and phases. The great Pan-Anglican Congress did much, and will do more, to give people wider and longer views of the Church's tasks. Yet even this Congress illustrated the shortsightedness which it was meant, and is destined, to cure. The tremendous problem of Moslem propaganda was "side-tracked" in the smallest hall, and even that was not crowded. And the urgent question of the adequate presentation of the missionary work of the Church to the thousands of men and women who throng our colleges and universities, found only incidental treatment in another section.

Cambridge to Cairo. These words might well stand for an epitome of Thornton's visions, as certainly as they represent the course of his own history. In 1895 he wrote: "Cambridge is the greatest missionary centre, perhaps in the world." (His Oxford colleague will forgive the apparent exclusion of other places. Cambridge was but a type of types). Three days after his arrival in Egypt, in 1898, he wrote: "Cairo is not only cosmopolitan—it is the centre of Muhammadanism." His last great plan, in 1906, was a link between the two centres; it was the dream of a mission from the Universities at home to "the key of the Moslem world."

(1) Within those three years—1895-1898—Thornton had taken a leading part in the evolution of the Christian College Union movement, at the heart of which lay the Student Volunteer Missionary Union. The stages of this wonderful evolution—the adoption of a watchword, "The evangelization of the world in this generation," the fostering of missionary study, the invasion of the theological colleges, the acceptance of a statement of personal Christian belief as a basis of union for all members of the movement, churchmen and nonconformists, the conferences between S.V.M.U. and the High Church school represented by the junior clergy missionary associations (J.C.M.A.) of the Society for the Propagation of the Gospel—these may be read in Mr. Gairdner's biography of his friend. The direct fruits of the growth are seen in the lives of men and women working under various societies in the mission field, who were drawn into the college unions and then into the S.V.M.U., and trace their call to these channels of the divine action. But there are indirect fruits also. The writer of this review will never forget the successive round-table conferences between seven S.V.M.U. men and seven J.C.M.A. men, of whom it was his privilege to be one. If they learned something of church order from us, we learned much of spiritual enthusiasm from them, and not of enthusiasm

only, but of enterprise. The present writer, for the last five years practically a "missionary study secretary" of J.C.M.A., owes to S.V.M.U. the kindling of his zeal and the guidance of his first efforts for the promotion of such study. Thornton had done more than he knew; he was already in Egypt when the present writer came into contact with S.V.M.U.

Yet S.V.M.U., splendid as its service has been, and powerful its influence, is not enough. We cannot be content until authoritative provision is made in the universities for the study of missions as a living chapter of Church history, and as a rational activity of Christian belief. It is not sufficient that the comparative study of religions—so curiously mis-called "comparative religion"—should be established in academic detachment from the personal claim of the Master, or from the actual needs of humanity. The Church must have its agents at the great centres of student-life, endowed as lecturers or planted at the head of hostels, not merely to win recruits for the mission stations far afield, but to quicken with missionary responsibility and to equip with missionary knowledge the soldier, the civilian, the trader, the traveller, in the college days when young hearts are open to high ideals and noble enthusiasms for their own place and their country's place in God's world.

(2) The view of missions at Cairo and from Cairo, which is unfolded in this biography, is beyond criticism or condensation. It will go far to make real and clear to hundreds of "general readers" things never dreamed nor understood before. There is Cairo itself, with its unique position as the educational and literary and geographical centre of Islâm, with its different types of educated Moslems, the Sheikhs of El Azhar and the Effendis of the Government schools, with its young patriots pouring their nationalist hopes into the sympathetically critical hearing of English missionary clergy. There is Egypt, with its old Coptic Church, clergy and people, opening mind and heart to the truth spoken in love by Western teachers for the building up of its own national witness to the Christ, with its problems of religious instruction in official schools, with its doors swinging open along the Nile to the evangelistic work still often hindered or limited in the cities of the Delta. There is more than enough in this book to enlighten and intensify the interest of home friends and intercessors. But the book may go further. It is just the sort of book to win its way to the hearts of hundreds of people to whom Egypt is a tourists' holiday, and Port Said and the Red Sea a disagreeable incident between London and Bombay or Sydney. A systematic study of Egypt as a mission-field they would refuse to read; but this story of what Thornton saw there might win them to belief in things that he foresaw. Make all allowance for the extravagances or inconsistencies of a burning enthusiasm which, while fastening upon the immediate, reached out at once to the ultimate, reckless of logic and careless of cost; Thornton, as his fellow-worker rightly insists, was far more often premature than mistaken. He was a prophet-preacher, a strategist as well as a visionary. The Church has yet to grasp some of the principles which he laid down. It must realize the importance of selecting and strengthening bases and strategical points in the mission field. It must recognize that for some parts of its work, especially amongst and against

Eastern minds, a few specialist men are far more necessary than a number of ordinary men. And before the end can come, Cairo will have to be occupied effectively. Thornton's last vision of a Christian university in Cairo may prove impracticable or unnecessary in that precise form. But a Christian base there must be. Cairo is the world-centre of Islám and Islámic influence. Arabic is the next world-instrument to English in the armoury of the Gospel. Arabic must be, surely will be sooner or later—God grant it may be soon—wielded from Cairo in organized effort for the Master, by a staff of trained workers in touch with the whole range of Moslem and anti-Moslem activity. It will be a glorious service; but the glory will belong first to the fearless venture of faith, with which Thornton and his fellow-workers launched *The Orient and Occident* from Cairo among the readers of Egypt, and won those early victories of the Christian press in the land of the Nile.

L. B. RADFORD,

(Warden of St. Paul's College, Sydney.)

A Plea for Freedom for Moslem Women.

CASE OF THE SYRIAN GIRL HANDED OVER TO HER FRIENDS AT
PORT SAID ON OCTOBER 23RD, 1908.

THE girl in question spent several years in a Church Missionary School in Jerusalem. Seven years ago she asked for baptism, but in order to give her further instruction, it was thought better to keep her waiting for a time, and two or three years passed by.

Then the school in which she had been educated was closed for a year, and she got into touch with another Society, and two years ago the leader of it very courteously approached the Church Missionary Society with regard to her baptism, which took place when she was twenty-three or twenty-four years old, and her Christian character had been well tested.

After this she lived in her own home—her parents were dead—with her uncles, and under the guardianship of her brother. She did not openly tell them about her baptism, but she said she was a Christian and lived as such, enduring considerable persecution. Her money was all taken from her, and, though a lady in position, she was given all the hard work of the household to do.

Last July, she went to a lady in Jerusalem, and asked her to send her away from her home, giving as her two reasons that the persecution was increasing, and she could stand it no longer, and that she wished openly to declare herself a Christian.

So she was sent to Port Said to Miss Lyons, who has an orphanage, her friend thinking Egypt was a safe place with religious liberty. But her relations followed and circulated two stories about her: One, that she was twelve years of age and a thief, who had run away with a hundred pound's worth of jewellery, and that she had become a pervert from the Moslem faith; and the other, that the lady in Jerusalem had deceived her, saying: "You are not looking well, and I think a little change would do you good. Let us go for a few days on the sea." And that she had then carried her off to

Port Said and baptised her, and was detaining her against her will ; and this latter story probably gained the most credence.

Her relatives took the case into court, and doctors saw her who said she was seventeen years old, although those called in by Miss Lyons asserted that she was at least twenty-two or twenty-three ; and then some of her people went to Jerusalem and returned with a certificate which, however, was not signed, declaring that she was sixteen.

All this aroused the easily excited public feeling of Port Said, and Miss Lyons was subjected to much annoyance, and the authorities resolved to place the girl with a respectable Moslem family pending further investigation. But on the first night the relations were allowed in and Miss Lyons was refused admittance. Her people stayed half the night, abusing and threatening the girl, and they said : " Unless you sign a document declaring that you are a Moslem, we will go straight away and kill Miss Lyons, and then return and kill you." She believed them and she signed the document.

It got about that this declaration had been got from her by force, and the matter was reported to the Commandant of Police and to the British Authorities in Cairo, who undertook to send down a commission to enquire into the contrary statements with regard to her age. The commission, however, did not arrive.

After this the girl was taken to stay in two other Moslem houses, and finally she had to appear before a Moslem Court and judge. The newspaper report of the proceedings stated that she said she was a true Moslem, that she desired to return to Jerusalem, and that she was being kept in Port Said against her will ; and that, being under age, the Judge had ordered that she should be given over to her friends.

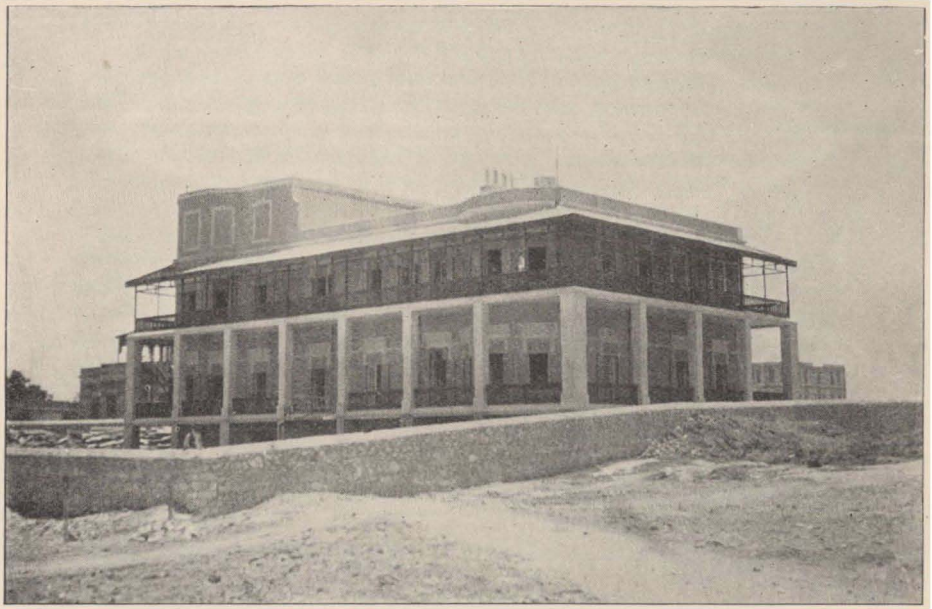
But what really occurred is this. The judge had written papers in front of him. Four times he said to her, " Do you wish to return to your friends?" " No, I do not," she replied. " Do you wish to remain a Moslem?" " No, I will not." " All right," said the judge, " put your name here." So she signed the papers.

Then followed a frightful scene in Court ; the most terrible curses were poured on the girl. Miss Lyons knows Arabic from her childhood, and understood all that passed. On October 23rd, by order of the judge, she was handed over and taken back to Jaffa and Jerusalem. God only knows if she is alive at this moment ! Pray for her, if alive.

This is Mohammedanism as it is now. But we were looking for something better in the way of religious liberty and recognition of personal rights under the new Turkish Constitution.

English Governesses in Turkish Families.

Who is responsible for the ferment of new ideas in Turkey? To that question an extraordinary answer has just been given. The real reforming influence, it is said, is no less than the English governess. For many years past the wealthier Turkish families have employed English governesses to teach their daughters. These girls growing to womanhood, and having children of their own, impart to them the ideas of the West, so that men as well as women come to owe their aspirations and ideals to the English governess. She is perhaps the last person in the world one would have thought likely to create a great political revolution.



FAIRHAVEN,
PALAIS SAN STEFANO,
RAMLEH, EGYPT.
Nov. 27th, 1908.

PERHAPS our friends will look for some news of Fairhaven. During the two months of October and November we have had sixteen visitors. These only paid short visits, and we are expecting no one else just now. We hope that early in the New Year some home workers will come from England, and also that friends of missionaries will come and see the work. We did hope to be able to say that all the building was finished and paid for, and that we could announce our dedication service, but we cannot say this yet. Our architect was laid aside for two months with typhoid fever, and not quite enough funds have come in to complete everything. A little more patience and prayer and then we trust to say it is finished.

We do indeed thank God for having carried us through thus far, and for having made it a place for His own possession. As one and another have come to us looking tired out, and sometimes rather down-hearted, it has been such a joy to see their faces light up at the sight of their cheerful room, and hear them say the name of it with satisfaction; and then, the next morning, to receive the glad announcement, "I have had a better night than I have had for weeks past." And after a few days see them go back happily to their work again, with a hope of returning some day. We have felt that it has been well worth while. Perhaps I might mention one need. We have at present a hired piano. It has been a great comfort, but it would be better if the house had one of its own. Possibly some friend has a spare one.

Your friend and fellow-worker,
A. VAN SOMMER.

To the Friends who have contributed to the erection of Fairhaven.

EGYPT, November, 1908.

DEAR FRIENDS,

The first summer season since the erection of Fairhaven has passed, and already members of practically all the missions in Egypt have taken advantage of the rest-house which your generosity and thoughtful care have provided for the workers in this land.

We feel therefore that we cannot allow this year to close without somehow communicating to Miss Van Sommer and each one of yourselves our consciousness of your kindness to us here in Egypt.

Such a gift could not have been expected by us. It is indeed a pure gift, and as such it can only be paid for by very real acknowledgment and thanks. We in Egypt are indeed fortunate in the possession of friends so kind and generous.

Will you take this letter, signed by representatives of the different Societies working in Egypt, as in a real sense sent by all the members whom they represent. And will you further take it as addressed not only to the donors collectively, but to each kind friend individually. In this way many of us, though unknown to each other, may be brought together in the fellowship of this kind service rendered by you and gratefully accepted by us.

Asking that you will do us the even greater service of praying for the outpouring of the Spirit on Egypt,

We are,

Yours in the fellowship of Christ,

ANDREW WATSON,
Representing the U.P. Church of American
Mission.

R. MACINNES,
Representing the Church Missionary Society.

P. J. PENNINGS,
Representing the Dutch Mission.

W. DICKINS,
Representing the North African Mission.

J. GORDON LOGAN,
Representing the Egypt General Mission.

C. W. TROTTER,
Representing the Canadian Holiness Mission.

J. ENDERLIN,
Representing the Soudon Pioneer Mission.

ALICE ISOBEL OSBORNE,
The Russell Soldiers' Home,
Representing the Mission Workers amongst
non-Egyptians.

Requests for Praise and Prayer.

(Supplementary to the Prayer Cycle.)

Egypt.

Cairo.—London Jew's Society.—Praise for greatly increased Jewish enquirers at the Depôt and opportunities for visiting Jewish families. Sometimes over five hundred visitors in the month; great willingness to hear and partial opening of the eyes, but lack of deep

conviction. Pray that a spiritual revival may come; for the visiting and evangelistic work, the Book Depôt, and Colportage.

Russell Soldiers' Home.—Praise for many tokens of God's favour and presence during the past year. Pray for Hospital and Detention Barrack Visitation.

C.M.S. Hospital, Old Cairo.—Pray that of the number who willingly hear the word in Hospital and Dispensary, some may definitely find salvation in Christ; that all engaged in spiritual work may have increased zeal and faith in the promises; for three Moslem girls, two are probationers and the other servant in the hospital; that the compulsory service in the army may be prevented for highly-valued Moslem assistant, a Christian in all but name.

Alexandria.—Sailors' and Soldiers' Institute.—Pray for blessing on the sailors and soldiers of the garrison, the Y.M.C.A. members and all resident at the Institute.

Port Said.—British and Foreign Bible Society.—Praise for souls brought to a knowledge of the Saviour through visits to steamers lying in the harbour.

Bethel Orphanage.—Praise for more children. Pray for another lady helper; for a day school to be opened in January.

Peniel Mission.—Praise for greatly increased numbers of girls, two-thirds Moslems. Pray for funds to build a greatly desired boarding school.

Shebin-el-Kom.—North African Mission.—Praise for largely increased attendance at Evangelistic and specially weekly Lantern Services—over two hundred, mostly Moslems—and for financial help towards completion and development of Mission premises. Pray for funds to build residences over schools; also that the bitter opposition of a Coptic priest to the Bible Woman may be over-ruled to the enlightenment of many women, and that the Bible Woman may be specially sustained.

Assiut and Girja Provinces.—Canadian Holiness Movement.—Praise for many souls saved, and for an increasing band of whole-hearted young men seeking to become efficient workers. For conversion in the girls' school recently opened.

Arabia.

Aden.—U.F. Church of Scotland Mission.—Praise for blessing among soldiers, and for increased opportunities of preaching the Gospel through the healing of people from long distances. Pray for more workers and for blessing on the small native church.

The Sohag Conference.

ONE of the means used of God for quickening the native church in Egypt is the Annual Prayer Conference which is held for three days every autumn. This year the meeting was held September 15, 16, and 17, in Sohag, with one day's session at Ekhmein, just across the river.

The first half-hour in each session was spent in voluntary prayer and praise. There was a manifest spirit of longing for more of

God's power in life and service, evidenced both by prayer and by song. The 63rd Psalm, "O God, . . . my soul thirsteth for thee . . . to see Thy power and Thy glory," and the 42nd Psalm, "As the hart panteth after water brooks, so panteth my soul after Thee, O God," were favourites, and sung very often.

The first morning was given up mostly to prayer. It was led by Dr. Hunt, who spoke briefly on the place prayer should have in the convention, and our great need—the Holy Spirit. He mentioned two conditions of receiving Him. First, an earnest desire. Second, delight in God. Psalm 37, 4: And do His will.

Other subjects of meditation and prayer, led by a licentiate and a pastor, were "Prayer for a blessing on the whole church by means of the Conference," and "Prayer for the out-pouring of the Spirit on all present."

The afternoon was given up to a talk on "Revivals," by a native pastor. What they are. Mention was made of different revivals in India, in Wales, in America; the effect of revivals in the lives of saints and sinners. Prayer is the means of revival, also meetings for Bible Study, such as Keswick conventions.

The meeting on the second day was held on the other side of the river. The people crossed by the steam launch, and were then conveyed along a dyke by some primitive tram-cars, drawn by mules. On each side of the dyke was a sea of water, the overflow of the Nile.

The subject discussed first was "The Value of a Soul," and "Personal Work," or "How to Win Souls."

The price of a soul in God's sight is shown by the price He paid for its redemption, in the devil's sight, by his sending the legion of devils to torture a single soul. The speaker on *Personal Work* pleaded with his hearers to speak to *everyone*, in any place, to speak kindly and respectfully, with love and humility, and to pray much, both before and after speaking. This work was for everyone, not ministers only.

Both going to the place of meeting and on the return trip those attending sang all the way on the trams, so that those whom they passed looked wonderingly at this joyful company.

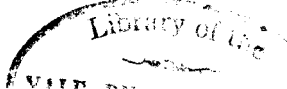
A Bible Study on the Book of Ephesians was given by Dr. Watson. All the other talks were given by the native brethren; except that Mr. Reed, of the Fayoum, spoke at the Communion service held the last evening.

Some other subjects were the "Need of love in our lives and service," "Leaving our first love and how to return," "Things that hinder or help the progress of God's word."

A most interesting meeting was held the last afternoon—a testimony meeting—in which a great number in a very few words told of help received, lessons learned, burdens lifted by the prayer and praise, new purposes formed, and new impulses received to a closer walk with Christ, and to winning souls to Him.

A thank-offering of £5 10s. was given, and both pastors, evangelists, elders and missionaries, went away realizing that they had been meeting with God, and that He had spoken to them, drawing them to each other, and to the work, with a stronger bond of love.

MARIAN A. PADEN.



"The Dearer and Farther East."

UNDER the above title the Central Committee in America on the United Study of Missions, have issued a most useful text-book, the first part dealing with Moslem lands, by Dr. S. M. Zwemer; the second containing an account of Mission Work in Siam, Burma, and Korea, by Dr. A. J. Brown. We cannot do more in this review than deal with the first section, which is more specially interesting to our readers.

The increase of literature bearing on the subject of Mohammedanism is a significant and encouraging sign of an awakening interest. This is especially so when the books are of such a character as the one under review, books to be read and studied by thousands of young Christians throughout America. In this country Islâm is to be the subject for special study in Missionary Study Circles for 1909-10. And this is only fitting in view of the importance of the subject, an importance scarcely realized as yet by the Christian Church. Hitherto much of the ripest learning on this great religion has been buried in somewhat ponderous tomes, only read by the few. The present little volume is therefore specially welcome, because it puts into the compass of 156 pages a thoroughly readable, accurate and discriminating account of the Religion itself, its rise and spread, its limitations and evils the story of Missionary effort, and the work still to be done.

No one more fitted for the task could have been chosen than Dr. Zwemer. He combines an accurate and painstaking knowledge of the whole subject with a first-hand practical experience of the people, acquired during eighteen years' work in Arabia. Having also a thorough acquaintance with Dutch and German, he has been able to cull some valuable information from writings in these languages, inaccessible to the ordinary English reader. He writes not as a theorist, or pedant, but as a missionary enthusiast, whose love for the people about whom he is writing is evident in every page.

The widespread character of the religion of Islâm will probably come as a surprise to many readers. That one person in seven of the world's population is a Mohammedan is startling. That 36 per cent. of the population of Africa owes allegiance to the Prophet of Arabia; that in India there are more Moslems than in all Africa, or far more than the total inhabitants of Arabia, Persia, Egypt, and the Turkish Empire combined; that out of 36,000,000 in the Dutch East Indies, nearly 30,000,000 are Moslems, are facts to be pondered. Further, it is of course common knowledge that countries like Morocco, Algiers, Tunis, Tripoli, Egypt, Turkey, Persia, and Arabia are Mohammedan, but we fear it is little grasped that China contains from twenty to thirty million adherents of this religion, and that in the Russian Empire there are over thirteen millions. "We hear much more of the Russian Jews, who form only 4 per cent. of the population, than of Russian Moslems, who form over 11 per cent. of the total population in that great Empire."

Another significant fact, as indicating the movement of the Providence of God in relation to Islâm, is that more than three-quarters of the followers of the Prophet of Arabia are now under the Government of Christian Powers. Time was when the Empire of Islâm was co-extensive with the faith of Islâm. The political,

social, and religious powers were vested in one hand. To-day it is far otherwise, and we are thereby encouraged to hope for the deliverance of the millions who have come under the political sway of nominally Christian powers. As political conquest was undoubtedly one of the great factors in the extension of the Religion, the loss of political power and prestige cannot but materially affect the whole system.

The second Chapter contains an admirable conspectus of the Social Evils of Islâm, and the author has made excellent use of quotations from Mrs. Bishop, David Livingstone, Lord Curzon, Dr. Tisdall, Stanley Lane Poole, and others. We cannot forbear quoting Mrs. Bishop, writing from Persia.

“I have learned two things; one I have been learning for nine months past—the utter error of Canon Taylor’s estimate of Islâm. I think it has the most blighting, withering, degrading influence of any of the false creeds.”

And, as Dr. Zwemer points out, the social and moral condition of the Mohammedan lands, and of Moslems as a class in all lands, is not such as it is in spite of, but *because* of their religion. Slavery, Polygamy, Divorce, and the degradation of women under this system are too well known to require mention, and it may reasonably be asked how such a religion can be said to be an improvement on the darkest heathenism, unless it be that the vices of heathenism are mitigated by the linking on to them of the Name of the One God. Well may Stanley Lane Poole write.

“As a social system Islâm is a complete failure: it has misunderstood the relations of the sexes, upon which the whole character of a nation’s life hangs, and by degrading women has degraded each successive generation of their children down an increasing scale of infamy and corruption, until it seems almost impossible to reach a lower level of vice.”

The story of Missions to Moslems in the third Chapter is well sketched. It is a story of great gaps. Why eight centuries should have elapsed from the time of the planting of Islâm on the ruins of Christianity in North Africa, until Raymond Lull attempted the conquest of the Moslem “by love and prayers, and the pouring out of tears and blood”; why Christian Missions came to Persia one thousand years after Islâm entered; why Islâm is to-day so widely neglected; these are problems humiliating in the extreme, as they are also stimuli to present endeavour.

In the concluding Chapter, which deals with the work that remains to be done, we are reminded that apart from the great centres where Islâm is being partially touched, as in India, Egypt, Persia, Turkey, etc., there are whole tracts wholly unreachd, like large parts of the Soudan, Turkestan, China, Afghanistan, and Arabia. The knowledge of the darkness of the great Moslem world, and of the apparently inseparable difficulties facing those who attempt its evangelization, is only provocative of faith if we see, as Abraham saw, a God Who does the impossible. This little book calls for advance, and we earnestly trust that something of the optimism of the author may grip the whole Christian Church.

There are very useful questions at the end of each Chapter, suitable for stimulating the further inquiry of the student, and a good map at the beginning helps to fix in one’s mind something of the extent of the problem dealt with.

(*The Nearer and Further East*, by Samuel M. Zwemer and Arthur J. Brown. Macmillan and Company, Ltd., London.)

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

1908.	Receipt No.	£	s.	d.	1908.	Receipt No.	£	s.	d.	
Sept. 15.	1312	3	7	6	Nov. 2.	1343	2	2	0	
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" 6.	368		5	0	" "	1355		5	0	
" "	369		3	0	" 25.	1356		2	6	
" 7. "A well-wisher"		100	0	0	" 30.	378	1	1	0	
" 8.	370		5	0	Dec. 3.	1357	50	0	0	
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" 22.	1330	1	0	0	" "	1364		1	0	
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" "	1337	1	0	0	" "	1372		1	17	2
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" "	372		5	0	1352. Hon. Treasurer U.S.A.	3	17	9	
" "	373	1	0	0	Literature, Mag- azines and Prayer Cycles	960 } 1054 }	12	6	4½	
" "	374		10	0						
" 26.	1340	3	4	3						
" "	1012		1	8						
" 28.	1341		10	0						
" "	1342		5	0						
" "	375 (Cancelled)									
							Total	£331	10	7½

“Hither to Me.”

(*Matt. xiv. 18—Matt. xvii. 17.*)

MULTITUDES perish! we fain would feed
The fainting crowd in its bitter need;
See how they throng around the door,
Multiply, Lord, our scanty store:
We lift our empty hands to Thee,
Thou hast bidden us—“Hither to Me!”

The weak, young colt at its mother's side,
The fish, new-caught at morning tide,
Poverty's might, and wealth untold,
Tears and frankincense—sighs and gold,
They brought them, dear Master, each to Thee,
And found a welcome, full and free.

The weeping sister, the happy child,
The trembling woman, sin-defiled,
Him, who denied his suffering Lord.
Him, who refused to trust Thy word,
Sinning! rejoicing! sorrowing!
Thou hadst blessing for all, oh wondrous King!

“Hither to Me!” We, too, have heard
The gracious ring of Thy loving word;
To Thy sheltering arms we would closer press,
In the time of dread or loneliness;
And to Thee, unfearing, ever bring
Our joy, our grief, our questioning.

MRS. KALLEY.

“Help for Brazil.”



AN EGYPTIAN WOMAN.

“Blessed be Egypt.”

VOL. X.

APRIL, 1909.

No. 38.

Editorial.

“*And when He saw the multitudes, He was moved with compassion on them because they fainted and were scattered abroad, as sheep having no shepherd.*”—ST. MATT. ix. 36.

“*Jesus said unto them, They need not depart, give ye them to eat.*”—CH. xiv. 16.

“*He said unto Simon, launch out into the deep and let down your nets for a draught.*

“*And Simon answering said unto Him, Master we have toiled all night and have taken nothing: Nevertheless at Thy word I will let down the net.*

“*And when they had this done, they inclosed a great multitude of fishes; and their net brake.*”—ST. LUKE v. 4, 5, 6.

“*Multitudes, multitudes in the valley of decision.*”—JOEL iii. 14.

WHEN the same thought has been given to several people at the same time, we have often found that that thought had come from God, and it has been manifested to be so by subsequent events. Of late we have found that different friends in Egypt have had the strong hope born within them that the time is near when not in ones and twos, but by multitudes, the Moslems will soon flock into the fold of Christ and confess His Name. It is felt by those who are in touch with the thoughts of the people that there is a widespread breaking down of resistance, though as yet there is no move towards Christ. Brethren let us give ourselves to prayer at this time that multitudes may decide for our Lord Jesus.

Together with this new expectant hope there comes a thought of anguish. How many of us know how to lead a soul to decide for Christ? Not to talk about Christianity to him, or to reason with his intellect, but to bring him over the line of surrender to the Lord? And when we look at our native helpers and grieve that they rarely attempt to win a soul, we can only look back at ourselves and feel it is because they have not seen us do it. We are hindered with the difficulty of the language, but we allow the hindrance to prevail, instead of breaking through at all costs, and taking the Kingdom of Heaven by force from them. Will friends at home at this time share with us in the prayer that more of us may become soul winners—*fishers of men*.

And will not more men and women offer themselves for the work of seeking the shepherdless sheep among the Mohammedans. The urgent need of workers is very great. It takes two years to acquire a working knowledge of Arabic, and there is no time to be lost. We believe if a move out is made, that God will send fresh blessing to the Christians in England. Something seems hindering it. Will you not offer yourselves to Him and prove Him?

We print in this number two valuable papers that were prepared for the Pan-Anglican Congress—one by Professor Margoliouth, deal-

ing with the "The Mohammedan Propaganda," within Islâm, which shews signs of weakening in the Mohammedan position; the other by Rev. W. H. T. Gairdner, C.M.S., on the failure of Orthodox Christianity to oppose Islâm, and the absolute necessity of experimental life of Union with the Blessed Trinity—Father, Son, and Holy Spirit—in order to convince and convert Mohammedans. Both papers bring out forcefully the intensity of the need that nominal Christians in the East should be real and living Christians, for at present they are the greatest hindrance to the Moslems, who see that their lives in no respect follow the example of the Founder of their faith.

With these thoughts in our hearts we find within us a responsive echo to the burning lines below—"Stir into Flame." How cold and half-hearted is our service, how glowing do we long for it to become? If the fire may be but kindled afresh in our midst, both Copt and Moslem will know it, and it will be said here, as in Manchuria, "The God of the Christians has come down to them," and, praise Him, it will be true. This, more than all else, will bring multitudes into the valley of decision.

"Stir into Flame."

(2 Tim. i. 6, R.V. m.)

STIR me, Oh! stir me, Lord—I care not how,
 But stir my heart in passion for the world;
 Stir me to give, to go, but most to pray,
 Stir, till the Blood-red banner be unfurled
 O'er lands that still in heathen darkness lie,
 O'er deserts where no Cross is lifted high.
 Stir me, Oh! stir me, Lord, till all my heart
 Is filled with strong compassion for these souls,
 Till Thy compelling "must" drives me to pray,
 Till thy constraining Love reach to the poles
 Far North and South, in burning deep desire,
 Till East and West are caught in Love's great fire.
 Stir me, Oh! stir me, Lord, till prayer is pain,
 Till prayer is joy—till prayer turns into praise;
 Stir me till heart and will and mind, yea, ALL
 Is wholly Thine to use through all the days;
 Stir, till I learn to pray "exceedingly,"
 Stir, till I learn to wait expectantly.
 Stir me, Oh! stir me, Lord! Thy heart was stirred
 By love's intensest fire, till Thou did'st give
 Thine only Son, Thy best-beloved One,
 E'en to the dreadful Cross, that I might live;
 Stir me to give *myself*, so back to Thee,
 That Thou can'st give *Thyself* again thro' me.
 Stir me, Oh! stir me, Lord, for I can see
 Thy glorious triumph-day begin to break;
 The dawn already gilds the Eastern sky;
 Oh! Church of Christ arise, awake! awake!
 Oh! stir us, Lord, as heralds of that day,
 For night is past—our King is on His way!

BESSIE PORTER HEAD.

The Nile Mission Press.

SUPERINTENDENT'S QUARTERLY LETTER.

To those "helping together by prayer."

DEAR FRIENDS,

In asking you to join with us in prayer and praise, I would like to remark that it has been the experience of some of us out on the mission-field, that if the name of any *unconverted* man be published for special prayer, the forces of evil seem to array themselves against him, and unless we "pray it through" the last state of that man is worse than the first. But in the case of those who have become Christians, even though feeble ones, though they also feel an almost immediate attack from the same Evil One, yet they seem to be "kept by the power of God." In both cases, where there is real "prayer-striving" (sometimes long-continued), then *eventually* Jesus is triumphant; but, oh, how necessary to "pray it through."

How the foe has raged the past few months! Yet, up to the present, Jesus has been triumphant. I had written home to ask special prayer for our own servant, a converted Moslem. Not more than a week or fortnight passed from the time of making that request till he seemed "too big a handful" for us. One morning, in particular, I awoke an hour or two before the usual time, and someone seemed to be saying, "Pray for Y." And I prayed earnestly; yet before noon he had become so rapidly worse that he felt he must go. Still, prayer was made for him, and the message was given, that eventually we should have the joy of having him again. However, after a day or two, prayer had been answered for him to such an extent that he appeared anxious to stay and do better, and he is still improving.

Another who has *quite indirectly* caused us anxiety is St. (I almost fear to mention names). He has been "working upward" all the time, yet the Evil One has been, oh, so busy.

The Bible-Class, again, has been too successful for Satan. One or two of the men have, by their questions, shown keen interest in eternal salvation, and one of them yesterday brought one of the *Mohammedan* employees with him, at the man's own request, though we had not expected the Moslems to be willing to study the subject of "Christ in the Tourât (or Old Testament)," on account of the prominence given to the Deity of our Lord Himself.

Surely the "remembrancers" at home may rest assured that their prayers are being heard, and are having effect, for never have I seen so much spiritual interest, though followed at the shortest possible interval by attacks of Satan upon those prayed for. Truly, as one of our customers wrote to me recently, "We must advance on our knees."

COLPORTAGE WORK.

The colporteurs who have been on trial have now passed their probation, and all are doing good work.

Colporteur Abdul-Mesîh had been exercised about the question of Conscription, as he is of the age to be "drawn," and he does not happen to have any of the disqualifications, which are (1) Physical infirmity; (2) being the eldest or only son; (3)

being of pure Arab blood, and so on. Nor was he able to pay the sum of £20 as indemnity for his release. So his case was put down in our prayer-list, and though the question is not yet settled, he writes to say, "With regard to your question about the Conscription, I have left the matter in the hand of God, Who has given us such a fixed sure promise, 'Whatever ye ask in My Name, believing, it shall be done for you.' As to your suggestion as to studying theological books, so as to qualify as a theological student, and get release by that means, I tell you, sir, that I have neither the time nor the strength for study. Every morning I go to sit for one or two hours with a Moslem who is studying the books, and then, from 10 a.m. until 10 p.m., I visit the markets, the cafés, and the public resorts, until by that time I am tired out, and lie down and fall asleep. I entreat you, for God's sake, *Don't slacken prayer for me.*"

At the end of his letter there are numerous postscripts by the above-mentioned Moslem (who had been in the American Hospital at A, and had also read a letter from Mr. George Swan, inviting him to the Lord Jesus), asking, in one of them, that Abdul-Mesîh might have permission, in his special case, to sell below the ordinary tariff price. Needless to say, I gave written permission for this Moslem to have any of our own publications at half-price.

Since writing the above, the same colporteur says that the friends of the Moslem he has been reading with have covenanted with one another to put him to death unless he leaves off going to "turn their relative from the religion he was born in." In any case, he is leaving to pursue his journey southwards.

Maximus, our newest man, has just passed his probation, and been confirmed in his appointment. When he came here to see me, he appeared just the rawest, simplest Egyptian youth I have set eyes upon. We never doubted his piety, nor his physical strength, two very valuable assets for a Colporteur. But it did seem that he might "get lost," or be imposed upon. Nothing of the sort transpired, however. His knowledge and admission of his own inexperience were touching to hear, yet he seemed absolutely sure that God would work through him. So the great experiment was made. Really he has done well; for though his sales are not much over £3 per month, yet he is only beginning, and happens to be going over ground which our other man had covered some three months before.

Girgis, the third, when he began, had a hard time at first. He wrote describing his first day out. "All day long, from early morning till late at night, I tried everywhere in that town. and cried to God, but did not succeed in disposing of even a farthing tract; and then, when I lay down to rest, I looked at the stars, and thought of the 'Faithful God, the God of Abraham, Isaac, and Jacob, the Answerer of Prayer,' and begged for Him to work through me. Next morning I rose and went on to the next town, where I soon sold ten shillings' worth of Gospel books."

PUBLISHING WORK.

We have not been idle here, even though work has pressed elsewhere. A new tract, especially for women, entitled "Magra

el-maa wal-Yanbooa ” (The Stream and the Source), has been reprinted from “ Beshair-es-Salaam,” where it first appeared.

Then Dr. Rouse’s booklet on “ The Day of Judgment ” has been reprinted.

“ Christ in Islâm,” which has had a great vogue in Egypt, has this time been reprinted in an edition of 3,000 copies, the large number being warranted on the one hand by its great usefulness, and on the other by the gratifying fact that it more than paid for itself, so that the original money subscribed by our friends at Thornton Heath can be used over again, and this time for a much larger edition.

The book on “ Prayer,” which did so much good at one time, has not been asked for lately. Will those able and willing to distribute this Arabic book of 120 pages, write to me for copies? They are all given gratis, although friends are expected to pay postage.

The subject being studied at our Bible-class on Sunday afternoons, as referred to above, will in time make an important publication, as the purpose is, with God’s help, to deal successively with (1) Prophecies *about* the Messiah, in the prophetic books, in the Psalms, etc.; (2) the appearances of the “ Angel of the Covenant ” before the Incarnation; (3) the *types*, whether personal or ceremonial.

PRINTING WORK.

After all, a good part of our work is the printing being done for the various missions working in this and other lands. During the last week or so, it has been interesting to observe that work has been in hand for the Church Missionary Society, the American Mission, the Egypt General Mission, the Canadian Holiness Mission, the North Africa Mission, and the English Church, to say nothing of 5,000 tracts in Turkish for a German Mission working in Asia Minor.

The new machine has arrived safely, and been erected by Mr. Gentles. We are now hoping for an influx of work to occupy it.

We are naturally glad to have received the consignment of “Poster ” type, and to hear that the engine has been purchased.

The new premises have been altered and adapted, and all the Arabic compositors have taken up their new positions. Now that Mr. Gentles has got over his very hard work of erection, we shall hope to turn out more work than we have been able to do before.

GENERAL.

During the absence of Dr. Pain on furlough, his place was to have been taken by Rev. F. Hadow (C.M.S.), but owing to the latter’s leaving Cairo for Calcutta, we have the pleasure of welcoming to our local Committee the Rev. R. F. McNeile.

It has been a great pleasure to receive visits from Miss Holman, of Glastonbury, and Mr. and Mrs. Day, of Manchester. Would that others visiting Egypt followed their example. They have all seemed very struck with the definitely aggressive missionary work we are seeking to do here.

In answer to inquiries about the health of the workers, I may say that there is not much to report, prayer being still greatly needed.

Dear friends, don't slacken effort in prayer, for truly the fight waxes hotter, but eventually *Jesus must be triumphant*.

Yours in His Service,

ARTHUR T. UPSON,

(*Superintendent*).

Cairo,

February 8th, 1909.

QUARTERLY REPORT OF WORK—
NOVEMBER AND DECEMBER, 1908, AND JANUARY, 1909.

I. Printing Department—

	Copies.	Total pages.
<i>(1). Evangelical Periodicals—</i>		
"Orient and Occident" (Weekly) ...	25,200	302,400
"Beshair-es-Salaam" (Monthly) ...	8,125	308,750
"All Saints' Church Magazine" (Monthly) ...	450	3 600
"Booq-el-Qadasa" (Fortn'tly) ...	4,680	37,440
"Sabbath School Lessons" (4 Sundays) ..	38,000	304 000
		<u>956,190</u>
<i>(2). For Publication Dept.—</i>		
Day of Judgment (reprint)	1,000	20,000
Tract for Women, (Miss Trotter)	2,000	24,000
Christ in Islam (reprint)	3,000	228,000
		<u>272 000</u>
<i>(3). Religious Books, etc., for others—</i>		
Life of St. Paul, (to end)	3,000	84,000
Life of David (45-64)	3,000	60,000
Expository Sermons, pp. 1-96 (Coptic)	1,000	96,000
Sunday School Lesson Cards (13 Sundays)	3,000	39,000
Christian Endeavour Cards	700	2,800
Short Report of American Mission	900	32,400
The Afflictions of the Righteous	1,000	84,000
Index to "O. & O."	2,000	8,000
Integrity of the Gospel	1,000	16,000
Tract for boys	2,000	16,000
		<u>438,200</u>
<i>(4). Job Work—</i>		
Cards, Programmes, Certificates, etc.		159,300
		<u>1,825,690</u>
GRAND TOTAL OF PAGES (Nov. to Jan.) ...		<u>1,825,690</u>

II. Publication Department.

Summary of Books Distributed (same three months).

	VOLUMES.
Colporteurs	2,158
Wholesale	2,999
Retail	589
Gratis	162
Total	<u>5,908</u>

Strategic Problems.

SOME IMPORTANT MORAL ISSUES INVOLVED IN THE CONFLICT BETWEEN TRINITARIAN AND ISLAMIC MONOTHEISM.

BY W. H. T. GAIRDNER, B.A., OXON, C.M.S., CAIRO.

THIS paper was to have been written by a dear friend and close companion in work, the late Rev. D. M. Thornton, and to some extent it may still be considered as our joint production, for we thought much together, and the subject was itself his own suggestion. It was his intense conviction "that the evangelization of Islâm really involves a second conflict of Christendom, which shall be not only credal and dialectic, but moral and ethical: and that in the confronting of Islâm we shall get the greatest personal and universal light on many of the most serious current questions of theology to-day, namely, the nature of inspiration and revelation, the power of the Holy Ghost, the deity, incarnation, and atonement of Christ. But we shall realize more fully their meaning on the moral and ethical side only when we confront a militant system which denies them—in any sense which we understand."

Practical work amongst Moslems brings out with tremendous significance the vital connection that *should* exist between high theology and life. Unless these two things are connected in the mind and life of the preacher, it is a useless task striving to improve the theology of Moslems. "We work in a land where Christ is considered a mere man, and where a sonship immanent in Godhead is utterly repudiated. How can we preach that Christ is God, unless He is God to us? that is to say, unless we have gone through the experience that the Apostles went through, which left them with the conviction that in all respects Christ was to them what they had always felt God alone to be to them; and which left them therefore no option but to adore, saying: 'My Lord and my God.' Similarly as to the doctrine of the Holy Ghost—it is useless to work out that doctrine merely theologically in an Islâmic country. It can be taught only by being preached, and preached only by being experienced."

The first point then to be seized is this, that contact with Unitarian, Deistic Islâm, forces the Christian Church to work out again her theology EXPERIENTIALLY. And so the "Mohammedan question" may possibly be as life from the dead to the Christian Church itself.

Consider the Eastern Churches, which so shamefully failed to forestall, make impossible, stay or stem Islâm. What is their keynote? It is, as Principal Fairburn has observed, *Orthodoxy*. The exclusive right to this attribute is explicitly claimed by the Churches of the East. The Greek Church is called "The Orthodox Church," and the Coptic Church (though Monophysite in origin) is equally strong, that it is "The *Orthodox* Coptic Church." And Church History shows us how in the working out of the Creeds from the Fourth to the Sixth Centuries, the Eastern or Hellenic Churches took the lead, and by insisting on the necessity of making minute and ever minuter

distinctions in belief really ended in making Salvation depend upon the intellect¹ and not on the faith of heart and life. "Orthodoxy" must have meant to the average Eastern Christian a sound theological metaphysic rather than a conformity to the image of the Son through the indwelling of His spirit. And, if there be any ethical reality underlying the *Filioque* controversy, it may (as Milligan maintains) reside just here, that the Eastern Churches thought only of the metaphysical, transcendental *origin* of the Holy Ghost, and left out of their creed the fact that, *dispensationally*, He is mediated to us ever, always, and only by the Incarnate Son; so that the doctrine of the Holy Spirit became to them only one more piece of High Theology, to be kept in their armoury of polished dogmas, rather than applied at all costs to the life of the heart-believer in the Son of God. And so with the Holy Spirit conceived not as "The Spirit of Jesus," so much as the "Third Person of the Trinity," and found in their creeds books rather than in the hearts of men, the "Orthodox Churches" of the East have presented a pitiful front to Islâm. A Trinitarian Deism is a poor substitute for a Unitarian one.

Thus, the first "important moral issue" brought out by the contest with Islâm, is that Christians who preach the Trinity must know the secret of the Trinitarian life, else they in turn will be as futile as those have been who claimed to embody "Orthodoxy" itself.

2. But the "Orthodox" Churches of the East are not the only ones that have experienced the danger of considering high theology apart from life. The "Catholic" Churches of the West have shared the experience, and equally so have those which avow allegiance to Calvin and Luther. Faith, which had begun in a burst of adoration, has more than once, after a couple of generations' beating between the hammer and anvil of dogmatic controversy, emerged as system and creed—not less burnished and polished, and not less hard than steel itself. In books written under the influence of such epochs, we are apt to find a doctrine of One God first; then a statement of the Trinity, in somewhat loose connection with the first. Theologians have often seemed more at home in advancing proofs for the existence of One God, and one has been conscious of an embarrassment in their treatment of the Trinity, as though it were an embarrassing addition rather than a vital help. Such an attitude is helpless against Islâm. The lesson which Maurice taught must be deeply studied and learned by the Christian Church, that we *need*, not merely passively accept, the doctrine of Father, Son, and Holy Spirit. It is thinkers of this type that warm and help and fortify the lonely Christians who face Islâm. Is it consistent with the reverence due from a Presbyterian to say that Article I. of our XXXIX. reads rather coldly, and that it is not there, nor to Commentaries on the XXXIX., that one turns with most hope for new, for ethical light on the doctrine of the Triune God which we have to set against the Moslem, "There is no god but God"; but rather to those who, following Maurice, have sought to approach the mysteries of Godhead with their hearts rather than with discursive reason or orthodox assent, and have searched for and found Father and Son in the very heart of the

¹See Harnack's *What is Christianity?*

Godhead; who, like Jesus Himself, have started with that, rather than ended with it, and have allowed this fundamental keynote to determine the tonality of their whole theology.

Islâm, then, forces us to find the Trinity in our heart; and it forces us to find the Trinity in the heart of God. Is there any other "important moral issue" which the contest with Islâm brings out?

The answer to this question rises to my mind as I let it dwell on the little class of men gathered out of Islâm, which has been held weekly in our house in Cairo for more than a year past. These men are of the Sheikh class, and before their conversion were steeped in the current theology of Islâm. As I think of the profound change that came over their conception of God, the silent substitution of new categories—wonderful, never dreamed of before—for the stiff, frozen formulas which used to control their thinking, and the joy of discovery which was experienced, I am forcibly reminded of other moral problems involved in the controversy.

3. The knowability of God is one of these. Islâm's reply to this is really a direct negative. With them the Infinite is equivalent only to the negation of the Finite, and in reality their God is utterly unintelligible. There is a popular jingle current in Cairo which tells a sad tale. It may be rendered thus:—

Whatever conception your mind comes at,
I tell you flat,
God is *not* that.

In other words, all we can say of God is a negation—He is utterly different from everything we are capable of conceiving. The idea of a community of attribute and spirit, of Man made in His likeness, is utterly abhorrent to this theology. Islâm is philosophically agnostic. And Revelation is, to the Moslem, only a formal link, of the most external and mechanical nature possible, to link these two incompatibles. That such a nexus is logically impossible, or that it forces a reconsideration of the whole question of the nature and knowability of God, is a matter that does not seem to have occurred to Sunni "orthodoxy"—whose theologians have the profoundest mistrust and dislike of metaphysical inquiries—with good reason! On the other hand, when this assumption of utter dissimilarity has been realized as illogical, there has been a rapid collapse into the Pantheism, and the secret Atheism, which characterized one great epoch of Moslem theological thinking.

Dealing with these matters in the East, therefore, at once forces the question, are these agnostic elements ever found still occurring in Christian thinking?

We are familiar with Mansell's agnostic metaphysics, based on Kant's doctrine of Noumena, and the way he brought in revelation as a *deus ex machina* to remedy the total inability of man's natural faculties. His doctrine has been subjected to the severest criticism, and indeed it bears a painful resemblance to the doctrine of Islâm in asking us to conceive an essentially unintelligible God.

Again, in the best and also the most spiritual philosophy¹ of recent times, a strong tendency has been noticeable to

¹See, for example, the concluding chapters of Mr. F. Bradley's *Ethical Studies*.

challenge the current conceptions underlying the words Finite and Infinite, Relative and Absolute, on the ground that the latter term in each pair is a pure negative—a naked negative in "Infinite," and only masquerading as a positive in "Absolute," but in each case adding nothing positive or informing to its opposed term, but being only as it were its dark side turned to us.

I pass no judgment on the justice of this challenge; I merely say that the contest with Islâm here also constitutes a call to the Christian Church to revise its thinking, if haply it may have a richer message for those, many in England itself, who, utterly severed for the time being from all Christian faith and thought, are nevertheless trying with a passion that cannot but move us to the depths to fill with richer meaning the categories which they feel Christian thinking has left empty.¹

Have I wandered from my subject of "important moral issues"? Not far, I think. The intelligibility of God is a question that very soon touches the ethical sphere.

I am far from claiming to have thought out this question fully, but it seems to me that the doctrine of the Trinity here once more comes as light in the darkness. It shows us that relation exists within the heart of God, and not merely in created phenomena; and that relatedness is an own attribute of the Divine. How much easier and more natural seems after *this* the divine step to the creation of a universe, and God's self-relation and self-revelation thereto. What a light it throws on the knowability of God! Within His own bosom there is a knowing and a being-known, a loving and a being-loved, action and re-action, shall we say, greatly daring, activity and passivity—none of these are foreign to the nature of the Blessed God, whose Godhead is "no simplicity, but a unity where love and thought are ever in exercise, and all the graces and beatitudes of social existence are things of the Divine essence, necessary to the nature of God."² And so, once more, this contest of ours brings out a "moral issue" of deepest import to our day.

4. After what has just been said, only a brief reference is necessary to a closely-related point, in regard to Revelation and Inspiration. Moslem agnosticism is largely responsible for the utterly mechanical, external conception of Revelation and Inspiration which is ineradicable in the Moslem mind. Here, again, in meeting this conception in the East, we are forced to ask ourselves the question, how far has Christianity purged its own notions concerning these things of external and mechanical elements. I know that the Christian Church is in travail with this great question at this very time, and only say, God help us all to a right judgment in this matter, for I believe that it is one of critical importance to those on the firing-line in the contest between Bible and Korân.

5. The solitary, inscrutable, characterless Sultan of Heaven is, I need hardly say, a passionless Being. An analysis of the ninety-nine epithets or names wherewith He is characterized can really be reduced to the unethical categories of Being, Understanding, Will, and Force. Epithets that seem to fall

¹ See, for example, the concluding chapter of Mr. H. G. Wells's *Anticipations*.

² Dr. Fairbairn's *Christ in Modern Theology* (p. 394), the help of which book towards the expression of my own thought I with deep gratitude acknowledge.

within the ethical category are really explained away by Moslems themselves, who say of the attributes of *Love* and *Wrath* that they are, respectively, aspects of Favour and Disfavour—which of course are simply names for arbitrary Will; and who, in the case of the attribute of *Justice*, whole-heartedly endorse the profound conclusions of Caliban philosophizing on Cetebos, and thus reduce it, too, to Will. I need hardly stop to draw out the miserable jejuneness of the ethical fruit which such theological soil as this must always produce—what low views of holiness, what callousness towards sin, what absence of tenderness and truth.

Here again, then, dealing with Moslems, or Moslem inquirers, or Moslem converts, forces it upon one to interrogate again the Christian revelation, and see afresh what it teaches about our God, and whether the Christian consciousness is yet wholly purged from every barren deistic element. In God Triune, the home of all the felicities and beatitudes, must we not search for heavenly emotion, passion divine in some real though exalted sense? It is extraordinary how this idea has gripped the consciousness of many to-day and elicited from them a cry expressive of deepest need. The sheer absence of teaching on this point, we may well believe, produced a Schopenhauer, the Spirit of whose Universe—that blind blundering will—reminds us so strangely of the Moslem Allah. We find a Wagner avowing that only the conception of a suffering God, carried to its utmost extreme, could reconcile him for a moment to the idea of God at all. We find thinker after thinker among religious scientific men falling back on this conception as the one above all others that enables them to contemplate this world with its *motif* of pain and anguish dominating its history from life's dawn till this day.¹ We open a book by one of the boldest and also most reverent theologians of the day, and read, "Theology has no falsier idea than the Impassability of God."² And in another,³ himself possessed of the fire and passion of a prophet, you see that fire flame and that passion burst forth most of all when he contemplates passages wherein he sees clearly the passibility of our God; one to whom (we might say) Old Testament revelation reaches its climax in the words, "In all their affliction he was afflicted." I do not wish to say more on this subject, but only ask, Are not Moslem Deism and Christian Trinitarian Theism between them forcing the Church to consider this problem yet once again, and, in relation to the mystery of the Atonement, to read a richer meaning into the great verse, "God was in Christ, reconciling the world to Himself; leaving the dead terror of Patripassianism to bury its own dead—or yield up to us whatever element of unassimilated truth it contains."

6. I have observed that ultimately the attribute of unconditioned *Will* is that into which all others can be resolved in the Moslem doctrine of God. It is no contradiction to assert the name of *Power*, for Power, in the case of one like the Moslem Allah, is the inevitable corollary of Will. The two attributes

¹ See, for example, the immensely strong expressions used, apparently without a qualm, by Mr. Balfour in his *Foundations of Belief*.

² Dr. Fairbairn, *op. cit.*, 483.

³ Dr. G. A. Smith, *Commentary on Isaiah*.

are equivalent, for all that God wills He executes, and all He executes He wills. From this point of view I need hardly say the highest possible doctrine of Determinism and Predestinarianism must hold unmitigated sway. The whole universe is conceived of as the exhibition of the ceaseless play of the power of God, an irresistible Force solely and exclusively present at every point. No other category is admitted, and the whole system of God and His world comes to be, as has been well observed,¹ "a Pantheism of Force."

The moral results of this unmitigated doctrine are well known. *Si monumentum quaeris, circumspice*, we might say in the East. But can we lay our finger upon the exact spot where this conception is fatally defective? Is it not just here, that it conceives of the Godhead under a purely physical category—Force: for might unconditioned, might unintelligible, is no more a moral thing than are the forces of Nature themselves. The power of the Moslem Allah is not moral but physical.

Therefore the "evangelization of Islâm involves an important moral issue" here also. For the man who deals with a soul brought up in the atmosphere of Islâm finds himself forced to search for and find in Christ's revelation of God something almost totally different from this imagination of Islâm. He feels that its show of logic and conventional theological truth is a *vain* show. He feels that the epithet of *Omnipotent* is far too dearly purchased at this cost. He feels that if we must read the sum of things as unconditioned Will and Force, better the forces of Naturalism alone than the spectre of an immoral Mind at the back of them. He revolts from this Allah, and he finds that his converts are revolting from it—for I will not say *Him*—too. Can Christianity give us something holier and better and more satisfying, yes, even at the expense of forfeiting something of logical completeness. Better to fail partially in logic than to fail wholly in ethic.

The answer will, I believe, be found in this line of thought:—

We shall have to admit, at least to ourselves, that Christendom as represented by some writers, scarcely realizes its heritage, scarcely realizes that Christ has once and for all differentiated between physical and moral power. We must urge in controversy with our Moslem friends, that Almightyness itself sets limits to Almightyness, that what is Power in the moral category may spell weakness in the physical, yet that nevertheless the Weakness of God is stronger than the Strength of men; nay, that the Weakness of a God voluntarily, and in His nature's depths, limited by His ethical Holiness and the ethical needs and wants of His sinning children, is stronger than the unconditioned almighty of a physically Omnipotent God.

Who can tell what moral results shall accrue, both in East and West, when we shall have allowed the Cross to dominate our philosophy and theology as well as devotional life! Who shall gauge the debt we may yet have to confess to Islâm, if that great antagonist prove finally to have compelled us to explore unknown depths of the riches of the revelation of the Triune God!

¹ Dr. Zwemer, *The Moslem Doctrine of God*.

The Mohammedan Propaganda.

WITH SPECIAL REFERENCE TO PANISLÂMISM.

BY PROFESSOR D. S. MARGOLIOUTH.

ON Mohammedan missionary enterprise it is not easy to obtain any trustworthy information. The native authorities who should be best informed refer to European writers, few of whom are likely to have been entrusted with any secrets connected with the matter; and the most important work that has appeared on it in a European language, the official report on the Mohammedan religious societies by Messrs. Dupont and Coppelani, deals rather with what might be called Home Missions than with Foreign Missions. Nevertheless, this exhaustive treatise is of interest for the subject of the spread of Islâm, and this for two reasons. In the first place the religious societies appear to be real organizations, possessed of considerable funds, with ramifications in communication with and under the control of central agencies which furnish the emissaries with material aid and plans of operation. In the second place, the oldest and to some extent the most famous of these societies, that of the Kâdiris, is said to grant the right of membership to Jews and Christians as well as Moslems, its present programme being undenominational charity and benevolence, its founder being supposed to have prescribed special respect for the teaching of the Christian Saviour, whose claim to the title Prophet is not questioned by Moslems anywhere. Still, as the ritual of this society is largely, if not entirely, based on the Korân, it is hard to suppose that Jews and Christians who joined it could long remain strangers to Islâm.

Many speakers and writers in this country talk of an organization for the conversion of the world to Islâm, with headquarters at al-Azhar University in Cairo. It would appear, however, that those who know most about al-Azhar know least about such an organization and conversely; thus the English writer who gives the most positive information on the subject, confuses al-Azhar in Cairo with the al-Aksa Mosque in Jerusalem, a very different institution. It may be doubted whether al-Azhar is responsible for Islâmîc missions even to the extent to which Oxford and Cambridge are responsible for the Universities' Mission to Central Africa. The truth that lies at the bottom of these rumours appears to be that many of the Egyptian and Sudanese students, who each year leave al-Azhar after attaining a certain amount of proficiency in Moslem law and theology, in their pursuit of a career betake themselves to those Pagan countries that are on the fringe of the Moslem territories. The advantage that they possess as against European missionaries is that they come to settle, and that conversions can be cemented by the most binding of human ties—matrimonial alliances.

Readers of the Moslem newspapers of Egypt occasionally see appeals for the organization of Islâmîc missions to Pagans on the lines of Christian societies, or for the dispatch of missionaries to communities recently converted to Islâm from Paganism, which

are charged with still adhering to fetish-worship and other Pagan practices. It would appear that these appeals rarely meet with liberal response; but whether this be so or not, their wording leads the reader to infer that foreign missions in the cause of Islâm are still carried on by private enterprise, and not by an organization existing at al-Azhar or elsewhere.

The spread of Islâm among Pagans and others by missionary agency appears to be a subject not organically connected with that of Panislâmism, about which there is a considerable literature both in European and Oriental languages. The most authoritative statement about Panislâmism is that in Lord Cromer's report on the Administration of Egypt for the year 1906, where the following definition of the term is given. "Panislâmism," his lordship states, "is generally held to mean a combination of all the Moslems throughout the world to defy and resist the Christian powers. In the second place, it is a convenient phrase for conveying a number of ideas more or less connected with its primary signification. In Egypt it means more or less complete subservience to the Sultan. Secondly, it connotes a recrudescence of racial and religious animosity. Thirdly, it connotes an attempt to regenerate Islâm on Islâmic lines—in other words, to revive and stereotype the principles laid down more than a thousand years ago for the guidance of a primitive society. Those principles," his lordship adds, "involve a recognition of slavery, as regulating the relations between the sexes which clash with modern ideas, and, what is perhaps more important than all, the crystallization of the civil, commercial, and canonical law into one immutable whole, which has so largely contributed to arrest the progress of those countries whose populations have embraced the Moslem faith."

This statement naturally provoked many replies, of which the most important are those by the historian, Rafik Bey Adham, and Mohammed Rashid Rida, the leader of the party of Islâmic reform. The latter of these was long associated with the late Mufti Mohammed Abdo, who is said to have inaugurated the idea of Panislâmism some twenty-five years ago, together with Kamâl al-dîn al-Afghâni. From the published essays of the Mufti, it would appear that Panislâmism began as an endeavour to unite the Islâmic peoples against foreign aggression, but that its founders, having convinced themselves against the futility of such an attempt, substituted for their original programme one of religious and educational reform. In answer, therefore, to European alarmists, it is pointed out that for a thousand years or more Islâm has been unable to present a united front to its enemies, and that the idea of its doing so may be dismissed as chimerical. This view appears to be confirmed by the very latest history. Such political movements or organizations as there are may be described as local or territorial in character. Thus there is a Russian organization which has succeeded in getting twenty-four Moslem members elected to the first Duma, and thirty-six to the second; it has, however, the authorization of the Imperial Government, and professes loyalty.

A movement for an International Conference of Moslems to be held in Cairo, was started by a Moslem bearing a Russian name, and there has been much talk about this in the Egyptian

papers, though its success seems still doubtful. Its ostensible object is to find a remedy for the depression of Islâm by getting rid of some of the customs and practices which the Mohammedans have inherited from their fathers. Further definition of these seems to restrict them to those by which Moslems are hindered from taking part in economic enterprise, *e.g.*, the law which forbids the taking of interest, or those according to which there can be no property in certain objects, which may not, therefore, be bought or sold. It will probably be found impossible to get rid of these regulations without breaking up the whole fabric of Mohammedan law which rests on tradition; but the breaking up of the tradition can scarcely be effected without serious damage to the authority of the Korân.

The reply given to Lord Cromer's strictures on Islâmic morality is not to defend it, but to claim for Islâm the same right of evolution as that which can be shown to have taken place in Christian Europe. According to this, Panislâmism would mean the very opposite of the "attempt to regenerate Islâm on Islâmic lines," of which his lordship speaks. It would mean the incorporation of the higher morality in a system which has hitherto notoriously lacked it.

It is probable that Lord Cromer's statement and the replies can be reconciled by the consideration that the persons to whom they refer are very varied. Those Moslems to whom the expulsion of Europeans from Asia and Africa would be most welcome are probably those who are most fanatically attached to Islâm as represented by the law-books, and to whom the period of "the Pious Caliphs" seem the golden age of the world. These persons, who would forcibly cut themselves off from the appliances of civilization, are scarcely to be feared. On the other hand, the party who are in earnest about reform are probably convinced that it is only under European protection that their theories have any chance of thriving.

There are two ideas which, to the present writer, seem of importance in considering the general question of the way in which the world of Islâm can be approached. It seems in the first place of highest importance that endeavours should be made to raise the moral standards of the Christians, native and foreign, who are resident in Islâmic cities. The accounts given of both by travellers and missionaries, resident in such places as Damascus or Constantinople, are apt to be painful in the highest degree to those who believe that Christianity should spread in virtue of its inherent attractiveness, due to the power which it possesses to elevate the lives of its professors. The missions sent by the Church to Christians resident in Islâmic states—of which the Archbishop's Mission to Assyrian Christians may be regarded as the model—ought, if successful, to accomplish more than could be effected by those addressed directly to Moslems.

In the second place, there might seem to be some hope of ultimate co-operation between the Church and some of the religious societies to which reference has been made. Some of these have even attacked the question of getting rid of the name of the founder of Islâm, whose biography is so painfully connected with many, if not all, of the worst features of the system. In the writings of some of the most revered founders of Islâmic

societies, the attempt to break loose from the Korân and to escape that crystallization, to which Lord Cromer rightly attributes so many evils, very clearly appears; so clearly as to have brought their authors into disfavour with many persons claiming to be orthodox. Nevertheless, over a large portion of the Islâmic world the name of the "Greatest Sheikh," who is one of these authors, is held in high reverence; and the spread of tenets similar to his by more recently established orders should be regarded as a step on the road to reform, similar in effect, though different in method, to those which the reformed Islâm of Egypt is endeavouring to take. The work, then, of some agencies within Islâm itself renders the re-union of Islâm with Christendom, without any violent break with the past, a not wholly visionary aspiration.

American Mission—Sudan.

BY REV. J. KELLY GIFFEN, D.D.

THE past year, in the Sudan, has been one of general depression, as perhaps has been the case elsewhere. In the Sudan, however, the depression was all the more apparent, because speculation had reached a higher pitch than elsewhere. In the Sudan there were no real values to real property; or, at least, the values were widely at variance from the prices. Speculation and the spectacular characterized everything—in business, in trade, and all around—nothing was real, and nothing seemingly had a sure foundation. This must have been apparent to everyone who looked a little deeper than the mere surface.

This seeming financial prosperity of the country worked harm in many directions; but in none more than it did to the work of the Missions. There were false standards and false ideals for everything, and, to an ignorant and indiscriminating people, all this worked to their injury. When the conditions are such that it is easy for men to be immoral and irreligious, it is just in that proportion difficult to present the claims of morality and religion. At such times men are not simple and serious.

Added to this, there has been restraint from the restrictions and prohibitions placed upon missionaries from the Government. We are pleased to think that these are weakening, and eventually must pass entirely. It is to be regretted, however, that the liberty of missionaries has been so restricted while the people had still some simplicity, for they are fast becoming wise in a wisdom that cannot be taught.

In a general way, we could easily and truthfully describe the whole of the Eastern Sudan, as practically all untouched by any evangelical influence. In this statement, I would not wish in any way to minimize the efforts of the Church Missionary Society, or that of the American Mission and the Mission of the Evangelical Church of Egypt. Nor is this intended as a criticism of the work of these Societies; but it is a simple statement of fact. All that has been done by any of these, or all together, must be reckoned in effort rather than in result.

A slight knowledge of the recent history of the Egyptian Sudan will make apparent my meaning. The Mahdist rising in

Eastern Sudan began about the middle of 1883, and continued until the end of 1898. During this period of more than fifteen years, every province had been devastated by the Madhi and his successor, and the population had been more than decimated. In some places entire tribes have disappeared, by reason of war, famine, and pestilence.

The Sudan was re-opened to the outside world in 1898, and the Missionary Societies began their work in 1899. In the brief period since then it is not to be supposed that great results are apparent, and especially when we consider the poverty and degradation of the people. Then, too, besides the natural difficulties that might readily be imagined would exist in such a country and among such a people, we must add the restrictions and prohibitions which the Government has seen fit to impose upon Christian missionaries, forbidding entirely any aggressive work for or among the Mohammedans. This alone, in a country where the population is largely Mohammedan, is sufficient to retard all progress.

It has been a matter for very great gratitude that the closest fellowship in harmony and sympathy has existed among the different evangelical societies at work in the Sudan. This has allowed of the division of the field and the work after a manner that could not have otherwise been. The American Mission in the Sudan, and that of the Evangelical Church of Egypt, for all practical purposes may be considered one, because they work so closely in unison; although they are separated entirely, both in management and finances. However, their relation historically and ecclesiastically has been so close, that in this paper we consider their work as that of one Mission.

The great purpose of the Evangelical Mission from the Church in Egypt, was for the evangelical Egyptians that followed the Anglo-Egyptian army into the Sudan, largely as clerks in the Government service, and also into the business of the country. I think it would surprise many to know how largely the Government of the Sudan, has employed young men trained in the Evangelical Schools of Egypt and Syria. These young men have been scattered all over the Sudan. Especially to care for these has the Mission of the Evangelical Church of Egypt been established. At the present time, there is, perhaps, no more important work to be done. These young men will be either saved for the Church and for Christ and righteousness, or largely their lives will tell on the other side. Missionaries have much prejudice to overcome in any case, but the prejudice would be greatly increased if many of these young men were allowed to be lost in the whirlpool of sin that is ever present in the Sudan. Whatever power their lives may lend, it will either be for us or against us. Perhaps no other work lends so much inspiration as that of these young men, and certainly no other has brought so much in results. In Khartum there is a weekly meeting for them—The Young Men's Christian League—where from fifty to seventy or more come together, and I am sure that many will testify to helpfulness of these meetings as a means of grace. It would probably astonish many of those in authority in the land, to hear from these young men an earnest prayer like this: "O Lord, bless those in high places, who sit in judgment in our land,

and may it please Thee either to change their hearts, making them like David, men after Thine own heart, or else may it please Thee to remove them, and place in judgment over us those who love righteousness and hate evil, and will honour Thee before all men."

The congregation in Khartum, too, is largely composed of young people. It has been observed that Egyptians going to the Sudan, are at first generally disappointed and sometimes disgusted, but it almost always ends by their falling in love with the Sudan. Many who go to the Sudan for a temporary service remain to go into business, or return to Egypt with some regret. However, it is difficult to build up a congregation under the present conditions, as all those in Government service are not fixed in one place, and are liable to be moved at any time. But the Pastor, the Rev. Gebera Hanna, who has been there since 1900, has been very successful in his work.

There is no place, perhaps, that the missionary comes so much in touch with the people of the Sudan, or exerts so great an influence over them as in the school. Here again the Government has hampered the missionary. The work of the school may be slow, and it requires a great deal of patience, but the results are always worth while. The Church Missionary Society has had three schools for girls, and the American Mission has had four schools for boys, and in October of this year opened a Day and Boarding School for girls at Khartum North. In this line of work we come into competition with the Government Schools, and it increases the difficulty of the missionary very greatly, as the expenditure of the Government Schools is on a scale that is impossible for the Mission. In this, too, as in many other things, a standard is set far in advance of the civilization of the people. At the same time the Government Schools do not relieve the Missions of the obligation of giving the people the opportunity of securing a Christian education for their children. In the Sudan, as in Egypt, to equip a school properly, in keeping with the standards set by Gordon College and some of the other Government Schools, would require funds far beyond anything that a Mission feels justifiable in expending, and greater than the advancement of the people demands.

The medical work has been fairly successful in reaching a good number of the people, and relieving them of suffering. It has not been so easy to reach these with the Gospel message, as in clinics and hospitals in Egypt. In this work, however, the Medical Missionary has the advantage of the Government Physician, for as a rule he has the confidence of the people to a greater extent. This is a tremendous advantage. It matters but little what the missionary's equipment may be, when a man is ill, or some member of his family, he seeks aid from one whom he can trust. This does not mean that the physicians in the Government hospitals are not efficient, for as a rule they are, and much better equipped than the missionary; but it can hardly be disputed that they have the more confidence in the physician who shows the more sympathy and greater interest in their general welfare.

I have been writing of the Northern Sudan. But mention must be made of the work among the black people of the South.

Here, too, progress has not been very rapid, but the conditions have been very different. The missionaries have been hampered only by their inability to speak the language effectively. The matter of the language has absorbed a good deal of thought and time. Little by little they are coming to a better understanding of the language, and consequently to a more intelligent understanding of the people. It may be some time yet before the Gospel can be intelligently presented to the people, and "how can they believe on Him of whom they have not heard." Here, again, the physician has had the advantage, in that he does not require a great knowledge of the language to relieve the people of many of their bodily ills and pain. At Doleib Hill, on the Sobat River, they have been especially successful in getting the people to come to them from a distance, and often remaining for a time under the physician's care.

The Industrial Work of the Mission, while it has not been able to make the progress that had been hoped for it, and this for various reasons, yet it has been the means of bringing more people under the influence of the missionaries than any others, and has held them to hear the Gospel message. Among a people like the blacks of the Upper Nile, there was so much to be done that even very great progress can only be noted by those who are very well acquainted with the conditions, and have been able to note carefully the stages of progress.

The Sudan Pioneer Mission.

THE beginnings of the Sudan Pioneer Mission reach back to the winter of 1898-9. Mr. Karl Kumm, a young German, former student of Harley House, London, at that time missionary of the North Africa Mission, was staying for a few weeks at Assuan with his betrothed, Miss Lucy Guinness, and her father, Dr. Grattan Guinness, of Harley House. Several things contributed to their delay there, and then founding the Sudan Pioneer Mission. (1) The Sudan has just been opened anew by the overthrow of the Khalifa and his dervishes, and mission work in it had not yet been mapped out and divided amongst the American Board, the Church Missionary Society, and Roman Catholic Missions. To Mr. Kumm and his father-in-law there seemed to lie there vast possibilities for new missionary efforts. (2) At Assuan and its near surroundings they were much struck by the immediate needs and opportunities for mission work, the want of schooling and Christian education, the ready response and seeming willingness amongst old and young at their advance, and the eager entreaties of even the wild Bisharin Bedouins to remain and teach them. A lady tourist, who had been witness to it, offered to bear the expenses of two years' rent for the schoolrooms, if Mr. Kumm could provide the teachers. There were no difficulties about that, and in a very short time a girls' and a boys' school were opened, with, at the beginning, an attendance of about 100 children. (3) At Assuan they met a former student of Harley House, a Christian Nubian, who spoke to them of the utter neglect, the deep need of his

people, to whom as yet the Gospel had not yet been brought. He besought them to do what lay in their power to help to evangelize them, offering himself as the first worker for such mission work. Mr. Kumm saw in all this the Lord's leading, and His call to start here a new mission, to which they gave the name of *Sudan Pioneer Mission*, in the hope, as soon as possible, to enter the newly-opened territory and push southward. After having severed his connection with the North Africa Mission, Mr. Kumm, being a German, went back to Germany to interest friends there for his undertaking. He did not succeed as he had wished to unite the young mission to one of the already existing missionary societies; but some well-known pastors, under the impression of the claims upon the Church of mission work



WOMEN'S DAY AT THE DOOR OF THE MEDICAL MISSION AT ASSUAN, (S. P. MISSION).

amongst Mohammedans, were willing to form a committee and to take up the responsibility for this newborn infant mission. The seat of the society at home was at first Eisenach, later on it has been finally fixed at Wiesbaden. The first four years were years of hasty building and planting, only to be followed by uprooting and pulling down, and very often it seemed as if it would be nothing but a shortlived attempt without fruits and future. But those that had taken it up in Germany had not done it at men's call, but as God's commission, and therefore they knew that if they remained steadfast to the work committed to their hands, God's promise was with them, that their labours in the Lord should not be in vain. During those four years the shallow foundations had to be laid deeper, and bitter experiences taught many a valuable lesson. Mr. Kumm resigned

his connection with the mission. Our first missionary left us, and from this first venture there remained, in the summer of 1904, nothing but the large valuable mission compound on the Nile-street at Assuan, and the already mentioned Nubian helper, who for a year had been called to Germany. The real beginning of our present work was when, in the autumn of 1904, the president of our board, Pastor Ziemendorff, from Wiesbaden, himself went out with our first small party of workers—two young missionaries, a lady missionary, and the Nubian helper—to establish them at Assuan, and to direct them in the beginning of their work during the first winter.

Four years have elapsed since then; whoever knows something of Arabic, will understand that not much mission work can be achieved in the course of four years by workers who have to begin with the beginnings of the language on the mission-field. Still, we have great reason to be thankful. The far-spread general mistrust against the mission has been overcome, and the confidence of the people has been gained in a large measure. The first efforts to reach them were made by dispensary work in the mission house and in the villages, which proved so successful that we were encouraged to send out a medical missionary, Dr. Fröhlich, in 1906. Men and women come flocking to our dispensary thankful for the help and compassion they find, and ready to listen attentively to the Gospel words read and spoken to them in the waiting-rooms by our native helper or the missionaries themselves. At the request of many Assuan citizens, Mr. Enderlin, the leader of the work on the field, opened a girls' school, with the help of a very efficient young Egyptian lady teacher, who had won her diploma at one of the American girls' colleges in Lower Egypt. The past school year gives fair promises for the future. The school had an average attendance of sixty to seventy children, amongst whom several of well-to-do Moslem parents. Having so far mastered the language that they could make themselves fairly understood by the people, the missionaries began to have weekly lantern lectures upon Bible topics, in our mission compound, that were well attended. Mr. Enderlin very early began with itinerating work in the villages, which resulted (1907) in the opening of a new mission station at Daraw, a compound of some twenty villages, with a total population of about 20,000 souls, all of them Mohammedans, save a small scattering of perhaps fifty native Christians belonging to different sects and communities, and not one European or American amongst them all. It boasts of big mosques and great renowned sheikhs and sejid—just a place to go to for a missionary of the Cross. He began with a Bible reading with such of the native Christians that were willing to attend, and January, 1908, he had the joy of keeping with them the prayer week of the Evangelical Alliance. Mission work in just that district is something very new. Many of the great Moslem sheikhs come to see Mr. Enderlin, and he seems to be a welcome guest at their houses. He is much in request with the sick in their homes, and though the doctor only comes once a week, the daily dispensary work often threatens to become more than one man can suffice for. Till now people on the whole have been very friendly, but we know, that when they fully understand what the

message of the missionary means, we must expect to find much hostility in this stronghold of stern Islámism. In the autumn of 1907 a second lady missionary was sent out to begin work amongst the harim women as soon as possible. Many houses of the respectable and well-to-do Moslems are open not only to our sisters, but to Dr. Fröhlich, and even to the missionaries themselves. The spring, 1908, brought two new features of our mission work, (a) Regular Bible reading evenings from Mr. Zimmerlin, and Dr. Fröhlich with some sheikhs; they seem much interested, and come regularly. May the Spirit of the Lord deal with them, and convict them of sin and of their need of a living personal Saviour. (b) The beginning of a Sunday



REST AT NOON, WHEN ITINERATING IN A VILLAGE. (MR. ENDERLIN OF THE S. P. MISSION, ASSUAN).

school by a guest from the Church Missionary Society, which has been continued by one of our sisters. Not only children but attentive men and women gather about her in a large courtyard, kindly put at her disposal by a friendly Mohammedan. In July, 1908, Mr. Enderlin, with our Nubian helper and his son, made a sailing excursion through Nubia, to see how and where to begin mission work in the near future. They were generally kindly received and made welcome. As far as Korosko and further, they met friends that had found help in our dispensary and were glad to see them. In a tourist winter resort like Assuan, necessarily, during the winter season, our missionaries often come in contact with many of the tourists, and they often have the opportunity not only of trying to interest them in mission

work, but of offering, to such as need and wish it, Christian fellowship and communion, in some cases also help and counsel. On Sunday a German service is conducted for German tourists, and such who understand German; and once a week those amongst them that love God's Word, have the opportunity to join a Bible reading in the mission house.

In the autumn of 1909 a lady missionary is to be sent out, who is in time especially to take up school work. To suffice for the most pressing immediate need, we ought to send out at least two new men, and if we were to found stations at one or two of the larger places, where we have been urgently asked to come, we ought to have at least two or three more. We ask the Lord to call and send them forth.

A distinctive feature of our mission work till now has been that we have never been in want of funds, but always had enough and so much to spare, that we could clearly see our way ahead. In *The Christian Crusade*, and in *The Valley of the Nile*, we found the statement, that the S.P.M. had not been able, for lack of funds, to extend its work. That is a distinct mistake; neither lack of funds nor lack of open doors have been our hindrance till now. Our real and serious difficulty has been and is to find the right workers, men whom God has called and anointed and really fitted for the work, as we hold that it is better to have only one real missionary in the field, than many not called by God, and spiritually and intellectually not adapted to mission work amongst Moslems. Lately we have been greatly cheered and stimulated by the large gift of about £3,300. We feel that such a gift was entrusted to us because the Lord means us not only to persist, but to go onward, and we firmly expect that He Who sent the money is going to send the men and women who are to bring His word of peace and joy to dying Nubia. We hope soon to have a mission-boat on the Nile, for itinerating work amongst the villages.

We want it to be clearly understood that the German Sudan Pioneer Mission has no connection whatever with the Sudan United Mission, though we heartily wish them success and God's blessing upon their work.

The society issues a monthly paper, called the *Sudan Pioneer*, containing not only reports of our Mission, but destined to further the knowledge of and the interest in mission work amongst Moslems. It can be ordered at the office of the Mission in Wiesbaden, Emserstrasse 12.

Cairo Mission. London Jews' Society.

Abstract of Report of first year's work.

(Year ending Dec. 31st, 1907).¹

THE Mission, whose work for the year 1907 I propose to describe, is not, strictly speaking, a new mission, but the re-occupation of one which was opened in Cairo sixty years ago. However, it is difficult to discover the link between the mission of 1846 and that of 1906. No schools, no offices, no

¹ This paper seems late to publish; but it has only recently reached us, and it is well to have the information contained in it.

succession of missionaries, no (known) converts, no friends of the former occupation exist here to bridge over the gulf. We have the link of faith which binds all God's work and workers together in one, but we have no visible connection with the former efforts of the Society in Cairo.

The work of the Mission began with a weekly service on the Sabbath afternoon, held, by the kindness of the C.M.S., at the C.M.S. Church in Sharia Mohammed Ali. Soon afterwards we found it advisable to remove our service to the school-room in the same building, so as to give our hearers an opportunity for discussion which was not suitable in the Church. As a rule the Spanish Jews preponderated, and our voluntary worker, N. Eskenazi (Hebrew Christian), addressed them in his own language, Spanish. On some afternoons we had the services of a C.M.S. catechist, who gave in Arabic an address to the Arabic-speaking Jews, while I spoke a few words in Yiddish whenever any Ashkenazi Jews appeared at our meetings.

The congregations were as a rule good, sometimes numbering over twenty. This continued for some months, till the rabbis hearing of the service, a *cherem* was pronounced upon attendance at it, and (as we heard) an article was written in a Jewish paper denouncing our infant mission.

The effect was a great falling off in the attendance at the services. But meanwhile we had opened the *Depôt* in the *Sharia-el-Khalig*—a much more effectual way of reaching the Jews—and so were able to abandon the service at the school. Whether the rabbis fulminated against the *Depôt* or not, I cannot say. But it would require great submission on the part of their flock to resist the temptation to enter a place where they can sit down, and, free of charge, read the Book they hold so dear, or for a small sum purchase a copy for themselves.

The *Depôt* was formally opened by Bishop Blyth on February the 23rd, but we were using it for the sale of Bibles and conference with the Jews several weeks before the formal opening. Amongst those who came to strengthen our hands, by their presence at the opening ceremony, were two warm friends of the Society from England, Mrs. Beyts and Mrs. Gibbons. We shall long remember the hearty send-off in our new labours which we received from kind Christian friends, including several of the clergy, representatives of the C.M.S. and other missions, and members of the congregation of All Saints' Church.

The *Depôt* was now ready for work. I ought to mention here that the task of getting and preparing this *Depôt*, the carpentering, painting, whitewashing, etc.—owing to the slowness of the East—involved an amount of labour which no one who had not lived here could imagine.

While this preparation was going on, our missionary work was not intermitted. Besides the services at the C.M.S. school, Eskenazi was diligently itinerating, visiting the cafés frequented by Jews, in Cairo and the outskirts (*Daher*, *Abbasieh*, *Zeitoun*, *Helouan*, etc.), offering books for sale, and using the opportunity for little informal meetings. Long before the *Depôt* was ready for use, the Jews of the neighbourhood, seeing our notice-board in five languages, were waiting outside to buy books or use the reading-room for study.

I have no record of the number which came at first, but I remember that, before the hot weather began, I seldom visited the place without finding a little company of Jews either reading or examining the books, or engaged in earnest conversation with Eskenazi.

The work of the Depôt had hardly started, when an unexpected event occurred which greatly upset our calculations. Eskenazi, who had been so useful from the first, had just begun his duties as a regular missionary of the Society, when he was called away to New York on important family business. It seemed as though no one could be found so well fitted for the work as he. In particular, his practical knowledge of the languages spoken by the Jews, his success in colportage, his *suaviter in modo*, to which many friends in Cairo bear witness, and his influence among Hebrew Christians, pointed him out as the right man for the place. It seemed strangely ordered that he should have to go at such a moment. His leave of absence had to be extended beyond the original two months, but when we last heard from him he was about to start for Cairo, and we conclude that he is now on his way back.

Meanwhile his place as Depôt-keeper was temporarily filled by L. Rossi, an Italian, who has lived here for several years, and who was accordingly useful from his knowledge of the languages.

We closed the Depôt for the month of August, while I was away for my holiday. When I returned I engaged the services of a young Copt, Butrus Fahmi, who was brought up at the American school at Assiout. He has done good work ever since. One feature of our present period is the attendance of several young Coptic friends of Butrus at the Depôt, to whom I am much indebted for their help in speaking to our Jewish visitors. The opening of the Depôt has proved an inestimable advantage to the work at its start by providing a place of our own, in which to meet enquirers. It is just on the edge of the Ghetto, and yet in a public thoroughfare, with a tram-line running from Daher—a populous Jewish colony—to the Mouski, which is the centre of Jewish commercial enterprise. The primary object in opening the Depôt was not to sell books, and yet without the books we could hardly expect to reach the Jews as a whole. There may be a few so earnest in their quest of Truth, that they would have found their way to us under any circumstances, but the advantage of our present method is, that it enables us to lay our message before all sorts and conditions, "whether they will hear, or whether they will forbear."

During the last two months (November and December), I have kept a record of Jewish visitors at the Depôt, and the average amounts to 3.7 per diem. Everyone who comes receives some Christian literature—*e.g.*, a Hebrew New Testament, or a tract, or a letter written by myself to the Jews of Cairo. The number of Bibles sold appears small, only forty-one, but this must be viewed in conjunction with the poverty of the Jews, the religious indifference of the well-to-do, the hostility to missions on the part of the orthodox, and also the fact that our ground has been well worked before by the colporteurs of the Bible Society, who have (as I understood from the late D. M. Thornton) had great success in the sale of the Scriptures to the Jews.

Our visitors fall mainly into the following classes: (1) those who have elsewhere received a slight knowledge of Christianity, and wish to pursue their investigation further; (2) those who, being definitely convinced of the truth of Christianity, come to us desiring baptism; (3) those who come out of mere curiosity; (4) those who come to beg, or seek employment, or to find whether we will teach them English or provide schooling for their children; (5) a few intensely fanatical Jews, who come to tell us what a wicked thing we are doing in seeking to Christianize their people.

Of one who came to the mission desiring baptism, a missionary (who knew him at the time of his first confession of Christ, and consequent expulsion from his home) wrote, "He is one of the most sincere seekers I have ever come across."

Before closing this Report, I should like to say a word upon the special difficulties of our work and the prospects for the future.

Difficulties:—I will mention two: (a) Language.—I have counted over twelve languages spoken by our visitors at the Depôt, and sometimes three or four of these may be heard at the same time. (b) Climate.—This is a serious obstacle to work. Even the cool weather is trying to an English constitution, but the summer heat is so overpowering, that, whenever possible, all work is suspended by natives and Europeans alike.

Prospects:—At the close of our first year's work it is natural to ask, How far does it encourage us to look for success in the future? It is a truism to say that many an effort which has seemed hopelessly unsuccessful in its beginning, has been abundantly successful in after years. It is equally a truism to say that the duty of persisting does not depend on the prospects of success. The command remains whatever the result.

And yet it may help us in facing the future, if we can find any considerations in the present, which will enable us to gauge the quality of next year's harvest.

I have mentioned some of the difficulties, let me set over against them some of the more encouraging considerations:—

(1) *The kindness of the Jews*. I have often been astonished at the cordial manner in which they have received me. When one remembers what the object of my coming is, and that in spite of this they have not uttered one bitter word against me, but have, in some cases, even welcomed me to their homes; and when one reflects that these cordial ones are typical of a considerably larger number as yet unknown to me—surely this is an encouragement to go forward.

(2) *Responsiveness*. It has helped me greatly sometimes to find them bringing forward questions which enabled me to impart the very truth I wanted to convey; and in other cases they have realized the difficulty of language and helped me, as well as they could, to make my meaning clear.

(3) *Openings made and now waiting to be entered*. The work of the last year seems to have been very largely a work of making openings: if these are not utilized they will be lost. It will require reinforcements to follow them up, the nature of which I am not quite in a position to state at present.

(4) *The fact that there is such a large number of Jews here*. Whatever success we have had in dealing with the Jews in 1907,

those we have reached are only a small fraction of the Jewish population. What success awaits our efforts amongst these, remains to be seen, but it constitutes an opportunity.

"*Fear not . . . He will work.*" These words were sent to me by a friend as a motto for 1907; and truly they have been fulfilled.

Again and again, when our hands were too feeble to do their work, God has shown that the work was His, and that He would not let it fail through the feebleness of the instruments. So may "the Lord of the Harvest" still and ever show the work to be His, and, because it is His, achieve results far beyond our expectations, and to Him shall be all the praise.

C. E. THOMAS.

WE have received the following from Dr. Sterling, C.M.S. Missionary at Gaza:—

"I have much pleasure in replying to your enquiry about Al-Areesh.

It is a town of about 7,000 inhabitants, entirely Moslem. Our work there is scholastic, boys' and girls' school. The teacher is Mi-allim Nasri Elias, who was with us in Gaza for some years, and is keen on Mohammedan work.

His wife's sister, Amy K——, teaches the girls. On my last visit the teacher told me that several of the elder boys had expressed their belief in the Gospel. They go to him in the evenings and read books on the Mohammedan and Christian religions. There is a splendid opening for lady workers; the people are most friendly. Mi-allim Nasri is mentioned in Mr. Thornton's life in connection with his visit to Jerusalem and the Mount of Olives. He baptized a man and his son about the end of the year.

This week, on Monday, I was addressing the out-patients on the Lawyer's Question. Two young men were doing repairs where the people gather, so they had to stop and listen. Later on in the day one of them asked me for a Gospel, saying, 'We never heard such things before.' He, his companion, and his brother were coming regularly in the evenings for instruction, with the man lately baptized. I have known the former for years, and he has an honest straightforwardness about him which one admires. Two of them also know how to read. I thought you would be glad to hear this.'

January 20th, 1909.

LETTER FROM THE REV. F. E. HOSKINS.

Beirut, Syria,

November 21st, 1908.

MY DEAR FRIENDS,

Among the momentous questions in your minds and ours concerning the Moslem world and Muhammadanism in all lands, is what effect the recent wonderful changes in Turkey are to have upon the relations of Christianity and Islâm in general, and of Mission work within the Empire in particular. Pan-Islâmism is dead so far as the Sultan of Turkey is concerned. The Constitutional ruler can never again be identified with the politico-religious despot or zealot that would be needed to make that

movement a success. He is the only one left of Orthodox Moslem rulers, and his person and throne have been dimly lighted up in these latter years by the flickering hope of a religious supremacy over the Moslems of all lands, which, had it been realized, might have been used as a powerful political weapon among and against the Christian nations of the earth. But that is past, for ever.

The supremacy of the Muhammadan power in Turkey involved the possibility of its army being at some time used in a Moslem "Jihad" or holy war against "idolaters"; the despotic ruler being the self-appointed judge of the nations and peoples and religions against which the "holy war" was to be waged. But Christian Missions and the Gospel leaven have largely freed the Oriental Churches from idolatrous practices, and conquest along this line must cease. Under the new regime Christians are to be given a fair share in the government of the Empire as Ottoman subjects. If they are also drafted and received into the Turkish army, then the possibility of that army ever again being employed in a Moslem "jihad" is past for ever. This means the sheathing of the proselyting sword, which has been the greatest power in the spread of Islâm for more than twelve and one half centuries. Truly this marks an era in human history.

If now the new regime will dare to abolish the death penalty for "apostasy," it will have made a new epoch in religious liberty. During past centuries the Turkish army has always been a Moslem army, and the Turkish political system was violently opposed to any Moslem embracing Christianity, because such a man and his male descendants were lost to the army. When any foreign power attempted to protect any of these converts to Christianity, the Turkish Government absolutely ignored the claim for freedom of conscience and religious liberty, and charged the man with treachery to his own sovereign. At the same time, the foreign power was accused of striking a blow at the military establishment of the Empire, for there have been times when large sections of the Ottoman people would have willingly made professions of Christianity in order to escape the military conscription. Now that Christians and Moslems are alike available for military service, the bitter political opposition of the former regime has no reason for existence, and drops automatically out of the realm of practical politics. And no less a personage than Enver Bey, one of the great leaders in the new movement, has said (*The Times*, London, Sept. 10th): "It seems more than likely that in the providence of God the greatest obstacle to the Gospel in the East (Islâm) may yet yield to a pressure from within. It is at least certain, that with the coming of a new Turkey must also come, sooner or later, religious liberty—and then will be the opportunity of the Gospel."

But even with political Pan-Islâmism dead, the proselyting sword safely sheathed, the death penalty for "apostasy" abolished, we must not fail to realize that just here the real spiritual conflict with Christianity begins. Islâm divorced from political power will re-assert its spiritual supremacy, and fresh attempts at reformation will immediately appear. Already there are voices announcing the New Islâm, asserting that neither the

political power nor the sword, polygamy, divorce, nor the enforced seclusion of women, are necessities of Moslem faith. The word, "jihad," holy war, originally meant "endeavour," with no suggestion of warring or bloodshed; it had relation to whatever could be done or said by the faithful for the promotion or defence of Islâm. History has shown clearly that none of the reform movements have been marked by any real spiritual life, and that real reform involves the abandonment of much that is peculiar to Islâm, and the acceptance of much that is fundamental in Christian ethics. The inarticulate cry of the pious Moslem heart reveals the felt need of Moslems for something better than the best they have. There is pathos in the attitude of many who wish to die, as they have lived, Moslems, but who strive to have their children trained to ideas and habits of Christian morality. Hence the struggle of myriad human hearts, hence the conflict of mutually exclusive forms of faith.

Doors long closed are opening, and through these the Christian Church must make her way to victory. Carnal weapons she has more than once used in this bitter strife, but with carnal weapons she has not brought the followers of Islâm into subjection to her Gospel, and never will. By the old way of patience, service, and sacrifice, she can again break the hardest hearts, and win the mind and the will by the enchanting power of Christian truth. The freedom of the Press seems assured, the long-sought privilege of public assembly for all righteous purposes is attained, kindlier relations exist between Moslems and Christians, and petty persecution of Moslems adopting Christian ideals of the home and family life has diminished—these are some of the signals which beckon the Christian Church and its Missions among Moslems to a brighter future.

Only yesterday, for the first time in my life out here, I received a communication from a Moslem Reading Room in Damascus, asking for the gift of our Mission paper, the *Weekly Neshera*, and the letter, polite from beginning to end, began with this hitherto unheard-of formula, "Dear Brother."

Some day, intelligent writers will tell how much the Mission work in Turkey had to do with helping prepare the way for the startling changes that have come to pass. Only recently I had a conversation with a member of the British Diplomatic force who was in Armenia at the time of the troubles, and he openly declared, that while no intelligent man could ever charge any American teacher with anything resembling the teaching of sedition, or that there was anything of politics in Protestant Mission work, yet it was plain to all men that the attitude of Americans towards reform movements was more than sympathetic, and that this fact, now well known to those in power, ought to save the American Protestant Mission work from every suspicion of being a political propaganda by foreign governments, and free it from the many hampering conditions of the past. The moral for us in these circumstances is this: If God has used our work to bring about the present happy changes, then we must be eager to do all in our power to support every good enterprise that will help secure the permanence of the present regime—and we will know that nought but the Gospel of Christ can make this people really FREE.

Menoufiyeh.

THE province of Menoufiyeh is, next to Kaliobiyeh, the smallest province in Egypt. It is, however, one of the most fertile, and its annual revenue is "earmarked" to meet the claims of the "Caisse de la Delte."

In proportion to its area it is probably the most densely-populated province in Egypt, and the land being largely in the hands of very wealthy men or Dairas, the great mass of the population, which in 1897 reached 836,000 souls, is very poverty stricken.

Density of population and great poverty have produced the usual result, and Menoufiyeh to-day enjoys the unenviable reputation of being the most lawless and crime-ridden province in all Egypt. Crime of all kinds is rife. Murder, murderous assaults, cattle maiming, poisoning, well poisoning, in addition to robbery, destruction of crops, immorality, and drunkenness, are events of everyday occurrence.

The province is divided into five Marakiz for governmental purposes; the seat of the Government being at Shebin-el-Kom, which is situated on the banks of the Bahr-el-Shebin and almost in the centre of the province.

This town has a population of 26,000-28,000. It is the residence of the Governor, and has extensive government buildings, law courts, prison, and a well-equipped hospital.

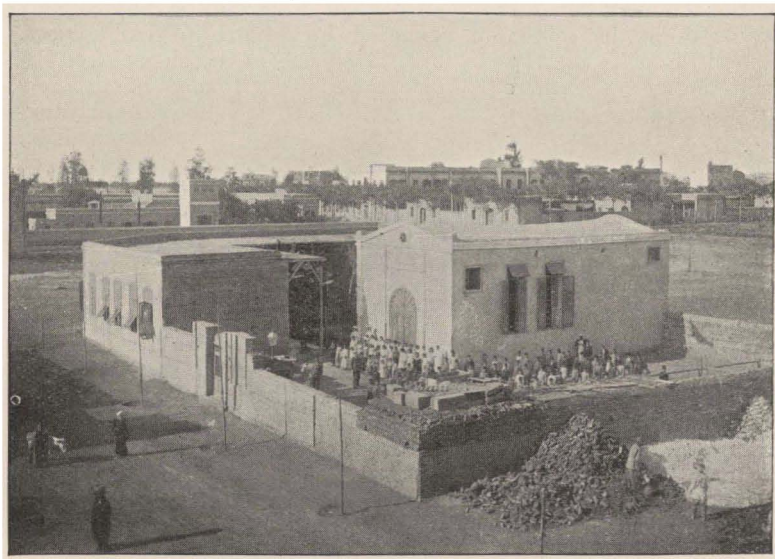
Up to the year 1899, beyond a mission school connected with the American Mission at Menouf and another at Teukh-el-Nasara, no permanent mission work existed in the province. Indeed, up to the present day the only workers living and working in this very needy province are N.A.M. staff at Shebin, and Dr. Harpur, of the C.M.S., in connection with the Itinerant Medical Mission. In the spring of 1899 two workers of the N.A.M. visited Shebin-el-Kom whilst on an itinerating journey. The needs of the province and the suitability of the town for a mission station greatly impressed them. In November of the same year two workers took up residence in Shebin-el-Kom, and efforts were made to establish mission work. Many and varied were the difficulties. Moslems and Copts were at one in their attitude towards the workers. Strong opposition was met with on every hand. The blessing of God was on the venture, and slowly, but certainly, an assured position in the town was attained. The wisdom of the selection of Shebin-el-Kom as a mission station can be determined when it is understood that not only is it pleasantly and healthily situated on the banks of the Bahr-el-Shebin, but that within a radius of two hours more than sixty villages are to be found.

Changes took place in the staff of the mission in 1903. The two pioneer workers, Mr. C. T. Hooper, now of the B. and F. B. Society, and Mr. A. T. Upson, now of the Nile Mission Press, were replaced by Mr. and Mrs. Fairman. For four years no addition was made to the staff, but in November, 1907, they were reinforced by Mr. G. Chapman. When the change took place there were still many difficulties to encounter, suspicion to be allayed, and opposition to be lived down; but, nevertheless, steady progress was made. In 1906 a great crisis in the work took place. The Mohammedans combined to eject us from the town. The lease of the mission premises had expired, and the landlords refused to renew. No others were willing to hire us premises. Six months extension was ultimately granted at a largely increased rental, and within that six months, in answer to

prayer, over £1,000 was contributed, and schools for boys and girls and a little mission church were erected.

Thus in 1907 the tenure of the mission was permanently assured. Since that date the work has made most encouraging progress. The boys' and girls' schools are attended by over 100 scholars. A good Sunday school has been organised, and nightly evangelistic meetings are held which are very encouragingly attended. A little church, of about fourteen members, worships in the mission church. In addition to the evening services during the week, four services, three Arabic, and one English, are held on Sundays.

The service on Thursdays is generally a lantern service. These weekly services are a growing success. The attendance at the last one held was 170 males and 40 women and girls. A large proportion of these are Mohammedans, of whom a great number are young men in attendance at the Moslem secondary school in connection with



THE CHURCH AND SCHOOLS AT SHEBIN-EL-KOM.

the Masai-el-Mashkoora Society. A most attentive hearing is given to the message. No disturbance takes place in spite of the outspoken character of the message, and we are hoping that the seed sown will bear abundant fruit.

To make room for the large numbers attending these lantern services we have to rigorously exclude all children under twelve years of age, and to provide for them we now hold a second lantern service on Friday evenings. At the last one held, over 90 were present.

In addition to the above kinds of work done in the town, a capable Bible woman is at work visiting the women in their homes, and a colporteur traverses the province selling Scriptures.

Occasional visits are paid to outlying villages, and periodical services held therein.

The work is again passing through a crisis owing to the landlord of our dwelling-house giving us notice to quit, and refusing to renew the lease for more than four months. We have been unable to

secure another house, and so have been driven into building a dwelling place over the schools. This will cost £500, of which sum only about £160 has so far come in.

We need help in all directions, and earnestly ask for the prayers and sympathy of the Lord's people.

WALTER T. FAIRMAN.

What is being done for Girls in Egypt and what might be done.

CAIRO C.M.S.

IT is now a common remark, how much the future prosperity and advancement of Egypt depends on the education of the girls. Perhaps only those who have lived many years in this country can quite realize what a revolution has already occurred, in the minds of educated Egyptians in this subject. The little girls of Egypt have always been much beloved by their indulgent fathers. They have been taken, handsomely dressed, to the native "fantazeeyas," to weddings, and other family gatherings, but hitherto this happy time has quickly passed away, and the little ones have, at the early age of eleven or twelve, become too old to be seen in public, but have been carefully secluded. Let us thank God that the sleep of ages is now giving place to a general awakening, and these children are being placed in boarding and day schools, or are being taught by governesses at home. It is a great joy to find that, in many cases, there is a wonderful response in their young minds to the teaching given, and in some few there is dawning the morning light that ushers in the glorious days. We long and we pray for these daughters of the East to be all that it is possible for them to become. We want to see them rising above the thralldom of customs that only keep them in the dark; customs from which it will be hard, if not impossible, to rescue the mothers, and from which most of these mothers do not wish to be rescued. Let us educate the girls, and chiefly let us give them the holy example and the teaching of Jesus Christ, remembering how much of the attractive power of the Gospel of Christ lies in the loving and consistent lives of those who teach.

The question often comes before us—are we doing all that might be done for the girls, after they have left school and have returned to their homes, or have gone to new homes of their own? It is so easy to drift away from the school teaching, and from the regular study of God's Word—but a little assistance is sometimes all that is needed, so it has been found that Scripture-Union Cards have been welcomed by the girls, and have been in many cases faithfully used. The "Christian Girls' Guild," with its simple rules for living a consistent life, has also been a great help. The Guild has a yearly meeting, with a very good attendance of old pupils, some of them coming from a distance. Frequent correspondence has also helped to keep up this happy bond of union, and lately an attempt has been made by some of these Guild girls to open small Sunday schools in their various homes, the work being directed from the central school. The great want that is felt in connection with this effort is a suitable

text-book in Arabic, to supply consecutive and well-arranged teaching. Through the kindness of a former catechist, a translation of Dr. Eugene Stock's "Steps to Truth" is lying ready for publication, but sufficient funds are not yet forthcoming to publish even a limited number of copies. As soon as the money comes in, we may hope for much more being done to help these girls in their quiet efforts to help others. United prayer at stated times is another means that has been found of great value in strengthening the bonds between teachers and pupils in the Mission schools.

There are now three Girls' Schools carried on by C.M.S. in the Sudan, as well as three in Cairo and old Cairo.

ALEXANDRIA.

Alexandria is a large city, with a population of nearly 363,000. There are eight schools carried on by Missionary Societies among its many thousands of girls.

In their own building, substantial premises adjoining the Scotch Church, the two schools of the Church of Scotland Mission to the Jews are open daily, and have about 200 girls on their register, a full three-fifths being Jewesses, and the rest Europeans, mostly Italians and Greeks, and a few British. Except in particular cases, all the pupils pay fees.

The Upper School is for fairly well-to-do maidens. English and French are the languages in which instruction is given, but the teachers find that a knowledge of Greek and Italian also is essential for themselves in these cosmopolitan schools. The standard of general education is about equal to that of an elementary school at home, but far ahead in languages and needlework. Very nice embroidery and elaborate fancy work of all kinds—to say nothing of plain work—is accomplished, and a visit to the school during the needlework lesson, or at the annual exhibition of the pupils' work, would prove to you how very clever with their fingers these girls can become.

The Lower School is for poorer children, but fees up to two shillings a month are charged. The languages are English and Italian, and quite ninety per cent. of the girls are Jewesses. The Israel-Alliance School is a formidable rival, providing not only a free education, but giving clothing and one meal a day as well. Therefore, we rather wonder that parents, so bigoted as are Jews, should send their daughters to a school in which they must attend the daily Bible lesson, and which is opened and closed with a Christian hymn and prayer. Is this not an encouraging proof of the power of prayer behind the effort? And will you not take hold of God, that He may still further take hold of this instrumentality and use it as a means by which girls in Alexandria may come definitely to a knowledge of our Lord and His Salvation?

And the daily Bible Class is not the only means which seeks to further this end. There is a Sunday School, too, voluntary, but attended by quite five-eighths of the Day Schools; and a sewing meeting, to keep in touch with elder scholars who have left school. But much more in the following-up line could be done, had the Mission now, as at one time, an evangelistic missionary to devote her time to this work.

The Day Schools of the American United Presbyterian Mission



DAUGHTERS OF THE EAST.

are a serious attempt to solve the problem of what may be done for the girls of Alexandria, and more particularly for the natives and Arabic-speaking section. They are efficiently and systematically worked, and have been in existence for half a century. They are still carried on in hired houses, though the Mission is erecting a large central group of buildings, adjoining its Church (the Evangelical Church of Egypt), which, when completed, will add another to the number of girls' schools, and not supersede those already started.

There is the large school in Moharrem Bey district, under Miss Finney's charge, in a suitable detached house, the only one of the eight schools which has an out-of-door space big enough to be dignified by the name of a playground, as ground is a very valuable thing and expensive to acquire in this city. The very obtaining of this house has been an object-lesson to the girls that God answers prayer, as the agreement was made in a rather wonderful way.

There are about 150 middle-class girls—not rich—and a few very little boys on the register; three-fourths are Egyptians, Copts, Greek Church, and Moslems in about equal proportion, and the rest are Jewesses and a few Europeans. Practically all pay fees, and all learn English and Arabic; music and French are taught as extras. A good elementary education is given; the needlework is taught on a certain plan, with excellent results. Miss Finney has also at this present time a normal class of five, the nucleus of a hoped-for larger undertaking when the new buildings are finished. The whole school is divided into seven classes for Scripture instruction, which everyone must attend. The scheme works through the whole Bible, and when this has been finished in Arabic, the Bible lessons are given in English, that is, to the highest class. Once a week the Bible Class is converted into a meeting, varying in character according to the grade of the children. In the senior class, it takes the form of a Prayer Circle. Each girl comes with a special request and takes part, and the answers are carefully looked for and recorded. Lately they have studied the Arabic translation of McConkey's little work on Prayer, and this has helped to make the subject very simple and a greater reality to them, and, indeed, the earnest spirit of prayer among them is one of the encouragements of the work. For a year or more the chief petition has been for the Coming of the Holy Spirit in power on the work, and on the whole Native Evangelical Church of Egypt. These same girls are encouraged to come to the Weekly Workers' Meeting held for this purpose in the Church.

There is a Sunday School, too, voluntarily attended by a good number of the Jewesses and by quite half the Moslems in the School. There is a rather fascinating device of marking the attendance with a punch, which helps the children to come regularly. In conversation with the bigger girls and in visiting the houses some very interesting incidents have come to light, showing that they do understand and pass on the Christian teaching of the school. In one house, the grandfather of a little girl, himself a devout Moslem and *Hagg*—that is, one who has been the Pilgrimage to Mecca—every night hears the child read *Peep of Day* before she goes to bed. The missionaries find that when parents object to the Scripture teaching, if they are judiciously reasoned with, they withdraw their objection, and it rarely leads to the children being withdrawn from the school. On the contrary, from time to time the results among the parents have been distinctly encouraging.

All that has been said above about the Moharrem Bey School, is equally true of Miss McDowell's school in Haret el Yahood district. The system of lessons and needlework, Scripture and Prayer-Meetings, is the same, but as the school is in a much poorer district, the fees expected are smaller, and some of the children are from a lower class. The total enrolment for the year 1908 was 176; 12 were Protestants, 9 Copts, 14 Moslems, and 114 Jewesses, Syrians, and others. These two schools have a branch of the Junior Missionary Society of the Native Evangelical Church of Egypt. The girls conduct the meetings themselves. Some of them have thanksoffering boxes, and last year these contained £3, which was sent for the American United Presbyterian Mission work in the Sudan and villages of Upper Egypt. When the boxes were opened at the annual meeting, the girls were encouraged to tell the special reasons for thanksgiving for which the offerings had been made, and one very characteristic statement was the arrival of a little brother in the household.

The third girls' school of the American Mission is a new venture only started in 1907, in an outlying and very Moslem district called Kafr Asshari. The total enrolment for last year was sixty, and all but five were Moslems. The pupils pay nominal fees, and they are daily taught the Bible, reading, writing, arithmetic, etc., all in Arabic. These bright little people don't appear to take their education very seriously, and yet they get on surprisingly well, and if you visit the school, Fathma, or Zeinab, or Naseeda will be highly flattered to let you know how well she can read, write and repeat.

The other three Mission Schools are of the same simple character. One belongs to the North Africa Mission in Ras-el-Tin, a bigoted Moslem district. Arabic is the only language taught, and sixty to seventy girls now on the roll are all Moslems, with the exception of one Syrian. The school holds its own in a wonderful way, in spite of a large Moslem girls' school not two minutes' walk from its doors. The pupils learn the usual fundamentals, Scripture lessons and repetition having an important place. The senior class are able to follow the lessons in their own Bibles. On Thursday afternoons they have a special short address, and a Sunday School is held, but the attendance is rather small. The school was started twelve years ago by Mrs. Dickins, and is now carried on by Miss Emerson. One cause for special thanksgiving is that the teacher—first a scholar herself, and then employed as a teacher in faith that the Gospel would find an entrance to her heart—has become a true Christian. The singing and drill of these children, as well as their needlework, are attractive features.

Not far off, also in Ras-el-Tin, there is a girls' school, supported by Dr. Stearns' Bible Classes, in German Town, Philadelphia, and taught by a Syrian, Miss Adma Zeyrk, under the general supervision of Mrs. Dickins, of the North Africa Mission. It was started in December, 1907, and there are now about forty girls; only four are Copts, and many are quite young women. It is a most unusual thing for Moslems to be allowed to go out of doors after they have grown so big, and it shows the confidence that the parents have in Miss Zeyrk, and how she has become known and loved in visiting the homes—in a way which we of Western speech and habits seem very far from attaining.

The Egypt General Mission School in Bab Sidra district aims at reaching the Moslems, though about one-fifth Copts have been

taken nearly from the beginning and before the reservation: “To the Moslem first, as long as we can get them,” was adopted. This school is in its ninth year, and it is the only one for girls in the whole district, a fact which is rather to its advantage. Some time ago a letter appeared in a Moslem paper complaining that, because Moslems have not established a girls’ school of their own, parents are obliged to send their daughters to one in which the Bible and Christian religion are taught, and the children’s minds are filled with questions about Christ which the parents cannot silence. And the writer of the letter candidly owned he had to acknowledge that the influence of the school over his daughter was stronger than his own, which we know is because the Gospel is still the power of God unto salvation in the hardest and most unlikely circumstances. There is a daily average of about fifty in this school. The regularity of attendance and intelligence of the girls is encouraging, but unfortunately they are often taken away as soon as they begin to show an intelligent interest in the Gospel, but some of them continue to read the Bible daily in their homes. Four-fifth pay small fees. Arabic is the only language taught unless English is specially desired, and then it is charged as an extra.

A work of faith, patience of hope, and labour of love, for the most part describes the present work in all these schools, but a work, and patience, and labour, the fruit of which is stored up, and will be fully seen in Eternity.

How much more might be done, specially in the smaller schools, if each Mission had its own nice building and play-ground, into which the children would be free to come at all hours of the day, and abundant opportunity for quiet little personal talks secured, which it is nearly impossible to get in school hours, because of the school discipline; and out of school hours most of the missionaries live at some distance, because of the difficulty of getting healthy residences on the spot. How much more might be done, too, if there were a large staff of workers to follow up the schoolwork in the girls’ homes, for both before and for some time after marriage they are practically prisoners. And what might not be done for the rich, who at present are quite left out, if the small army of private governesses—professing Christians—were filled with a burning zeal for the Saviour, whose name they bear. What might they not accomplish in the removing of bigotry, prejudice, and opposition by prayer and definite teaching of the Word of God, though possibly they might have to leave the truth to do its own work.

News of Arabia.

JERUSALEM,

January 30th, 1909.

DEAR MISS VAN SOMMER,

It is difficult to accede to your request for a paper about the beginning of work in Yemen, as Mr. Camp feels strongly the importance of quietness. The most I hear of the work is from the blind girl who went from here; she is the *adopted daughter*. Mr. Camp first went to Yemen about three years ago—to Sana—and returned with his *desire* for Arabia intensified. He went home to America, married a good Christian woman, who knew a little Arabic, having been formerly in Ramallah for a few years. In March of last year

he came here, with his wife, and daughter by a former marriage, on his way to Yemen. A few hours before leaving he asked for one of my girls, as he could not take his own daughter at present. The few letters we receive are most encouraging—little opposition has been encountered, and the people are far more accessible than here. They plead for more workers, and in one letter Mrs. Camp says: "Why Arabia should not be evangelized we do not know." Mr. Camp is a builder, and therefore able to reach the people by helping in various ways. Though they have little medical knowledge, God is giving them wisdom in dealing with many cases of sickness, and people are being healed.

By this mail I send you a Report, in which is an extract from one of Shafeka's letters:—

"The first Sunday in June we had our first Lord's Supper together, and yesterday the next one. After prayer we took the Organ down to the yard thinking that if the people heard us, they would come to see, and give a chance to speak to them. We sang for half-an-hour, and nobody came, but people looked out from the windows, and from their house-tops. Three hours later, we had twenty people, and when we stopped they said, 'Do not go, tell us more of the good and wonderful words.' In the afternoon we had about one hundred listeners. Many Jews came with their Bibles to ask questions. I need Isaiah, Exodus, and Deuteronomy for them."

The extract is from her first letter. Lately she speaks of teaching blind Jews; one is the Rabbi's daughter.

I am afraid what I have told you is not exactly what you want, but with my large family, four of whom are mere babies, and much writing, I must ask you to excuse more. In future I will try to gather items from letters, and send from time to time.

With every good wish, and prayer for Egypt,

From Yours in His Service,

M. J. LOVELL.

We are sorry that the Prayer Cycle for Arabia is late this year, but hope to have it ready this month.—ED.

Cure for Scarlet Fever and Treatment.

BY DR. MILNE.

DR. MILNE is the Medical Officer of Dr. Barnardo's Homes, and as soon as a child sickens he at once has the patient rubbed with Eucalyptus Oil or Carbolic Oil (10 per cent.) from the crown of the head to the soles of the feet, carefully, that no portion of the skin is left exposed. Both morning and evening, for four days, then once daily till the tenth day, the throat to be swabbed with Carbolic Oil (10 per cent.) every two hours for the first twenty-four hours.

With this plan of treatment he has never known any nose, ear, or kidney trouble result. At the same time it greatly modifies the severity of the attack. He always gives strict injunctions to avoid cold for three weeks, and therefore to have the children warmly clad. He only allows Soda Water or Hot Water and Milk in equal quantities at first, in a few days light diet, and by the tenth day their ordinary meals. He never isolates the children, or seems

to keep them in bed after the first few days, but lets them all play together and sleep in the same room, and has never known the fever spread; and amongst the thousand girls in the Village Homes he has had ample opportunity of testing this simple plan. He has adopted the same treatment with Measles with the same satisfactory results. It is important that the child's head is most carefully rubbed with oil, also the nostrils and ears. Any vegetable oil will do, taking one teaspoon of Carbolic Acid (liquid) and adding it to *nine* teaspoons of the oil. Shake it well for some time before using.

Eucalyptus Oil is made in India, and can be obtained from "The Lady Wenlock's Factory," Octacamund, Sth. India.

Rev. R. H. Weakley, M.A.

THERE lately passed away, at his residence in Ibrahimieh, Alexandria, Rev. R. H. Weakley, M.A., who was for twenty years the agent of the British and Foreign Bible Society in Egypt. Mr. Weakley was trained at the C.M.S. College, Islington, and was ordained in 1862 by the Bishop of Gibraltar. He spent eight years in Constantinople as a missionary for the C.M.S., during which time he acquired a thorough knowledge of the Turkish language. After spending a further eight years in Smyrna, he returned to Constantinople, where he was engaged for the next two years in revising the Turkish Bible, in conjunction with Rev. Elias Rigg, D.D., and Rev. G. F. Herrick, D.D. This work was so efficiently done that it remains the standard version to-day. He was also associated with Drs. Koelle and Pfander. He studied Arabic in Paris, and established his reputation as a Turkish scholar by an elegant English translation of Pfander's "Mizan el-Hagg."

Returning from the East in 1880, he spent several months in England in pastoral work. In 1881 he was appointed by the British and Foreign Bible Society as their agent in Sweden, where he remained until 1884, when he was transferred to Egypt. The next twenty years of his life were spent in that country, developing the Society's work in that extensive agency, which embraces the Soudan, Abyssinia, and East Africa, as well as Palestine, Syria, and Cyprus. He retired from active work in 1902, when he was made an Honorary Life Governor of the Society.

In his later years Mr. Weakley's health was not robust, yet he employed his spare time in translating the Gospel of St. Luke into the Dinka language, and in other work for the Society. His sweetness and gentleness of disposition, added to his deep and simple piety, endeared him to all who had the pleasure of knowing him. His mental powers—which were of a high order—his wonderful command of European languages, and his extensive reading and culture enabled him to render most valuable assistance in many departments of literary work. Many will miss his venerable and striking figure, which has been familiar to the British community in Alexandria for the last quarter of a century.

Mr. Weakley leaves a widow, a son, and a daughter behind him. The son is commercial attaché to the British Embassy at Constantinople, and was made a C.M.G. on the occasion of the King's last birthday.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

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Triumphant Faith.

I WILL not fear
Though dark my sky may be
With drifting clouds,
And shadows thick and deep
Lie o'er my way; the One Who does not sleep
By day or night, is caring now for me;
And in His love He tells of riches hidden
For those who walk, whilst by the Master bidden,
On life's rough sea.

I will not faint,
Though fierce the fight, nor few
The thronging foes;
Though weary still I wait
Longing to see the fruit that tarries late,
I will believe the promise ever true
When thou dost weeping go and good seed bearest,
Thou'lt come again with sheaves the rich and rarest
In season due.

I will press on!
Through dark, and storm and strife,
And hope deferr'd,
The Cross allures me still,
I will not shun but seek His blessed will
E'en though in love He use the pruning knife;
From sorrows depth I sing, and undefeated
By faith I reign, and share in glory seated
His endless life.

J. B. LOGAN.



ADANA GIVEN OVER TO PILLAGE, MASSACRE AND BURNING, THE WEEK IN WHICH THE SULTAN REGAINED HIS POWER.

“Blessed be Egypt.”

VOL. X.

JULY, 1909.

No. 39.

Editorial.

“*The Lord is King, be the people never so impatient: He sitteth between the Cherubims, be the earth never so unquiet.*”—Psalm xcix. 1.

“*Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.*”—Psalm lxxvi. 10.

“*God is our refuge and strength, a very present help in trouble.*”—Psalm xli. 1.

DURING the last three months we have witnessed the week of terror, when for one brief moment the Sultan of Turkey grasped afresh the reins of power, and made that power felt by bloodshed and misery for thousands; and then the swift retribution and overthrow that followed. What lies before the Turkish Empire we know not, but it may be that it is far more in the hands of the Christians than we realize, and that we need to steadfastly give ourselves to pray that Christ's Kingdom may come in the whole Mohammedan world, and hold on in faith that it shall be done.

We print three accounts to-day which may seem wide apart; and yet all have a bearing on the present problems before us. A letter from Rev. F. Hoskins, of Beirut, tells of the action of the Moslem students in the Syrian Protestant College. All these 130 young men took an oath that they would neither attend the religious Services, nor would they leave the College. We understand that the difficulty of the College authorities was great; for the mob and the local government sided with the students, and any attempt to expel them would have led to the pillage and destruction of the College. A compromise was made temporarily; the Students remained, and did not attend Prayers or Service, but agreed to take their Bible Instruction in the classes; and after the Summer Vacation the College authorities will have decided what course to pursue for the future. While these things were going on at Beirut, the Students of the Azhar University in Cairo were taking a similar course, but in this case it was Moslem against Moslem. Some thousands of students assembled in front of one of the Minister's houses in Cairo, and with their right hand uplifted took an oath that they would neither attend their classes, nor would they leave the University until their demands were complied with—one special demand being that the one who had been appointed their head should be removed. In this instance also the students have temporarily gained the victory, but what the outcome will be we know not. In a letter received from Dr. Zwemer, he writes, quoting from another, in regard to the difficulties at Beirut College: “It is not a case of a set of

rebellious boys defying the College rules, but it is a case where an awakened Islâm in a new era of an Islâmic state is quick to take advantage of the first opportunity to show its new sense of solidarity. Strong men, alert, intelligent and vigorous, are back of this movement." And side by side with this uprising of young Moslems against constraint, comes the news of the massacre at Adana. This is the outcome of one week's resumption of power by the Sultan. This is what real Moslem triumph means. We thank God for the outspoken protest of the editors of "Orient and Occident" to the Moslem editors of Cairo. We thank God that they were printed at the Nile Mission Press. Our only weapon in God's warfare is the Sword of the Spirit, which is the Word of God. And that same blessed Spirit gives words to His servants now in this warfare by which we are surrounded. We earnestly ask our friends at home to be one with us in this warfare, and to speak out boldly through printed words to the consciences and hearts of the Moslems, believing that God will make the words quick and powerful to do His work.

With great thankfulness we record the Dedication of Fairhaven as a Home of Rest for Missionaries, by Ven. Archdeacon Ward, of Alexandria, on May 11th, 1909. A separate account of this will be sent to friends who are interested in it, there being no space in this Number of our Magazine.

Special attention is directed to a valuable paper from the pen of Miss I. Lilius Trotter in this Magazine. It opens up a new channel of effort, as yet closed.

We print the Report and Financial Statement for the year of the Nile Mission Press, together with some account of the Annual Meeting. We have been hardly pressed this year, as others have been, by the prevailing depression. Our printing for the year has been almost solely for the Missionaries, and for this we thank God, but in this case we are more dependent on outside help to meet our heavy rent; and we look earnestly forward to the time when this shall cease, and we have our own premises. This is the next need to be met, and for this we pray.

Up till now God has supplied our need in answer to prayer. We praise Him for it, and ask that we may afresh go forward unitedly in faith and prayer that He will give us now our Site and Building, and that He will increase our Staff by the addition of one or two able men. And that God will work with the printed words throughout the Arabic-reading Moslem world.

Dile Mission Press.

THE ANNUAL REPORT presented at the Annual Meeting held at the Police Institute, Adelphi Terrace, W.C., on Wednesday, May 26th, 1909.

"I have not said . . . Seek ye Me in vain:
"I am Jehovah, Who speaketh the truth,
"Who giveth direct answers."—ISA. XLV. 19.

(*Spurrell's Translation.*)

We are once again able to record that our God does indeed give direct answers to those who call upon Him. At the beginning of last year we felt the great need of another and larger printing press and of an oil engine to drive all the machinery in connection with the work in Cairo. In answer to definite prayer God has sent the money for these, and they are now at work in Egypt.

Our annual gathering was again a small one. We had letters from some of our helpers who were unable to be present, promising to pray for us specially on that day, and their prayers were answered, as we had God's Presence with us.

We should be so thankful if any of our readers feel able to take in the small monthly prayer list which Mr. Cleaver referred to near the end of his address, and a post-card to the office stating the desire to do so will be gladly received by me.

JOHN L. OLIVER, *Secretary.*

16, Southfield Road, Tunbridge Wells.

ANNUAL MEETING.

The Annual Meeting was opened with a hymn and prayer by Rev. F. S. Laurence, after which the Hon. Treasurer presented the accounts, and the Secretary spoke shortly.

THE CHAIRMAN, T. F. V. Buxton, Esq., then addressed the meeting. He said: Ladies and gentlemen, I am afraid I must confess that I have come here this afternoon rather to listen and to learn than that I have much I can tell you about the work of the Press, but I expect that most of you here have been following that work with interest and with prayer. I have known about it in a general way from its commencement, but I have never had the opportunity of learning much as to details. However, when I was in Egypt two years ago I had the great pleasure and privilege of meeting Miss Van Sommer, and of travelling with her on the Nile, and so you may be sure I had a good deal of talk with her about the work in which she is so deeply interested. I mean not merely the work of this Press, of this Society, but the great work of God in the land of Egypt. I know how very much she has done for the spread of Christ's kingdom in that country. Now when I was there two years ago there were two workers for Egypt whom I had the privilege of meeting, and by whom I felt very much impressed. There was Miss Van Sommer, and there was also one who has now been called home, and whose name has become a household word with all of us who know anything about Egypt—Douglas Thornton. Well, I think it is remarkable

that in the case of these two workers, whose hearts and lives were so remarkably given up to Egypt, and who were both possessed of breadth of vision—it is remarkable that in both these cases the idea that impressed them as one of the very best means of spreading the Gospel in Egypt was this idea of literature. Douglas Thornton devoted himself a great deal to writing, and getting written, literature suitable for spreading among the Moslems; and Miss Van Sommer devoted herself to the other side, that of turning out such literature in the form of printed matter. When Douglas Thornton died, a number of his friends met to consider what memorial would be most suitable to keep alive his memory, and there was a concensus of opinion that something in the form of literature would best commemorate him. That was his leading idea, and so there was started a fund, called the Douglas Thornton Memorial Fund, for producing such literature, for spreading the Gospel among Moslems. It has not advanced very far at present, but it is being taken up more vigorously now, and I have no doubt that the literature which that fund is able to produce will, for the most part, go to this Nile Mission Press. There is one magazine printed by this Society which I take in week by week, and often find very good reading. I mean "The Orient and the Occident"—a magazine which has made remarkable progress, and is having quite a wide circulation among the Moslems in Egypt at the present time. It seems to me that one of the happiest and brightest features of this work is that it links together all the different missionary societies in Egypt—the American Mission, the C.M.S., the Egypt General Mission, and other smaller missions. They have in this Society a centre, where all alike can get their work helped by means of the Press, and I am sure that the different societies do realize the benefit they derive from this Press. I can speak more particularly for the C.M.S. I have come this afternoon from Salisbury Square, where I have been spending a long day in Committee and hearing a good deal of the work in Egypt, and I know from what I hear that there is a great opportunity at the present time in Egypt. Probably those who have seen Mr. Thornton's biography will remember what remarkable encouragement he had just in the last months of his life, not only in Cairo, but in the country further to the South. He went a tour in the large towns along the Nile, preaching in different places, drawing out Coptic Christians, many of whom were ready to stand by and support him, and getting at large numbers of Moslems. It seemed very mysterious—we cannot understand how it was—just when that work seemed to be so hopeful, that he was taken away, but God knew best. And now I have only just heard that the same sort of work is being taken up by his colleagues, Mr. Gairdner and others, and that large meetings of the same kind have been held quite lately, to which the Moslems are coming in large numbers and showing great interest, listening with reverent attention to the clear and faithful preaching of the Gospel. Well, now, those meetings may be greatly used of God at the time, but of course they cannot be followed up. The missionaries are few. They can only pass on from place to place. But what one feels is this—that where the interest has been aroused, and where hearts have been touched, these people in their hundreds will be ready to read the printed message, and if the work has been begun in their hearts by the

preaching of the living voice, that work needs to be followed up carefully and systematically by the spread of Christian literature such as is being turned out by this society. And so, if the preaching of the Word is spreading, as it is at the present time, that emphasises the need for such work as yours, and for a large increase in the circulation of Christian literature, for which I believe there will be an increasing demand in the near future.

Mr. J. MARTIN CLEAVER, B.A. (of the Egypt General Mission), who had recently returned from a visit to Egypt, addressed the meeting as follows:—Mr. Buxton and Christian friends, I find it rather difficult to speak in a dual capacity this afternoon. Our mission—the Egypt General Mission—is indebted, like all the other missions in the country, to the Nile Press. We print our monthly magazine, which is known as "Beshair-es-Salâm," "The Preaching of Peace," at the Press, and we are indebted in many other ways to it. We are linked to it by very close ties. But I happen to be on the Executive Council at home, and so it is rather more difficult for me to speak in commendation of the Press. However, we have heard enough, I think, to commend the work to us who are present here even if such commendation were necessary. The work of the Press in Egypt has now got an established place. It is recognised by all in the country as a power in the land. It is only at its beginning, it is only in its initial stage, but it has power to reach Egypt and much beyond it, for to me there is a wider outlook altogether than Egypt in the Press.

We cannot speak of Egypt specially, without thinking of a very much larger problem, and that is the problem of the Mohammedan world. One thing which is impressing itself more and more upon my thought in reading and thinking of this great system, is its extraordinary cohesion, the extraordinary unity of the whole of its life. Right from China on the East, to Morocco on the West, there seems to be one pulse. I remember being told by a friend, who is a missionary in Kansu, North-West China, that his milkman, a Mohammedan, had heard of certain happenings in Turkey before he had got his London papers. I do not know how the news had filtered through to this man, but I have had this fact corroborated by missionaries in various parts of the world—that there is an extraordinary cohesion about the whole system. That being so, that which touches one section of it touches vitally the whole, and so one is led in thinking of this Press work, not merely to consider its effect in the immediate neighbourhood of the country in which it is working, but also very much beyond that, right away out to the ends of the Moslem world. We heard just now, from Mr. Oliver, that some tracts or booklets printed in the Press had been sent right out to China, and were being used in Chinese Turkestan at the present time. This to my mind is significant, and I believe it is only the beginning of still greater enterprise along this line.

It is surely too late in the day for one to need to justify such work amongst Mohammedans. Going through the country I have, however, been met very many times with this thought. These Mohammedans do not really need your gospel. They have a belief in God, they pray, and in many ways they are most estimable people.

But take the Mohammedan system from any standpoint you like; apply any test you like to it, and you will find that

Mohammedanism signally fails. Take the political test. Look at the stagnation of political life. Look at the lands under the control of Mohammedan Governments to-day, and you will find stagnation written all over them. It has passed into a proverb in Syria and Palestine that "the grass forgets to grow where the Turk comes," and it is true. From a political standpoint it is tried and found wanting. Try it even from a social standpoint. Look at the degradation of women. One cannot speak of the position of women in Islâm; it is almost too sad to think of. One thinks of one hundred millions of Moslem women under the degradation in which they are placed not merely as the result of Eastern custom—that is as an excrescence on the system—but as coming from the very religion itself. Think of slavery. Why, Mohammedanism, the Crescent, has marched along the slave routes. Slavery has always been a concomitant of Islâm, and always will be. Try it by the intellectual test. In Egypt to-day we have 992 men out of a thousand amongst the Moslems who are illiterate, according to the 1907 census. Think of the women—999.8 per thousand illiterate! And wherever Mohammedanism has gone there is the same story to tell. In India the Mohammedans are regarded as backward classes, and treated as such, and special grants are given by the Government to induce Mohammedans to educate their children. Wherever Mohammedanism has come there has been an intellectual blight as well. Test it from a moral standpoint. I remember speaking to a friend, a man who, so far as I know, has no interest whatever in missions, who has spent most of his life in India as an official. He told me that according to his experience, the Hindu was, morally speaking, a better man than the Moslem. With their Prophet as an ideal, one can understand what their moral standard will be. Test it from the spiritual standpoint, and to my mind this is the most important test of all. We can test it from the political and the social and intellectual and moral standpoints, but although these may appeal to some of us—and they are grave and weighty reasons for condemning the whole system—yet the spiritual is after all the most important test to us Christians who are gathered here to-day. How does it stand spiritually? Look at their false conception of God. You may make a god in your own imagination, call him by some grand names, and give him beautiful titles, but that does not mean that he is the God of our Lord Jesus Christ, the God who is revealed in Christ. Their idea of God is wanting in these two respects, viz., His love and Fatherhood. This is to our mind vitally important. When one thinks of the slight conception of sin, no idea of atonement, or the necessity for it; when one thinks of the lack of real confidence in the hour of death; no victory, present victory, over sin, one feels the whole system is absolutely to be condemned. And the more clearly we realise this, the more whole-heartedly will we give ourselves to the propagation of the good news amongst them.

Now with regard to the position of Egypt. Egypt holds a strategic position in the whole Moslem world. One cannot help feeling that Cairo is the intellectual centre of Mohammedanism. What is taught at Cairo spreads throughout the whole Moslem world, and so it seems to be wonderfully providential that God should have led to the establishment of this Press right at this intellectual centre of Islâm. Does it not appeal to you as the hand of God? This last year we have seen wonderful happenings in the Mohammedan world.

No one can think of the events in Morocco, the movement in Persia, this new movement in Turkey, without feeling God Himself is at work opening up these Moslem lands for the propagation of the Gospel. Think to-day that out of 232 millions of Moslems, 161 millions are under the control of Christian powers! There was a time when Mohammedan government extended to the bounds of Mohammedan religion. To-day our own King rules over 81 or 82 millions of Moslems, whereas the Sultan of Turkey only rules over something like 15 millions, and he is the spiritual head of the whole system. Even the Protestant Queen of the Netherlands rules over twice as many Moslem subjects as the Sultan. These are significant facts, friends. God Himself is showing us as clearly as He possibly can that this is the day of opportunity for reaching these people. The time has come when, I believe, if the Christian Church would rise to it, we would see a mighty work of grace amongst these Moslems.

And when one thinks of the way Mohammedanism spreads, when one thinks that within ten years of the death of the prophet, not only Arabia, but Syria, Palestine and Egypt were under the heel of Islâm; that within a hundred years the Mohammedan Caliph ruled over a greater empire than Rome at its zenith, one looks forward with the greatest joy and confidence to the time when these people, who propagate their own false religion so wondrously, will do the same with the Gospel of Christ, when it takes hold of them. Their very cohesion will be one of the great reasons why the Gospel will spread among them very rapidly when the break does come.

In Egypt itself, the growing importance of literature is recognised on all hands. In regard to education to-day, although we are in a backward state, as you have already gathered from the statistics I have given you regarding the illiteracy in the country, yet every year that is improving. When I tell you there are at least 200,000 pupils in the schools in Egypt to-day; when I tell you that, whereas in 1898, there was only something like £500 being expended by the Government on grants-in-aid to their elementary schools, to-day it is something like £20,000, whereas ten years ago such a thing as a Government school or a kuttâb, where girls were being taught, was a thing practically unknown; to-day there are eleven of these kuttâbs specially set apart for girls, and whose scholars number 5,565—a wonderful evidence of the change of sentiment in the country regarding education. There are to-day something like 8,000 pupils in the primary schools, above the elementary, and there are over 2,000 pupils in the secondary schools as well. The training colleges are also turning out numbers of qualified teachers. The country is therefore awake on the subject of education; in fact, Sir Eldon Gorst complains that it is rather too much awake. The question of education seems to be the burning question of Egypt to-day, and everyone seems to consider himself qualified to speak on the subject. You cannot travel in Egypt, you cannot go up and down the trains, without seeing the power and potency of literature. You get into a railway carriage, and you will find that perhaps half-a-dozen boys or men will come in, in the course of even a short journey, with a great freight of books and printed matter for sale. Some of these things are the vilest productions, many of them being low-class French comic papers. The whole country is just flooded with them. These young fellows, particularly young boys out of the Government schools, having nothing else to read, or very little, there is a great call to-day

for the production of a sound and wholesome literature. They must read something, and they read everything they can get, and one always finds Satan ready at hand with his agents to provide them with literature that will suit his ends best. We seem to be backward in regard to these matters, in forestalling the enemy in the awful work of debasing the minds of the young.

One feels that the whole country, too, is open as it has never been before. I was greatly struck this year with the new openings there seem to be for direct evangelism amongst the people. We have never had such chances of preaching to the people as we are having just now. At one of our stations—as merely illustrating the general condition which I believe is found all through the country—every Sunday morning, which is the market day, you will see the meeting-room packed with Moslems. They will sit there for two hours listening to the Gospel. Sometimes, of course, they want to ask questions, and all of them will be glad to have literature if we can supply it. One of the last things our workers said to me was, "We can do with far more literature than we have got to spread amongst these people." In one district we distributed a thousand copies of the Gospel of John, and in that district 98 per cent. or more of the people are Mohammedan. In our work we practically touch only Mohammedans, and we find amongst them an eagerness to read, such as we have never seen before in Egypt.

One would just like to say also how glad one was to hear from Mr. Oliver that he has issued a little prayer list in connection with the special news of this Nile Press. The idea seems to get abroad that work like this is in some real sense not such spiritual work as the direct preaching of the Gospel, and yet one feels this is essentially a spiritual work. "The weapons of our warfare are not carnal." It is not by intellectual might, nor by the power of mere intellectualism that these people are to be brought to Christ. It is going to be done by the Spirit of God in answer to our fervent prayer. I feel that if we are going to succeed, as we want to succeed, we must carry this work of the Press on to the very highest spiritual plane, where alone we may look for God's richest blessing upon it. This Press is just on the verge of a great future of usefulness, not only in Egypt, but far beyond the limits of Egypt away out into the whole Mohammedan world, and I do earnestly and very gladly commend it to your prayerful help and practical sympathy.

SUPERINTENDENT'S REPORT

On the year (of 13 months) ending 31st March, 1909.

IT had been foreseen that this would prove to be a year of changes, and, to some extent, a year of testing; for the furloughs of the Superintendent and Master Printer fell due together. This not only involved a good deal of extra expense, but as it was impossible for both to be away at the same time, some plan had to be arrived at for the due carrying on of the work. Eventually, Mr. Upson went first, taking four months instead of the six due, and Mr. George Swan most kindly rendered the Press valuable service by acting as Deputy-Superintendent, for which he has the warmest thanks of all, and Mr.

Gentles also took a full share of the extra responsibility and work. Mr. Upson, returning at the end of July, took charge single-handed whilst Mr. Gentles took his four months, and thus the difficulty was overcome.

During the year additional premises were taken by the side of the original ones, and doorways opened through. The rent was raised from £80 to £150 per year, at which it will remain for three years, and as the new Boulac Bridge, connecting up the new route to the Pyramids, will be completed and opened by that



Staff of the Nile Mission Press.

time, we are told to expect another heavy rise then. That raises the question of guidance concerning the raising of a building fund, so as to eventually possess our own premises.

A few days before the end of our financial year, Egypt awoke to the fact that by the re-introduction of *parts* of the "Press Law" of 1881, the Government had instituted a virtual censorship over the *periodicals* printed and published in Egypt, whether native or foreign. Certain severe clauses in the Act of 1881 will have no effect, as it was only re-enacted "*so far as the periodicals are concerned.*" We are, of course, under it, but it will not hurt

us so long as we walk carefully, and after careful enquiries we have been informed by the Director himself that " (the threatened) licences for colporteurs will not be required."

DEPARTMENTS OF WORK.

While our work is not that of printing alone, there being the Editorial and Publishing work, the Bookselling department, and the important Colportage work, yet, as a Mission Press, it is only natural for us to speak of our actual printing first of all.

PRINTING WORK.

Our Press is always a hive of industry; for not often are we really slack. While the number of pages about equals that of last year, it is not greater, as one realized before that we were doing about the maximum possible with our equipment. We are now very grateful to kind friends to be able to record that the large Double-Royal machine is turning out really excellent printing, and that the 6-H.P. engine is on the spot, and the necessary shafting being erected.

As in former years we have to report that the men have needed absolutely continuous oversight, and that, in spite of all, there is still waste of materials and carelessness in the use of machinery, which are worrying to Mr. Gentles.

He has, however, been more encouraged to see the quiet work being turned out by the Arabic compositors, who work well with our energetic foreman. Just now we have four young apprentices, three of whom are English lads, and they are perhaps the most hopeful feature of the Printing Department. Mr. Gentles has formed a Typography Class, which meets twice a week, to give them a systematic course of instruction in printing. These lads need prayer, that while we seek to help the others, we may not forget their needs also.

At the Arabic Bible Class for our employees, conducted by myself on Sunday afternoons, we have on several occasions been solemnized and hushed by realizing the presence of the Holy Ghost in our midst, and one feels that some of our number are taking their first steps in the Kingdom.

As in the previous year, we took our men for an interesting excursion to the Delta Barrage Gardens, and they much enjoyed it.

The number of pages printed, of each class, is as follows:—

	1907-8.	1908-9.
Periodicals	3,822,460	3,793,530
Publication Department	1,442,000	848,250
Other Religious books	2,064,360	2,637,600
Job-Work	550,480	766,350
TOTAL (12 m'ths)	7,879,300	(13 m'ths) 8,045,730

It will be observed that the only difference of importance is in the greater amount printed for others, and the less done for ourselves. Of these totals three-fourths (or more) is in Arabic, and the next in order are English, Turkish, and a little French, the latter for job-work only; 5,000 tracts were printed in Turkish for a German Mission working in Asia Minor.

(2) EDITORIAL AND PUBLISHING WORK.

Either of these is a welcome relief from the large amount of book-keeping in very small items peculiar to missionary book-shops, etc., and also from the technical details of the printing.

Under the former, we have completed and passed through the Press the "Descriptive Guide to Books for Workers among Moslems," in the compilation of which the Rev. W. H. T. Gairdner (C.M.S.) co-operated with me. Many hundreds have been distributed among those for whom it was intended. If any have not yet received it, they may write to the Press for a copy. It would appear to have been found very useful by the workers, and many have written for books mentioned in its pages.

"Christ in the Tourât" (Old Testament) sounds rather too ambitious a title, perhaps. At present I am only engaged upon one of its five sections, *i.e.*, "Christ in the Psalms." This will be a demy 8vo. volume, in good-sized Arabic type, and attractively got up. Friends may inquire for it during the summer. It is *not a translation*.

NEW PUBLICATIONS, ETC.

We have done part of a new reprint of the translation of Sale's "Preliminary Discourse," of which there is an Appendix which we have previously published both in English and Arabic. Under the head of "Publishing," a good deal of work is comprised. In the case of even simple reprints of our own publications, it includes the revision of style and matter, verifying quotations, and reading the Arabic proofs, with plenty of calculation as to cost, number to issue, probable sales, best style, most suitable price, and so on. We have so little to spend for new publishing that £40 or £50 would be a real "God-send" to this part of the work.

None of our books are, however, allowed to remain out of print, the cost of reprinting being met from the proceeds of sales.

Our reprints during the year have been :—

"Drowned in the Sand"	(Ar. tract for Moslems)
"Wonderful Love"	(do. do.)
"Ali Ben Omar"	(Eng. of one of above series)
"General Grant's Fear"	(Ar. temperance tract)
"Proof of Crucifixion"	(A valuable book for Moslems)
"The Lost Ones"	(Ar. tract for Moslems)
"The Field of Sahîb-el-Niya"	(do. do.)
"The Day of Judgment"	(by the late Dr. Rouse)
"Christ in Islam"	(Rev. W. Goldsack)

Our new publications have been :—

"Descriptive Guide to Arabic Books for work among Moslems"	
"Letter from a Far Country"	(Arabic tract for Moslems)
"The Brook and its Source"	(Tract specially for Women)

In addition, we have published, on behalf of the Rev. J. McClymont, D.D., of Aberdeen, the Arabic translation of that part of Dr. Grant's "Religions of the World" bearing upon Islâm. It was originally in "Beshâir-es-Salaam," but has been carefully revised by the translator, and has been entitled "The Merits and Defects of Islâm."

It is with real gratitude that we mention that a friend has loaned us (indefinitely) Lane's great English-Arabic Lexicon.

Now, will not some other friend come to our help with a £10 note to provide other books of reference for our work? It is a tax upon one's own resources to have to procure and lend all those we have used hitherto.

(3) BOOKSELLING AND GRATUITOUS DISTRIBUTION.

The figures for this and last year practically speak for themselves.

	1907-8.	1908-9.
(a) By Colporteurs	6,835	10,908
(b) Wholesale (at Disct.)	5,699	5,037
(c) Retail (<i>i.e.</i> Nett)	461	4,629
(d) Gratis	4,540	1,252
Total	<u>17,535 vols.</u>	<u>21,826 vols.</u>

NOTE.—By "volumes" we mean anything from tracts of eight pages up to books of several hundred pages.

We have not been able to distribute nearly so many books gratuitously this year, but that only makes the increase of actual sales the more noticeable. The number of books and tracts sent out from our dépôt (nett) has increased tenfold, this being largely due to the Descriptive Guide, which has been so much appreciated.

With regard to the number of volumes, the actual sales in 1908 were 12,995, but last year rose to 20,574, that being an increase of nearly sixty per cent.

From the point of view of the amount taken for sales, there was an increase of about 80 per cent, the £93 of the previous year having become £167. For all of which we thank God and take courage.

We shall speak of the colportage separately. The "Wholesale" went mostly to Missions working in Egypt, etc. But the others—where did they go?

Many packages have been sent to Arabia, Syria, Palestine, and Asia Minor, and some to Morocco, Algeria, and Tunisia, while selected publications, deemed suitable for translation into other languages, have gone to places as far apart as Lagos and Shanghai, the former for translation into some of the languages spoken on the coast of West Africa, the latter for work among the thirty millions of Moslems in the inland provinces of South-West China.

An interesting postcard came from Tunisia, North Africa. Dr. Churcher wrote, saying, "Many thanks for your tract called 'Coranic Sayings.' I was reading a copy to one of our Medical Mission patients, and he was so pleased with it that I left it with him whilst called away to another patient. When I returned I found that he had gone off and taken the book with him; a sure sign that he was favourably impressed with it."

Sadly do we read of the troubles at Marash, Turkey-in-Asia, to which place some thousands of our tracts in Turkish and Arabic have lately been sent.

GRATUITOUS DISTRIBUTION.

Not so many books have been given away this year, as the number is strictly limited to the amount of funds specially given

for that purpose. We are glad to find that our translation of "Prayer" is still being appreciated by those to whom it was given. In a report in "Blessed be Egypt," on the American Mission School at Moharrem Bey, Alexandria, we read :—

"Once a week the Bible Class is converted into a meeting varying in character according to the grade of the children. In the senior class it takes the form of a prayer circle. Each girl comes with a special request, and takes part, and the answers are carefully looked for, and recorded. Lately they have studied the Arabic translation of McConkey's little work on Prayer, and this has helped to make the subject very simple, and a greater reality to them, and, indeed, the earnest spirit of prayer among them is one of the encouragements of the work."

Copies have also been presented to the members of the small Egyptian Branch of the Postal and Telegraph Christian Association, of which Mrs. Upson is Hon. Secretary. We have also some hundreds more of this book that we should be glad to get into circulation.

"FOR YOU" is a Gospel booklet by Miss G. E. Mason, with the personal pronouns emphasised to make it still more "personal." As Miss Mason has herself lately contributed £1 for free distribution, we have made up a few more packets of 100 each, which have been appreciated.

"The Threefold Secret of the Holy Spirit" is another of the "Prayer" Series, and we had a very good translation made by our staff last summer. This would have had a good vogue had we been able to *charge* for it, but, as we are required to make *no charge*, it must continue to stand over for lack of funds.

(4) COLPORTAGE.

This is, in many respects, the most interesting and gratifying part of our work. At the beginning of the year we were rejoiced to have two colporteurs supported from home, and about last November the welcome news came that a kind friend had promised the support of a third one. We lost no time in appointing a man "on probation," but that probation was necessarily two or three months, and so it might appear that a good time elapses before the man is permanently appointed. That is necessarily so, still he will have been doing very good work the whole time of his probation.

Perhaps one might mention the chief qualifications of a colporteur :—

(1) A good Christian, on testimony of his church leaders and also someone else in his village. (He could never *stand* without having some personal knowledge of God.)

(2) Some ability to read and write and do simple calculations about the number and value of his books.

(3) Some knowledge of the Scriptures, as he will always be questioned by the Moslems and others.

(4) Physical strength to stand the very real hardships of constant travelling and exposure to the heat of midsummer and the occasional rain of midwinter.

(5) A certain amount of "push" to *persuade* people to buy.

What excellent service might be done by invalids at home, or any others who could spare the time, in interceding before the Lord on behalf of some one colporteur, mentioning him by name, and pleading that he may be kept "right with God" and also "usable."

DISTRICTS.

We have at present three colporteur's districts. The first is the Delta, with perhaps seven millions of Moslems—a large-enough parish. The colporteur working this parish travels from Cairo to Alexandria and Port Said, also Zagazig and Suez, to say nothing of the hundreds of miles of "light railways," which form a valuable means of reaching the villages.

Colporteur No. 2 works from Cairo southward to the Fayoum, then back to the main line, and on through Minya to Assiout, the capital of Upper Egypt.

Colporteur No. 3 travels in Assiout Province, which contains a good number of Christians, and on through Kena and Luxor as far as Assuan.

For examples of the hardships and annoyances, to which these men are subjected, we may mention the following :—

"While Colporteur No. 1 was travelling in the Delta he wished to visit a friendly Copt at Dessük on the East Bank of the Nile, whereas he was at El-Afe, on the West Bank. He crossed in one of the Nile barges which was being used as a ferry. On the way the wind blew with such violence that the boat capsized, and they were all thrown into the water. As they were not far from the bank, and help was at hand, they were all rescued. The Books had, as it happened, been sent on by donkey the day before.

This man has since resigned, being tired of the work, and, indeed, if he had not done so, we would have had to intervene, as he has not proved satisfactory. A new man has already been appointed 'on trial.' He is a converted Moslem of a good many years' experience."

Colporteur No. 2 reports as follows :—

"When at the town of B. I was pursuing my duties as usual, when a man came up to me and asked if I was the bookseller. I replied, Yes; and he then said that they had heard of me before, and asked me to show him a book which he wished to buy. He turned over book after book, trying to find something to complain about, until he came to 'Appendix to Sale's Essay on Islam.' He fished it out, and had a good look at it, and then told me that I must abstain from selling such books. I told him the books were the property of the Nile Mission Press, in whose employ I was, and anything he had to say should go to the Superintendent. He then quickly wrote down my name, to report the matter to the Provincial Governor, saying that he was a lawyer in that town. When I wrote and reported the matter to headquarters, being afraid that they would injure me, your assistant, Nicola Raphail, wrote and told me of a case at Z. in which a certain official was determined to punish him (N) for the same kind of work, but the case was postponed till the morrow, and much prayer was made for deliverance. When the morning dawned it was found that the official had died during the night. The papers relating to the case were then said to be 'filed,' but N. left the town in joy, and has never heard another word about the matter. When I heard this from his experience I was greatly encouraged to trust God. Next day I was ordered to appear before the Mudir (Provincial Governor) and duly attended. The lawyer tried hard to get up the case against me, but the Mudir resolutely asserted that that was 'no case,' for he did not care in the least what I sold, provided I made no breach of the peace in any way. I was then set free, and went about my work again."

"The same man reports that at A, a crowded dirty town, he sat and talked with a Moslem who wished to become a Christian, but had, so he said, just one difficulty. (Will our readers guess what it was?). It was that some parts of the Bible appeared to favour vegetarianism, and other parts to favour the use of animal food. Our man wrote down for an answer to give him, as it must be an 'official' reply from the 'chief.' We knew what he referred to, and explained that in Gen. i. 29 it would appear that herbs only were intended for food, but after the Deluge the herbs had been washed away, and flesh food was permitted. Some kinds were prohibited during the Mosaic period but only *some*, and finally when the Law 'ended,' we read :

'Every creature of God is good' (1 Tim. iv. 4) and also 'Call nothing common or unclean' (Acts x. 14, 15).

We also gave more than a gentle hint to 'Avoid unprofitable questions.'

Not often are our books torn up, but a week or two back, as soon as 'The Merits and Defects of Islam' (referred to above) had appeared, a copy was forced out of a colporteur's hand, on a railway platform, and torn into shreds before a small crowd, with the loudly-uttered boast, 'Praise be to God Who sent down the holy religion of Islam, there are no defects at all in it.'

Colporteur No. 3, who was recently appointed, gives great satisfaction. In fact, in one respect, he has been doing better than the others, for they continually ask for other and bigger books to diversify their stock, and we let them have a percentage of the excellent books of the R.T.S. and the C.M.S., particularly the latter, which we have printed for them. Maximus, however, has been selling as many as 300 of our own Gospel tracts and small books in the month. Every one of these has a distinct and clear Gospel message."

Abdul-Mesih has written something as follows:—"Please tell your English friends that I have been set free from Conscriptio for the Egyptian army again this year, and if this happens once more (next year) they will not then be able to take me at all. I attribute this result entirely to the praying friends in England."

Surely this should encourage us to pray on. Let us all go on, advancing on our knees, as the work is carried on, "By honour and dishonour, by evil report and good report . . . in much patience . . . by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the Power of God."

Yours in Christ's Service,

ARTHUR T. UPSON,

(*Superintendent*).

Cairo,

27th April, 1909.

Miss Van Sommer is returning from Egypt for a few months, and asks that all correspondence may be addressed to her at Cuffnells, Weybridge. She is earnestly desirous that Three Days of Prayer for the Mohammedan World may be arranged in October in London, and will be glad if all those who would like to join in this will let her know during the summer. She also asks for help in preparing Prayer Cycles for the outlying parts of the Mohammedan World, and would welcome all information that can be given her by those personally acquainted with Persia, Turkestan, Beloochistan, etc. In Egypt, all correspondence relating to Fairhaven should be addressed to Miss Wood, Fairhaven, Palais, Ramleh.

THE NILE MISSION PRESS.

Statement of Accounts for year ending 31st March, 1909.

Dr.	RECEIPTS.	£ s. d.	£ s. d.	Cr.	EXPENDITURE.	£ s. d.	£ s. d.
To	Balance at Bank, 1st April, 1908 ..		313 18 1	By	Office Rent & Secretary's Salary ..	246 0 0	
"	Donations and Subscriptions:			"	Printing Magazines ..	56 6 4	
	Received by Hon. Treasurer ..	507 13 1		"	Printing & Stationery ..	19 17 5	
	Received from Hon. Treasurer, Scotland ..	121 10 0		"	Travelling, Office and General Expenses ..	85 12 0	
	Received from Hon. Treasurer, U.S.A. ..	11 7 10		"	Bank Charges ..	1 6 5	409 2 2
	Received from Hon. Treasurer, Australia and New Zealand ..	6 0 6	646 11 5	"	Cash transferred Cairo Publication A/c. ..	185 0 0	
"	Special Donations for Machinery ..	115 10 4		"	Machinery and Type, shipped Cairo ..	207 8 1	
"	Special Donations for Colporteurs ..	75 0 0	190 10 4	"	Stationery, &c., shipped Cairo ..	60 17 5	
"	Subscriptions to Magazine, "Blessed be Egypt" and Prayer Cycles ..	53 15 0		"	Insurance of Premises, Machinery, &c., Cairo ..	4 2 9	457 8 3
"	Sales of Literature ..	6 5 8		"	Allowance to Workers whilst on furlough ..	112 2 2	
"	Bank Interest ..	1 10 7	£1212 11 1	"	Passage Money for furloughs ..	57 11 1	169 13 3
				"	Balance at Bank, 31st March, 1909 ..		176 7 5
							£1212 11 1

CAIRO PRINTING DEPARTMENT.

Income and Expenditure Account from 1st March, 1908, to 31st March, 1909

Dr.	£ s. d.	£ s. d.	Cr.	£ s. d.	£ s. d.
To	Cash at Bank, March 1st, 1908 ..	211 10 0	By	Salaries ..	227 2 4
"	Cash in hand, March 1st, 1908 ..	6 9	"	Wages ..	375 11 6
"	Work Receipts ..	887 6 5			602 13 10
			"	Rent, Rates and Taxes ..	160 11 4
			"	Paper and Duty on same ..	170 13 6
			"	Type ..	4 14 2
			"	Machinery Repairs and Duty ..	30 15 0
			"	Furniture, Fixtures, &c. ..	8 4 7
			"	Lighting ..	2 16 6
			"	Postages ..	4 3 2
			"	General Expenses, including Telephone, Audit and Sundries ..	53 3 2
					1037 15 3
			"	Balance at Bank, 31st Mar., 1909 ..	61 6 10
			"	Balance in hand, 31st Mar., 1909 ..	1 1
		£1,099 3 2			£1099 3 2

CAIRO PUBLICATION DEPARTMENT.

Income and Expenditure Account from 1st March, 1908, to 31st March, 1909.

Dr.	£ s. d.	£ s. d.	Cr.	£ s. d.	£ s. d.
To	Balance at Bank, 1st March, 1908 ..	84 10 0	By	Salaries ..	197 9 11
"	Depot Sales ..	45 8 3	"	Colporteurs ..	105 4 10
"	Colporteurs' Sales ..	126 4 2	"	Printing (for stock and general) ..	36 4 4
"	Receipts for publishing work ..	9 5 3	"	Stock purchased ..	49 3 9
"	London Committee:		"	Postages, Parcels, Books ..	6 18 4
	For Colporteurs ..	75 0 0	"	Travelling (Deputy Superintendent) ..	1 4 11
	General ..	100 0 0			396 6 1
	Publishing ..	10 0 0	"	Balance at Bank, 31st March, 1909 ..	63 16 11
"	Local Donations ..	185 0 0			
		9 15 4			
		£460 3 0			£460 3 0

Audited and found correct,

WALTER C. OLIVER, A.C.A., *Hon. Auditor.*
 PERCY K. ALLEN, *Hon. Treasurer.*

* AN OPEN LETTER

TO THE MOSLEM PRESS OF CAIRO.

The Editor of *El-* —

DEAR SIR,

We have noted with satisfaction that most of the Islamic daily papers have published articles disclaiming the horrible outrages which have been committed by their co-religionists in Asia Minor in the name of Islam, declaring their sympathy for the sufferers, and justifying the Mohammedan religion from all guilt in either commanding or countenancing such things.

We wish to suggest however, that one or two such articles are less than what is called for by crimes so unutterable. There are the following considerations which must be remembered :—

(1) This is not the first time these things have happened ; and all experience shows that unless Moslem public opinion is roused, or rather reformed, it will not be the last ; for,

(2) These abominations have always been done, and this time have again been done, as a matter of fact, in the name of Islam. The murderers have been invariably Mohammedans, the murdered Christians ; Mohammedan governments have beyond all question organized them ; Mohammedan governors and soldiery have carried them out, and, worst of all, Mohammedan sheikhs helped to fan the flame of popular fanaticism. The massacres have been dignified in the districts of their occurrence by the name of the Holy War, and innumerable forced conversions have been made both of women, when dragged to Moslem hareems, and men given the alternative of Islam or the knife. Thus, however accurate may be the arguments of the leading articles in the Mohammedan press that true Islam has no part in such things, the fact remains that Islam, as it actually exists in these parts of the Turkish empire (the very centre of the House of Islam), has committed these things, and gloried in committing them, time after time. What guarantee we ask, have we that exactly the same thing will not occur again, unless we have something much more effectual than a few disclaimers in the Cairo press ?

(3) Many Turkish Ulema are guilty of complicity in these things. It seems practically certain that the same men who were organizing the political reaction in Constantinople were also preparing for a Christian massacre there also. Who are these reactionary Ulema ? What is the type of their training ? Their counterparts are to be found in the Azhar to-day : many of them were very likely Ex-Azharis. Now the Cairo press has influence with these men, both in Cairo and beyond. What has it done with its influence ? Has it done all it could, *is it doing* all it can, to bring home to the entire Ulema of Turkey that these things are against the spirit of Islam, and that they MUST throw their entire influence into the scale against them, or else be branded as infamous by their fellow-religionists themselves, because guilty of not using their influence to stop these things.

(4) Has the Islamic press done nearly *enough* in convincing Islamic public opinion everywhere that these massacres are of the devil, and must NOT recur, and that the past ones must be repented of in dust and ashes ? Has it taken the necessary steps in removing from the regular Friday prayer that infamous petition, assented to by every worshipper by a loud Amen, "*God ! make widows of their wives and orphans of their children, and give their possessions to be a possession for the Muslimin ?*" Is it aware that as long as sentences like that are allowed to stand it is useless trying to disclaim responsibility, when the populace, which is taught to ask these petitions, decides to become the instruments of the God to Whom they were offered in carrying them out ? As well systematically carry a lighted candle through a gunpowder magazine, and disclaim responsibility when it explodes, on the score that the flame was not *intended* to come into contact with the parcels of powder all round ! Do not these gentlemen know that in every time of political excitement in Egypt, threats of this sort are made in the name of Islam by the Moslem populace ? You rightly say, "They are the lewd and base !" Granted, but you share the responsibility, nevertheless, when you allow the things that excite them and encourage them to go on unprotected against and unremoved. We want acts, gentlemen, not an isolated leading article in a few daily papers.

* Printed in Arabic and English in "*Orient and Occident,*" Cairo.

(5) These slaughtered Armenians are the fellow-human beings of the Moslems of this country; they are also the fellow-subjects of the Moslems of this country; and finally they have been sinned against by the fellow-religionists of the Moslems of this country. Are a few soft words of excuse a sufficient discharge of all the duty owed by the Moslems of this nation towards the survivors? Remember that what has been done cannot be undone; Moslems have actually gained the blood and spoil of these Christians—that is irretrievable. But should not *Moslems* therefore feel responsible to relieve the starving survivors on the threefold ground mentioned above? Have they done so? Have we seen the gigantic subscription list started that is surely owed? And until something practical is done by them, can we say that their justification is practically or morally complete? Are not they tenfold more responsible to raise funds than any Christian outsiders, both because it is fellow-subjects that have been massacred, *and* because it was their fellow-religionists that did the deed. We hear much of the solidarity of Islam. Then it is solid in guilt UNTIL a more practical expiation has been made than has yet been made by those who feel themselves, and their religion, innocent of that guilt.

God knows that we are not writing these things in order to stir up more race feeling and religious prejudice, or that we desire to thwart the endeavours of those who wish to prove that Islam discountenances such violence. God knows that we write this because we do *not* yet see that Islam is *effectually* clearing itself. And by this we mean more than the writing of a few nice articles of sympathy with the oppressed, in which the oppressors are disclaimed, and peaceable texts are quoted from the Koran to show that they are working against the spirit of Islam. We mean that that is not nearly *enough*; we mean that Islam is not *taking the measures* it might take to reform such a state of things.

Many practical steps might be suggested; but we call upon the Moslem press of this country to initiate at least four:—

(1) The starting of a Pan-Islamic Subscription for the sufferers who remain,—and God knows we are unable to describe their sufferings in their length and breadth.

(2) The starting of an agitation, with the object of forming public opinion all through the Ottoman Empire against these massacres, and of strengthening the hands of the present Government so that it may deal adequately with the present situation.

(3) The holding of a public meeting with these two express objects.

(4) The taking of the necessary steps for the early removal from the Friday prayers of every Mosque in the Ottoman Empire of that insulting and criminal prayer which Moslem worshippers are compelled to pray every Friday.

We could add more, but we consider this the bare minimum of decency. Time after time the English people have protested against unrighteous deeds, whether committed by *their own nation* or others, not ashamed to confess wrong, even when done by fellow-countrymen or religionists: time after time they have subscribed hundreds of thousands of pounds for those wholly unconnected with them by race or faith. Surely the time has come when Moslem Ottomans should do the like for Christian Ottomans, thus not merely doing their duty as Nationalists, but taking the *ONLY* steps to vindicate their own honour and that of their faith, effectually, in the sight of God and the whole world.

THE EDITORS OF "ORIENT AND OCCIDENT."

Extract from Letter by Rev. F. E. Hoskins.

Beirut, Syria,

January 30th, 1909.

"SINCE I last wrote in November many interesting things have happened in the Turkish Empire, but I am not inclined to-day to give anything like a comprehensive review of matters as they now stand, but to refer to several items of great importance. The Parliament met at the time

appointed, and proceeded to organize itself along the lines of European legislative bodies. The validity of certain elections was questioned, and one or two members ejected or refused places. Another and more serious question arose in connection with one member, who was charged with having been a spy of the Old Regime, and a henchman of the infamous Izzet Pasha. He was also disposed of. While I have followed all the proceedings since then, it is almost impossible to find anything of importance that has been accomplished. They have started the preliminaries of many lines of work and effort, but they seem to come up against the old difficulties of race and language and religion. It is not too much to say that in certain important respects the bottom has dropped out of local government in certain parts of the Empire. Every one is expecting much greater results from this first Parliament than is possible from any such assembly in the world. Important matters sent up from the Vilayets receive no adequate attention, because the central authority are all busy with matters of infinitely greater importance. It is not too much to say also that in certain of the Vilayets the regular officials are just now at the mercy of Moslem mob rule, because the people have entirely misconceived the meaning of liberty, and are indulging in many forms of license. The whole matter of boycotting Austrian goods has been attended with demonstrations that are sure to bear evil fruits in the near future.

As far as we are concerned the most important development is a movement among the Moslem students of the College against attending College prayers, and all religious studies of the curriculum, after the College has been over forty years doing its work of education and evangelization along its own well chosen lines. The students have been influenced largely by the ferment and unrest in Egypt, by the fantastic conceptions of liberty which are current, but more especially by the bitterest type of reactionaries found in the city of Beirut. They reached a state of open rebellion, absenting themselves from all religious exercises and studies, and then made the dangerous mistake of swearing an awful oath that they would neither attend the classes or Chapel exercises or leave College. This foolish act produced a situation that was intolerable and dangerous in every way, by reason of the weakness of the local government and the imminent peril of mob violence, had any false or hasty step been taken by the Faculty or any of the parties concerned. After many days of wearying tension I think the danger is past, and the better elements of the city have condemned the attitude of the students, as well as the wicked advice given them by bigoted Moslems outside.

For hundreds of years Christians and foreigners have enjoyed a certain measure of religious liberty within their own homes, churches, hospitals, and schools. The higher schools of every religious community have stood on practically the same basis as such institutions in every civilized land, that is making their own schedules of studies, fixing their own terms of admission, and enjoying the liberty of teaching and preaching within their own compounds, even while the laws and customs of the Empire and Islâm forbade preaching in the streets or gatherings of any kind elsewhere. If the rebellion of the students were sustained, it would strike a deadly blow to every Christian and Missionary

enterprise in the Empire. Justice, law, decency, regard for rights of others, would counsel the Moslem students to leave the College if they cannot conform to its fundamental right of continuing to be a Christian and Evangelistic educational institution, and any other course is untenable."

The Attitude of American Missionaries in Turkey towards Mohammedans.

THE results of the work of American Missionaries in the Ottoman Empire, so far as they are measured by statistics, have been chiefly among the adherents of the various Oriental Churches. Concerning such results as do not lend themselves to statistical statement, we venture to say that the beneficent influences of that work have been as widespread and as full of promise for the future, upon the Turks as upon any other race.

In expressing this opinion, we do not forget that the number of Turks who have publicly embraced Christianity is very small, and we wish to escape the charge of exaggeration, or of prophetic anticipation of what is yet to be, or of drawing upon our imagination. Therefore we are bound to summon the evidence on which our statement rests.

1. American missionaries are very widely scattered over the Empire, are found in most of its chief cities, and work out from these centres into the surrounding towns and villages. They have lived and worked, for nearly eighty years, *among the Turks*, lived in near neighbourhood to them, lived and worked *under their eyes*. The Turks greatly outnumber the other races of the Empire. Therefore there are more of them to be influenced, and American missionaries come into close contact, in various ways, with all classes of the Muslim population, official and unofficial.

2. Aside from direct proselytizing effort, American missionaries have always included the Turks among those for whose welfare they are to work.

They have tried to live Christ's Gospel before the eyes of their Turkish neighbours. They have welcomed those neighbours to their homes. More especially they have welcomed Turks to their schools, their hospitals, their chapels, and the welcome has often met with a cordial response. The wall of prejudice which existed eighty years ago is, for a large and increasing number of Turks, as flat as the walls of Jericho at the end of the seven days' Israelite march. Missionaries and other Protestants were once denounced as without religion. That time is past. Once American missionaries were believed to foster sedition among Armenians. That charge has been lived down.

The more enlightened Turks have taken American schools and school books as their models in educating their children. Turkish peasants are the grateful recipients of relief at the hands of missionaries in time of famine, plague, and war. Turks share the benefit of hospital care in sickness; many thousands of

them read the Christian Bible and other books issued from our Press.

3. American missionaries in Turkey have always been scrupulously loyal to the Government under which they live, and deeply sympathetic in their attitude toward *all* the people around them. They do not engage in religious controversy with Mohammedans. They ungrudgingly accept as excellent many things in Islâm. At the same time they improve every opportunity to lift up before the eyes of Mohammedans the one perfect, theanthropic Person, Jesus Christ, as more than prophet, even as the one only Saviour of mankind.

4. The influence of American missionaries upon Mohammedans has been multiplied many fold, has gone on increasing in geometrical ratio, through the influence of the native evangelical Christians that have been gathered into Churches and well-organized evangelical communities. In recent years the number of well-educated, consecrated, evangelical preachers, teachers, and physicians, has increased rapidly in these communities. The missionaries are numbered by scores, the native preachers and teachers by hundreds, the faithful brethren and sisters of the native Churches by thousands. Their lives, their preaching, in some cases their martyr death, have powerfully impressed their Turkish neighbours. The missionary is a foreigner to the end of life, but the Armenian, the Greek, the Syrian evangelical Christian is to the manor born, and can get closer to his or her Turkish neighbour than the foreigner ever can. Our hope of reaching Turks with the Gospel has been, is, will ever be based first on God's Word and Spirit, and then on a witnessing native Church, and a consecrated, missionary, native ministry.

5. During the past thirty years missionaries and native Christians have been greatly limited as regards freedom to approach Mohammedans religiously. The recent political change, the era of freedom, has influenced their relations to Mohammedans in the following important ways—(a) The avenues of influence specified above as already open, have been more freely entered by Turks. There is a large increase in the number of Turkish pupils entering the schools and colleges of the missionaries.

(b) Many more Turks come to public religious services than formerly.

(c) Personal religious contact with Turks is much more facile. In fact, free religious inquiry exists among Turks far more than ever before.

(d) American missionaries use every possible influence, through the Press, through schools, through personal touch, to stem the tide of revolt from all religion, a tide which, among professed Mohammedans, has set in strong in recent years. Here is found one of the dangers of the hour. The abortive counter-revolution of April 13 was rendered possible by the cry raised by reactionaries that religion was to be proscribed in the army. This may have been a false alarm. It certainly would be a sad day for Turkey were the Ottoman State to exchange Islâm for godlessness, however rapid might be her material progress.

It is not too much to claim that among the foremost influences which contribute to make present changes in Turkey real pro-

gress forward, and upward, morally, educationally, socially, and spiritually, the results of the work of American missionaries as seen in the institutions they have established, and especially in the 100,000 native evangelical Christians in the Empire, stand second to none. These men, at least, natives and foreigners alike, sincerely and always, are champions of Liberty, Justice, Equality, Fraternity, and a pure Christianity.

Received from Dr. Zwemer.

Prayer for the Moslem World.

THE following minute was passed by our Board of Foreign Missions:—

"Whereas, We are vitally related to the Moslem problem in all three of our mission fields—Egypt, India, and the Sudan; and

"Whereas, God seems to be preparing the way for far-reaching movements in the Moslem World, by the significant political and religious changes which have taken place both in the Levant and in the Far East during recent years;

"Resolved, That we, as a Board, heartily endorse the proposal which has originated with the Egypt general missions, and which has received the endorsement of the Conference of Foreign Mission Boards, that February 21 to 28 be set apart as a week for united intercession in behalf of the Moslem World, and that we earnestly invite the members of our Church to so observe this Week of Prayer with us, both at the family altar, on the Sabbath day in the pulpit, and, if possible, by special united intercession."

For the help of those who will observe this Week of Prayer, we are glad to suggest the following topics and reasons for special prayer in behalf of the Moslem World, prepared and suggested by a committee of the Foreign Missions Boards in America. Their suggested topics are as follows:—

1. For the unoccupied Mohammedan lands, that Christian missions may find an entrance, and that the Word of God especially may have free course and be glorified.

2. That the New Era in Turkey may prove not only a dawn of liberty, but the beginning of a reign of righteousness, and that the marvellous opportunities for proclaiming the Gospel may be adequately met by press, schools, colleges, and preaching.

3. For Persia, that political changes may be to the furtherance of the Gospel, and that the awakened interest in Western thought may be followed by the acceptance of Christianity on the part of many; also that the hindrances to the free circulation of the Scriptures may be removed.

4. For Morocco and North Africa, that the work of the missionaries may be extended into the interior of the Barbary States, and that the Sudan may be occupied and the Moslem peril met.

5. That in Egypt the peril of a Christless civilization may be met by the Christian press and Christian education, and an out-pouring of God's Spirit on all native Christians.

6. That the new railways in Arabia may become, through God's providence, highways of the Gospel; that the interior and the unoccupied provinces on the South and West may be occupied by organized missionary effort, and that the Cradle of Islâm may be won for Christ.

7. For India and its 62,000,000 Mohammedans, that the missionary effort carried on among them may be extended, and that fanaticism may be overcome by the presentation of the Gospel and the work of medical missions.

8. For the 30,000,000 of Mohammedans in China, that some society may be led to undertake work for them speedily.

9. For the Mohammedans in Malaysia, and for the native Church gathered from among Moslems, that it may be a real missionary Church; that those parts of Malaysia threatened by Islâm may be evangelized in time to avert the Moslem peril.

10. For all the missionaries, native and foreign, labouring among Moslems, and for Moslem converts.

11. That the awakened interest in the Mohammedan world on the part of so many in the Churches at home, may lead to the consecration of life for service on the Moslem field.

12. That the preparations for the Lucknow Conference of missionaries, which is to meet in 1911 to study the needs and opportunities in the Moslem World, may be thorough and effectual.

"Shall we take Warning?"

TRANSLATED FROM AN ARABIC MOSLEM PAPER.

RECENTLY Egypt has witnessed a sad farce, a thing to be laughed at and yet it is full of cause for tears, for we have heard a great noise, groans and moans raised in complaint, men grievously afraid for Islâm, thinking that its foundations had been razed, and its house destroyed.

And how quickly terror filled men's hearts and they became seized with religious mania, just as if the day of account had come, and the eternal balances were set—the day when all hidden things shall be revealed, and truth manifested.

And all this was caused by one or two blows administered by the Director of Wakfs (Religious Foundations) upon a few of the most insignificant of the Azhar students for insubordination, just as a father beats his child, or a master his pupil.

And why should we not weep over this incident, when we know that the bulk of the people are merely tools in the hands of inconsequent and ignorant agitators, who make a plaything of them, not paying due heed to what will be the inevitable consequences, like the child who, seeing the soldier's accoutrements, draws the sword, and in his childish glee plays with it, until he eventually gives himself a bad cut.

In the olden days, Mohammedan schools and mosques were centres of learning and light, and amongst the sciences taught therein were astronomy, mathematics, history, surveying, natural history, chemistry, and medicine; just as it was also a sweet well-spring for the polite sciences, such as philology, syntax,

rhetoric, logic, and prosody, over and above the two sciences upon which it specialized, viz., jurisprudence, and religion. And when a student graduated, he was eminently religious, learned in the secrets of Nature, an expert in his own language, a poet, a writer, in fact, a cultured man.

It was from such mosques and schools we have had men like Malik, Aboo Haneefa, Shâfee, and Ibn Hanbal (founders of the four orthodox sects of Islâm), and philosophers like Al Kindy, Abra Muslim El Asharee, Aboo l'Ela el Maeree, Ibn Seena, Ghazali and Ibn Rushd, and a crowd of learned men and poets, who are now the glory of Islâm and the language of the Arabs.

The Azhar played its part in those halcyon days of Arabic learning, and is the only one of the kind existing to-day, for there is not even a remnant left of the schools of Bâghdad, Basrah, Morocco, Cordova, and Valentia, which brought at one time so much renown to Islâm. The Al Azhar still continues, though with the lapse of time and the degradation and weakness of the nation, the light of its learning and wisdom has been almost extinguished. Nevertheless, it remains to-day the bourne of Moslems from the ends of the earth.

It ought to have been the educator and leader of the nation, in progress and civilization, marching step by step with it in every advance of learning; but it has lagged behind, and left its learning in the hands of those who are notorious only for their imbecility and shortsightedness, and so it has fallen on evil days; and there are thousands who enter it, spend the greater part of a lifetime there, and leave it as they entered, with their brains petrified, their hearts corrupted, their minds narrowed, their characters not having any distinguishing features from those of babes.

Whilst the centuries were thus passing over the Azhar, the Egyptian nation began to breathe, to feel herself alive, and to throw aside her night garments as a consequence of coming into contact with Western civilization, and she began to open schools and to bring Western professors to teach her sons, and made most praiseworthy progress along these lines. Only the Azhar was left as it was, fearing that its reform would entail the introduction of Frankish professors, and a consequent corruption of religion.

Thus things went on until the numbers of the educated increased; then the more sagacious of the religious leaders felt that it was a grave error that they should remain stationary, while the bulk of the nation progressed. The most distinguished of those who lifted up their voices in the cause of Azhar reform, was the late Sheikh Mohammed Abdo, and after a severe struggle, in which he was greatly abused, he succeeded in introducing to a certain extent the rudiments of a general education. From that time the Azhar began to move in the direction of Reform, but its movements were slow, until His Highness the Khedive took its welfare to heart, desiring to see it become one of the best regulated colleges, turning out for the Moslems men who could guide them to advantage in the things pertaining to this life, and in that which is to come, and he ordered that its curriculum should be so arranged as to have this aim in view. He did not stop here, but gave to the scheme of his bounty, and let it be understood that this was but a beginning, just as the

date stone is to the palm, and the first drop to an abundant shower.

No sooner had the students tasted these improvements, than they wanted to force on Reform wholesale, not recognizing God's order of creation, which is a gradual advance from the good to the better, for the Almighty did not create the world in one day.

So they began to grumble, to strike, and to air their grievances publicly. His Highness gave every attention to their complaints, even as a just and merciful father, appointing a Council of the best men of the nation to look into their grievances, who should discern between that which was just and that which was undeserving of attention.

In my judgment, this action of the Khedive was absolutely all that could be expected, for it must be remembered these students are undisciplined youths, who, if they once got it into their heads that they had but to ask to receive, would never be satisfied with any concessions, and would not recognize that the Government itself is bound by certain laws, and can only grant their requests in compliance with these laws.

Unfortunately for the students of the Azhar, everything in Egypt is given a political turn, and a matter of little consequence by itself becomes invested with political purposes, and inflated to suit the ends of agitators.

No sooner did these political factions with their organs get wind of the Azhar strike, which in its origin was so simple, than by voice and pen they began to work it up for their own purposes, until the poor students and outside people were persuaded that it was a proof of the Government's intention to destroy Islâm, specially seizing upon the appointment of Khaleel Hamdy Pasha to control the outbreak, and his having administered corporal punishment to some of the students in the execution of his duties.

The result was that when the students were advised quietly to return to their studies until the Commission had sifted their grievances and given their decision, they refused point blank. And these "yellow journals" worked the people up into a religious frenzy, with stories of how the Azhar had been turned into a place for the torture of the learners of God's Book (the Koran). That some of them had had eyes torn out, others arms broken, others part of their ears cut off, others had been bastinadoed, and that Khaleel Pasha Hamdy, backed up by the Government and soldiers, had set upon them as a ravening lion. And soon the usual appeals and telegrams were sent off to the Sultan and the House of Representatives, and to the whole wide world! But now the truth has come out, and we know what really has happened in the Azhar, and that all this noise has no foundation, the motives which have been at the bottom of its political dressing up are apparent to every possessor of a pair of eyes. The Parquet has decided that there are no grounds for a case against Khaleel Pasha Hamdy for cruelty, and have filed the papers, and the country realizes once more that it has been fooled by the very people to whom it is looking for guidance.

Does this faction realize that the rope of a lie is a very short one, and that it is no good way to serve the country thus to stir up the fanatically inclined on the occasion of every trifling incident.

Do they realize that though to-day they gain over the light-hearted by their falsified news, that when the truth appears these will surely repent and turn away from them?

Have the students of the Azhar learned that it were better for them to forsake the factious element, and become obedient to those who have the charge of their affairs, setting their hopes upon what the Khedive will see in his wisdom is best to be done for them?

Have they not seen that the apparent zeal in taking up their cause has ended not only in no Reform, but in a return from the new to the old curriculum, and has done the Azhar an irreparable wrong. Have they learned that their clamouring against the Khedive, who has been so bountiful to them, has no parallel in all their history, tending to estrange from them the very one who was the most desirous for their welfare?

Then, has the nation taken warning by this occurrence, so as not to be taken in again in the future?

I would that we should carefully look into these things, for a prudent person is not twice bitten in the same snake-hole, but we have been bitten more than once, so we ought to take warning and learn to distinguish error from guidance, and remember that God is the guide into the straightest path.

(Signed)

ALMED MUKHTAR.

What Missions have done for Home-life in Egypt through the Pupils of the Schools.

"**H**OME-LIFE in Egypt." Some spirit of mischief seems to be playing tricks with the phrase. It rings in my ears in changing tones; and at each varying repetition, as though to answer some secret signal, a new series of dissolving pictures is thrown on the screen of my mind.

"Home-life in Egypt?" The tone at first is one of simple enquiry. "Is there home-life in Egypt?" this questioning spirit demands.

An Egyptian woman's life is divided between two houses—the house of her father, and the house of her husband; but should she wish to say of either of them, "my home," it is from our language she must borrow the word. Why is this? Is there any special significance in this strange omission in a language whose vocabulary is otherwise so prolific?

Friends, when you and I use that word "home," when we use it thoughtfully, with the full consciousness of all for which it stands, is there not a reverence and a softness in our voice that spring from a deep source in our hearts and far in the tender past? It is a sacred word to you and me, one of the great words in life, like "God," and "Faith," and "Immortality," and "Love"; and Mohammed, who used such words, but with a shallow and distorted meaning, could talk of houses and households, but not of home.

It is from such a picture of the divine nature as Jesus brought that the home idea has dawned upon the human heart. Jesus with His welcome to the Mothers, and His "Forbid them

not," Jesus setting a little child in the midst to teach humility and love, Jesus in close and intimate conversation with Martha and Mary, Jesus girded with a towel and washing His disciples' feet—it is when this Jesus is accepted as God's last and ever-living Word to man; when prayer is to "Our Father" and faith looks beyond all partings to a "Father's house" above; that home-life as we have known it becomes possible, and the word "home" a necessity for daily use. Is there home-life in Egypt?

Before I can answer that question the impist spirit in my brain rings a sudden change on the phrase. The rising inflection has vanished, replaced by an accent of sarcasm. "Home-life in Egypt," he repeats mockingly, as though the incongruity were patent without further discussion.

And now, instead of the pictures of Christ and pictures from one's own dear past, it is something very different that falls on the screen. How I wish I could describe to you all I see. But the space at my disposal would not be sufficient, and, after all, what benefit from such a description? It would surely be disloyalty to our friends, to hold up to ridicule or disgust the condition of houses whose doors are cordially open to us, and whose inmates we have learned to love. Let us get beyond the phenomena of the situation to the subtle causes that have wrought this gulf between the ordinary Eastern household and a typical Western home. Then sympathy will take the place of blame, and gratitude the place of pride.

Take any family of six in America; the best, the noblest you can find; and place them in a house, inconvenient and unsanitary, packed in amongst other houses, and so arranged that the inmates can be overlooked by their neighbours with the greatest ease. Let the sons marry girls they have never seen, and whose tastes and character they have known nothing of, except by hearsay. Let them bring these wives into their father's house, keep one common purse, and try to live together in peace and harmony. Will the experiment be successful? Each year as it passes adds complexity to the problem. Children are added to the household. Inefficient servants (the only kind available) are hired to help—children themselves for the most part, without training, and used to disorder and deceit. The six inmates have grown to twenty; but the house has not increased in size. What magic oil can make the wheels of household life run smoothly? What spiritual chemistry can fuse these diverse elements into one?

Perhaps live stock must be kept, and the one roof must shelter all. Imagine a goat wandering up and down the stairs, chickens roaming at will upon the roof, and donkeys or oxen housed in the inner court, off which the various rooms open. Can love of order and cleanliness conquer such difficulties and keep the dwelling sweet and attractive, in spite of all? Perhaps, if it has been bred in the blood for centuries. But suppose the young wives have known nothing better than Miss Hazy's style of house-keeping, have never been taught self-control, have become mothers in their early teens, and are rearing sickly children in a climate trying to the most robust. Surely where such is the case your doubt will give place to an emphatic "No," and you will begin to understand the sarcastic smile on the face of my impish visitor as he repeats "*Home-life in Egypt.*"

But "Yes," I answer him, "Thank God, there is home-life

in Egypt." You have caught a glimpse of some of the forces that work against its existence. Haphazard betrothals, early marriages, unwillingness to let the sons live independent lives, bad housing, lack of early training, ignorance, the degradation of woman, all those and more are factors in the situation not to be overlooked. Other elements, however, are present, elements that make for change. Contact with the West, commercial prosperity, political aspirations, increased facilities for travel, journalism, literature, even the mad love of following the fashion, and being considered up-to-date—all these currents of influence have begun to sweep through the atmosphere of Egyptian society, altering the conditions of existence. Not even the close-sheltered windows of the harem can avail wholly to exclude this breeze from a world beyond. The stifling breath of change, and the home life of thousands is touched by the influence. But are these forces sufficient to bring about the reform we desire?

While we must not blindly imagine that Missions are working alone for the regeneration of human souls, while we gladly believe that God draws no line of distinction between secular and sacred, and can manipulate the most imperfect instruments to aid in the carving out of His plan, yet we are convinced that it is only by means more direct and formative than any we have mentioned that He works His greatest miracles of love.

"It takes a soul
To move a body,—It takes a high-souled man
To move the masses even to a clearer sky.
It takes the ideal to blow an inch inside
The dust of the actual.
Life develops from within."

While giving, therefore, to these varied world forces their due need of recognition, we look elsewhere for the instruments of a radical reform. There can be "no perfect manners without Christian souls," and we believe that it is our Christian boys and girls who will make the future of Egypt what it ought to be. The evils we have mentioned as playing so large a part in wrecking household happiness, are the very forces most liable to give way before the insistent zeal of young reformers. High ideals are placed before our boys and girls in Mission schools. They see visions and dream dreams, visions of a life higher and happier than anything they have tasted, dreams that make the customs of the past no longer venerable, but sordid, in their eyes. These ideals, if never perfectly attained are yet not forgotten, and when the day comes to each when he must step out into young manhood, not a few of these pupils assert their right to shape out their own destiny. They claim a right of choice in marriage, a right to bide their time, a right often to "leave father and mother and cleave unto a wife," and so lay the only true foundation for a home. Having thus attained their independence, and living no longer off the family purse, they begin to spend on comfort what formerly was hoarded as potential power. The cramped house in the centre of the town is then discarded, and new buildings arise in the suburbs, where gardens spring into life and children are born into a natural existence with freedom of access to God's outdoor world.

Had the missionary urged such change on the parents, even the most eloquent preaching must have fallen on deaf ears. But when it is a son's voice that is pleading, pleading for his rights, and a son, too, whose superior education has made him his father's pride, the claim cannot be so easily denied, and love may gain the day when duty was rebuffed.

We talked of pictures on a screen. The pictures memory now calls up, are bright and pleasing. Once a single home founded on love was a triumph to be recorded, and on dismal days to be reverted to with heartfelt gratitude. Now such dwellings are to be counted by scores, and every year the number is growing, and the ideal reached is on a higher level.

The situation indeed would be still brighter, and progress more rapid were it not that the education of girls has not hitherto kept pace with that of boys, except in schools founded directly by missionaries where the financial burden has been borne by the church at home. In these the enrolment is most equal, while in the village schools of the native Protestant Church, only 15 per cent. of the pupils are girls, and in government schools the disproportion must be even greater. What is the result? Young men may dream of Eden, but it takes two to tend the garden, and no Eve comes to them in their sleep.

Friends, this is a time of great opportunity for women's work. A mania for Government positions has seized the young men of the land; placing a premium on such methods of study as will bring a Government certificate within reach. The result is a situation bristling with problems; for those whose ambition is to make true men of the students, and to train Christian leaders, not Government slaves. But in the region of girl's education, our hands are still free. We may yet teach them what we will. We may put all the emphasis we desire on subjects religious, ethical, and domestic. "Teach them goodness," a parent will often say. "We do not care about literature and grammar, but we wish you to make good daughters and mothers of our girls." The demand for girls' education is not yet so great as to make girls' schools a financial success. They must in this respect be a strain on their supporters for many years to come, but if we can transform the home-life of Egypt by this means, have we not won for Christ the key of the whole situation, and is not our labour eminently worthy of self-sacrifice?

A peculiar chain of circumstances left me one day, travelling-bag in hand, at the door of a strange house, of whose inmates I knew nothing, save that two of the daughters had attended school in Cairo. My guide having suddenly deserted me, I wandered in alone, and found myself in some back region of the house, where a girl of seventeen was on her knees bending busily over some household concern. She was clean and neat, though simply dressed, and while startled by the apparition of an unexpected guest, she rose and welcomed me with cordial grace. I was soon introduced to a sister, a year her senior, and the news that I shared their affection for "our Miss Kyle," opened wide to me the doors of their hearts, and placed house and home at my disposal. It is wonderful how much even a stranger can learn of the ways of a household in a visit of twenty-four hours. In time I made the acquaintance of the entire family. While the girls

were preparing the evening meal, the mother and I sat " Holding our quiet talk apart," of household things, and before long " the guarded outworks of the heart began to yield," and many a little family secret " passed softly over from the lip that summer day."

The work these girls had achieved since leaving school was not of the kind to be adequately sketched in a few lines, but some of the results at least may be recorded. The daily meals had become true family meals—mother, sisters, and children eating with the father and grown-up sons, and the girls asking a blessing on the food. Family worship had been introduced by their means. They had bravely taken up the entire burden of house-keeping on their shoulders, and were conducting it as exactly as possible on the programme laid down for them at school. Baking, washing, ironing, cleaning, all had their fixed days and hours; and in other details of the family life, the same order and regularity were discernible. One needs to be familiar with the easy going methodlessness of the East to realize the greatness of the advance involved in this grasp of the importance of system.

The father, though not addicted to drunkenness, had used wine with considerable freedom, and in spite of acknowledged injury to his health, was an absolute slave to tobacco. The mother had been grieving deeply over these habits, but had not succeeded in finding a remedy till the girls took up the cause. The care of the children being in their hands, it was not difficult for them to win to their side the youngest son. This little fellow, his father's idol, soon became under the guidance of their woman's wit a valuable ally in their temperance crusade, not only coaxing and wheedling, but, with the license of childhood, resorting to the boldest threats and demands. In regard to tobacco, the victory had been absolute, and the consequent improvement in their father's health was so marked that he was gradually inclined to humour them in their desire for a further reform. He had cut down the wine supply to a glass daily, to be taken at the dinner-table. He seemed perfectly aware of the innocent plots for his welfare, but instead of resenting the interference, one could see that it aroused his parental pride, and that the girls should care about such things pleased him not a little. The same affectionate respect was evident in the older sons, and when I learned to my surprise that they were still unmarried, they explained that they must first find some one " like our sisters." The strategists who could scheme on behalf of temperance, seemed to feel no aversion to the more popular play of match-making, and from some confidences shared with me as we walked on the roof that night, and some photos and letters discussed in the bedroom later, I have my suspicions that their brothers, ere this, though bound to the conspirators by a new debt of gratitude, may have wavered in the conviction then so heartily expressed, that their sisters were entirely without peers. Had there ever been in my mind a doubt about the transforming influence of Mission schools and the power of our pupils by God's grace to regenerate home-life, such scepticism must that night have received its death blow.

" Home-life in Egypt? " The spirit of mischief who troubled me at the outset, has fallen asleep at his post, and ceased to ring his changes on the words, but the echoes have not altogether died away.

"Home-life in Egypt?" Would to God the phrase might ring in your mind as it has rung in mine, no longer in a tone of question or sarcasm or incredulity, but with a lingering note of longing, to be woven into prayer.

"Home-life in Egypt?" I leave it with you as a watchword for the future, something that you and I and a thousand unseen workers may together win, by brave, persistent faith, and unremitting toil, and may lay at last in its perfection, as a laurel at the feet of Him Who is Egypt's King and ours—Jesus of Nazareth, the rejected of the builders, Whom the world must yet acknowledge as home's chief corner-stone.

RENA L. HOGG.

Opening of the Cairo Y.M.C.A.

THE opening Social of the newly-formed Cairo branch of the Young Men's Christian Association was held in the Association Rooms, at 29, Charia Abd-el-Aziz, on Wednesday evening, the 7th inst. There was an excellent attendance, and a very pleasant evening was passed.

The President, Dr. Frank H. Henry, gave a short statement about the new Association, briefly intimating that its object would be to carry on, as far as possible, the usual activities of a branch of the world-wide Young Men's Christian Association. The membership is at present confined to men of British and American nationality, and the annual subscription has been fixed at P.T. 100 with an entrance fee of P.T. 10.

Special arrangements can be made for those who are resident in Cairo for short periods.

For a long time it has been felt by ministers of religion and many of the residents of Cairo, that there was much need and great scope for a broadly-based Young Men's Christian Association in this city.

The present Association is the result of much talking and thinking, and is a commencement towards filling this need. The rules and regulations will be as closely as possible those of the Central Young Men's Christian Association, and its object and basis are the same. The Association Rooms are at 29, Chareh Abd-el-Aziz—two minutes walk from the General Post Office, and therefore in a conveniently central position. Here there are most comfortably furnished and homely rooms, for games, reading, writing, smoking, conversation, etc., and for meetings.

The following form the advisory committee at the present stage:—The Rev. Thompson Burns, Rev. D. Hunt, Rev. W. H. T. Gairdner, J. H. Scott, Esq., and Dr. Hume, and E. Davies Bryan, Esq., is the Treasurer.

Arrangements have been made for providing full board and lodging to a limited number at very moderate rates.

It will greatly interest all who have the welfare of young men in Cairo at heart, to learn that the National Council of the Young Men's Christian Association, London, has appointed a full-time secretary for organizing the work in Cairo. This gentleman, we hope, will be able to proceed to Cairo almost immediately.

"Fairhaven."

(From the "Egyptian Daily Post," Wednesday, May 12th, 1909).

A MORE appropriate designation for the building bearing the above name could not have been chosen. Standing as it does on a prominent eminence at the very edge of the desert skirting Alexandria, and in full view of the Mediterranean Sea, it is indeed a haven of rest for tired out missionaries needing health and sunshine. This has been the purpose in view by its initiators ever since the laying of the foundation stone by Bishop Morley, on April 18th, 1906 and although beset by almost unsurmountable difficulties, by dint of much perseverance, prayer, and faith, the building now stands finished, paid for, and dedicated to a great and noble service.

It was owing to the ceremony of Dedication that about one hundred visitors were enabled to view the finished work yesterday afternoon.

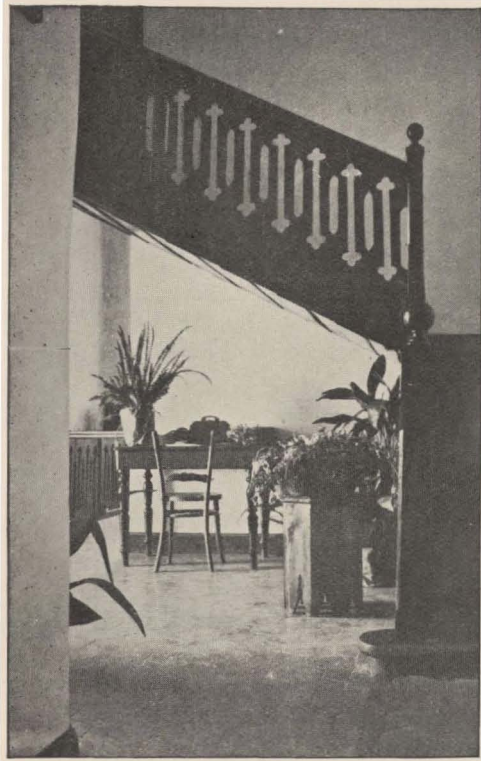
The Ven. Archdeacon Ward, M.A., Rev. Canon McInnes, M.A., and Rev. E. H. Blyth, M.A., were the officiating clergy conducting the Service of Dedication, while among the visitors were numerous representatives from the various Missionary Societies in Egypt.

Extremely well chosen were the hymns and psalms, while the dedicatory prayer of the Ven. Archdeacon Ward, and his short speech explaining the objects of "Fairhaven," were very impressive. It was not generally known, he said, that there were in Egypt alone some two hundred persons engaged in missionary work, and that any endeavour to alleviate the often arduous duties of these toilers was truly a noble effort.

The house is open in the summer months for missionaries in



PREPARING "VICTORY" FOR THE DEDICATION SERVICE.
MRS. J. GORDON LOGAN.



A CORNER OF THE HALL.

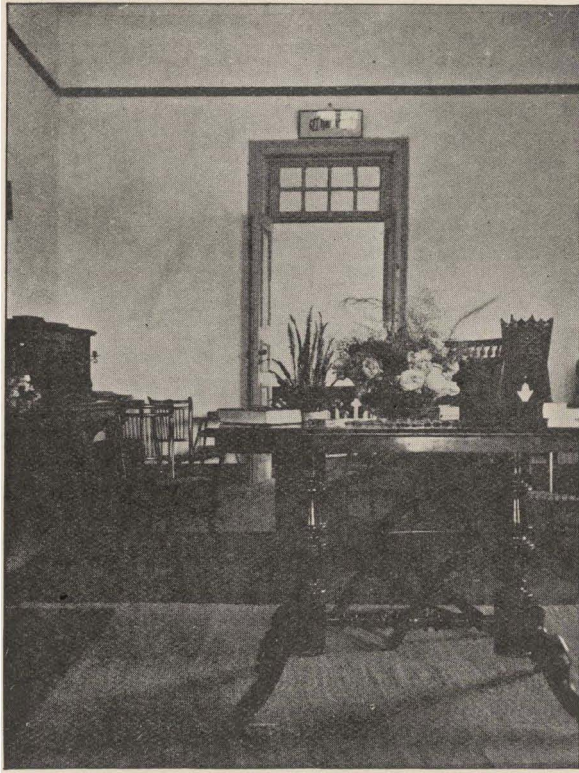
Egypt and the Sudan, but during the winter Christian workers from England and other lands are received, while it is hoped the building will be utilized as a meeting place for prayer and conference.

Since June 8th last some 207 visitors have been received, and all have gone away refreshed from their stay under this hospitable roof.

One of the most gratifying features of "Fairhaven" is the pleasing fact that practically the whole of the funds for its construction have been contributed, not by those in the immediate neighbourhood, no local appeals for help having been made, but by "those outside, whose names are known to God."



A CORNER OF "GOOD CHEER."



A CORNER OF "CHARITY."

The house contains twenty-five bright, airy, and charmingly furnished rooms, each contributed by some benefactor in its entirety, and bearing an appropriate name. Thus we have "Faith," "Hope," "Charity," "Courage," "Love," "Good Cheer," "Trust," etc., with corresponding texts.

Following the speech of the Ven. Archdeacon Ward, the Rev. Canon McInnes, in a breezy discourse, explained his reasons for not apologizing at the present time for the presence of missionaries in this country, and went to some length in giving instances of the good work being carried out by the various societies in Egypt. "Ministers, Officials, and Diplomats," he said, "were beginning to realize the beneficial results of missionary work in such countries as India, China, and Africa."

At the close of the service refreshments were provided, and the visitors were invited to inspect the house, while permission had been obtained for those who cared to take the extra advantage of visiting the New Victoria College, which is in close proximity to "Fairhaven."



Literature for Moslem Women.

IT was last July that Miss Van Sommer first wrote to me on the subject of this heading, with the view to preparing a paper for the Lucknow Conference.

It seemed a thought well worth pondering, though its outcome appeared to lie on the horizon line only.

Not a week later, it proved to have had in it an element of prophecy, for the Turkish Constitution, with all it means for women's emancipation, suddenly brought the question of providing them with a literature from the horizon to the middle distance of our Missionary outlook. In a few years' time it will be at our very feet, and it is none too soon to be laying our plans in readiness; for there is many a day's work to be done in the matter, and behind the work lie many a day's prayer and thought. A literature for Moslem women does not mean a collection of fairly suitable English books translated into the vernacular—it means the outcome of heart fellowship with their needs, and the gift of heavenly wisdom for understanding and meeting them.

During these past months I have only made a few enquiries from one and another busy in Eastern lands, as to how far anything has till now been attempted. I have as yet heard of nothing written specifically for the women of Islam, and it would seem that their mental state in other countries is still much the same as here in Algeria, *i.e.*, dense or discursive when it comes to anything involving sustained attention, such as reading or listening to reading.

The next step is to use Miss Van Sommer's offer of the medium of "Blessed be Egypt" for making further enquiries and for asking co-operation. All of us who know Moslem homes and their condition should see what we can bring to the cause in this new direction. Even if the move for freedom does not immediately touch our corner, it *will* do so, and meantime we can strike a blow in the front of the battle, if we can help to prepare for Christ and for His Kingdom those women of Islam who are the first to be liberated. So much depends on them!

Shall we listen, then, for God's voice, and take counsel together? There are statistics to be gathered and aims to be defined. These would soon overflow the pages of "Blessed be Egypt," so it would be best that answers should come straight to me at the address below. I will number our points on the margin as we go along, and shall be glad, for the sake of clearness, if they are referred to in answering.

First, as to statistics: not for detailed publication, but for help in forming an estimate of the present position.

(a) How many women have you who have learnt to read, or girls who have left school and keep up reading?

(b) Have they learnt to read in the vernacular, or in English or other European language?

(c) With what books or papers do you provide them? Have you any published specially for women by your Society? How far do you find available those published on general lines by the Beyrout or Nile Mission Press?

(d) How many should you say ever read to themselves?

(e) Among those who cannot read, how many have you

sufficiently intelligent and undistracted to be able to listen to consecutive reading, say once or twice a week?

The questions fill me with shame as I write them, in thinking how poorly we should have to answer them here?

The other matter for preliminary consideration is the defining of our aims. Fortunately for us, these are curtailed on two sides by the fact that Education and Bible study are separate subjects in the women's section of the Lucknow programme, and may, consequently, be left out of our schedule.

It remains therefore to outline the ground that we should cover. The following points come to me as among the first:—

I. *For non-Christian women and enquirers.*

(1) To open their eyes to the evils that drag down the homes of Islam, and raise their ideal of what true womanhood should be.

(2) To show them Christianity in its true and inner light and in its practical working.

(3) Above all to rouse their consciences from the torpor of their false creed, and point them to Christ.

II. *For Christian women.*

(1) To give them a clear standard of separation from the darkness around, and a high moral code.

(2) To help them in the training of their children.

(3) To inspire them to work and suffer for Christ.

To fill in the above outline I note down a few suggestions, some of them already gathered from fellow-labourers.

(I. 1.) Under Division I. and its first section, we should have booklets on hygiene in its bearing on themselves and their children, on the evils of early marriage and divorce, witchcraft, fortune-telling, etc.

For further letting in of light we could use stories, for their quick imagination delights in these. There is the wide reach of stories of the heroines of Christendom, showing how Christ has released the powers of womanhood from its Oriental fettering as plaything or as slave.

Further, we could have stories from real life, to show the beauty of truthfulness, of purity, of sacrifice, of toil for others.

Then, again, stories to raise the ideal of home, showing Christian married life in its loyalty and devotion.

(I. 2.) These lead on to the second section, which should throw light on the more direct and spiritual working of Christ's Evangel: stories of remarkable answers to prayer; stories of lives and lands transformed by His grace.

For literature in the above sections to fulfil its true purpose, it should make straight for the goal of bringing conviction of shortcoming and sin, and of showing the failure of their creed in working any deliverance. It should bear the seal of the Divine Commission: "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

(I. 3.) Lastly, as the climax of the foregoing, comes the third section, Evangelistic Literature, *i.e.*, the direct appeal to individual conscience, the clearest possible setting forth of the Way of Life, and the urging of heart and will to its acceptance.

This section we must divide; being more complex.

First. Pictures. There is diversity of opinion about these, and of course in quite out of the way places they are useless, but

with growing civilisation they become welcome and serve well in village visiting for instance, where the women can hear so seldom, and need something to rivet memory. A couple of dozen scenes from the Life of our Lord, each bearing a Bible verse or a chorus, have been found useful: the power of association links pictures and words.

Secondly. Hymns. Do they come into literature? I think so, for even more than pictures they remain as crystallizing points in heart and mind. One feels there is much to be done in this direction, awaiting the time when Christian song shall arise from among the people themselves. The Beyrout hymn book serves its purpose, but one would like for the women something less exotic—more on native lines in rhythm and melody—(though melody *we* may not call it!) Let Eastern women sing alone one of our tunes that they only half know: it falls into a minor, with cadences we can hardly catch, and it has become their own. If we could in some such way pass the *wording* through the native mind, we should do well.

Thirdly. Metrical Versions. Here again lies a field for evangelising "the ignorant and them that are out of the way." Bible passages can be "carried" by them, as the Arab women express it, far more easily than in prose, which is "heavy," they say and "drops" from them. It would be good if the Gospel story were put into form that could be chanted or sung somewhat in the line of the recitative of their own blind singers.

Fourthly. Tracts and booklets, each dealing with some one aspect of sin or salvation, taking a standpoint which is their outlook (in this European tracts are useless) and leading them on thence, using illustrations such as they can easily grasp.

Fifthly. Very simple controversial tracts, for the pulling down of the false hopes of their creed, on the lines of Dr. Rouse's "Who shall intercede for us?" "The Sinless Prophet," etc., ending likewise in strong personal appeal.

(II.) Now we come to Division II., *i.e.*, Literature for Christian Women. Do some fellow missionaries sigh over the words, and think it is a far day to the need for *that!* It may not be: We have a God who lives in eternity, and knows no time-limits! And we can be getting ready for the showers, like the autumn crocus of these southern lands, that rears its head in faith, while as yet there is hardly a cloud in the sky.

Some of the calls in this direction will be as follows:

(II. 1.) Under the next section we must deal with sundry lines to be drawn and standards to be set. This again we will sub-divide.

First. Controversial tracts of a more trenchant type than those mentioned above, as "Mahommed or Christ?" for instance; cutting the line of severance sharp and clear; shewing the *clash* between the old and the new.

Secondly. A life of Moḥammed, stripping the glamour that hangs round him in Moslem eyes, and unmasking the truth.

Thirdly. A series of "Instructions" on the matters in daily life, wherein the light and the darkness are at variance, going in close detail into the customs and superstitions that must be abandoned, and into the distinctions that must be drawn in their social system between things national and things Moslem. With

Christian women all can be put in didactic form, and the more pointedly the better.

The same applies to a further series, equally essential, on the moral code. Their consciences need careful training on the subjects of integrity, chastity, the guarding of the tongue, etc., illustrated copiously by examples of the things that do *not* "adorn the doctrine of God our Saviour." (I wish we could have an international textbook throughout Moslem lands on these lines, gathered from the experience of all.)

Fourthly. Stories of the women of the Bible, with their lessons, spiritual as well as practical.

(II. 2.) Then, under the second section, we should have "Instructions" equally definite with the foregoing, on the moral training of their children, showing the mothers their need of veracity and justice and firmness in dealing with them, teaching them to train their girls in purity and their boys in chivalry. Then, again, a volume of illustrated stories of the children of the Bible would help them in sowing eternal seed in the hearts of their little ones.

(II. 3.) Lastly, again climaxing to the highest, under the third section we should bring to bear the inspiration that lies in the history of the Church of all ages, especially in chronicles of the martyr times; also stories of converts of modern days in other lands. All these with the intent to stimulate our sisters to come behind in no gift, and to make them feel that they are not solitary units, but members of "the whole family in heaven and earth."

* * * * *

These are only suggestions. Thoughts on any of them would be welcome, also thoughts on other subjects that need bringing to the front, either for Christian or non-Christian women.

And whether thoughts come or not, let prayers come to our aid.

God is making history before our eyes in the emancipation of Moslem lands; let us pray that we may have spiritual discernment of His ways and fellowship with His purpose.

Pray also for writers who will give themselves to understand and meet the hearts and minds of the women of Islam, and write for them in the power of the Holy Ghost.

Pray for intelligent Christian women to be raised up by God from among themselves, who shall interpret to us the half-explored mentality and the half-realized life conditions that we seek to reach.

* * * * *

And do not let us feel "it is all premature." Faith is generally premature: it deals with "things not seen as yet." For us, vision on this point has almost begun. Do not let us lose our last chance of believing, by waiting till the dawn has broken into day.

I. LILIAS TROTTER,

2, Rue du Croissant, Algiers.

Will those who are in touch with work among Moslem Women take note of this paper, and send Miss Trotter any information they can give her. It would help us if Missionary Magazines would reprint this article.—ED.

“Thine Only.”

“Oh, to be only Thine, dear Master,
Serving but Thee!
Learning each day to run a little faster,
Living by faith, and fearing no disaster,
Until the night shall roll away,
And with the dawning of the day
I hear Thy dear voice sweetly say—
‘Come unto Me!’

Then shall I joyfully draw nearer
To feast my eyes on Thee,
For Thou art dearer—
Yea, dearer far than aught beside.
Let all else go, but Thou abide!
Hunger is not, nor thirst, nor fear;
I feel no pain when Thou art near.

For this is heaven, dear Saviour, Jesus Christ,
To know Thee well.
And not to know Thee, or to think Thee far—
That would be Hell.
Yea, if our hearts Thy home shall be,
And naught abide in them but Thee—
Then what can make our souls afraid?
What evil thought our minds invade?
If we are Thine, and Thou art ours,
Sin and the grave have lost their powers.

Fix then our wandering gaze on Thee,
Who art our strength!
Help us to follow faithfully
Until at length
The forces of the Lord cast down
The King of Darkness from his throne;
And with victorious banners raised on high
March to their Father’s home beyond the sky.”

S. E. STOKES, JUNR.



A REFUGEE CAMP AT ADANA.

“Blessed be Egypt.”

Vol. X.

OCTOBER, 1909.

No. 40.

Editorial.

“And Jonathan said to the young man that bare his armour, Come, let us go over unto the garrison of these uncircumcised, it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few. And his armour-bearer said unto him: Do all that is in thine heart: turn thee; behold I am with thee according to thy heart. . . .

And both of them discovered themselves unto the garrison of the Philistines: And the Philistines said, Behold the Hebrews come forth out of the holes where they had hid themselves. And Jonathan said unto his armour-bearer, Come up after me, for the Lord hath delivered them unto the hand of Israel.—
I SAM. XIV. 6, 14.

*Five of you shall chase a hundred, and an hundred of you shall put ten thousand to flight.”—*LEV. XXVI. 8.

FROM month to month we seem to see the rising of the flowing tide: we hear the first footsteps of an advancing army: the distant sound of voices belonging to the multitude, which no man can number.

Two small, but significant engravings that we print in this number, together with the account of the two Conferences held at Zeitoun in June and July, give us new hope. One group is of Moslem Converts—those who were born Mohammedans, and who have believed in the Lord Jesus Christ. The fact that they have unitedly written letters to their fellow Moslems, and have signed their names to these letters, and have sent them to be printed in an Arabic magazine, published in Cairo, seems to us like the Hebrews coming forth out of their holes. They have declared themselves. One brave step of the few may lead a far greater number to follow, and will tell upon their brother Moslems in a way that no missionary’s word can tell. We earnestly long for a forward movement. May God prepare and raise up His leaders.

The other group of Egyptian pastors and teachers, fresh fired with a spirit of enthusiasm for their Lord, is hardly less instinct with hope. A little company truly, all told, but Gideon’s army of three hundred was enough to meet Midianites, who were “like grasshoppers for multitude.” And Jonathan and his armour-bearer were enough for the host of Philistines, and there is still “no restraint to the Lord to save by many or by few.” It is said that those present have asked to have these Conferences repeated next year. Will some of our prayer union members pray on through the year that all may be kept true, and that their numbers may be multiplied tenfold.

A new book has just appeared, entitled “The Reproach of Islâm,” by Rev. W. H. T. Gairdner, C.M.S. It is to be the text-book for Missionary Study Bands this winter, and we earnestly trust that it will be the instrument of the Holy Spirit,

which will bring a new era into being in our country. Up till now, on all sides, Mohammedans and their religion have been esteemed beyond the need of missionary effort. When this book has been mastered, read, and absorbed, we believe that it will be considered that the one greatest, most crying need, is to join in the crusade of which Raymond Lull spoke—a crusade of love and blood and tears for the Mohammedan world. We have felt it better to let the book speak for itself rather than print a review of it, and have therefore reproduced the greater part of the first chapter, believing that it will lead many of our readers to procure the book and master the whole of its contents. Let us follow this book on its mission, and pray that God will use it to send out a multitude of men and women, from the Study Bands, to the work.

A few years ago the subject of Women's Village Settlements was brought forward as a suggested method of reaching the women in the Egyptian villages. The proposal was that four lady missionaries should live together, and that they should undertake the various kinds of work which are needed among the women—medical, educational, evangelistic. It was felt that at present in most of the villages the women are hardly reached with the message of the Gospel. They live and die in ignorance of a Saviour. The Tantah Women's Hospital has been carried on for some years by the American lady missionaries. Three years ago women's work for women was begun in Suez, which can hardly be called a village, by two or three ladies belonging to the Egypt General Mission. Miss Buchanan, of the American Mission, has branched out into the villages near Luxor. This year, to our great joy, there seems to be a general move for the women. The C.M.S. are beginning a Women's Station at the village of Shoubra Zanga, buying the house, and establishing a village centre; the wisest course. Ismailia is also made into a Women's Station by the Egypt General Mission. Matariah is to follow, and a further station will be opened D.V. in the course of the next year, four new lady workers having joined that mission. Those who have been in the background will remember some Days of Prayer for the women of Egypt from time to time, and they will join us in heartfelt thanksgiving to God that He has begun to answer. We must not let go, or slacken our prayers, but persevere in faith that village women's centres may be established all through the country, and that this generation of peasant women may be drawn to the Lord Jesus. For this work more lady missionaries and more home helpers will be wanted. "*The women that published the tidings were a great host.*"

At the summer meeting of the Nile Mission Press Executive Committee in London it was decided that during the year now commencing, we would go steadily forward with publication work. Last year the printing department needed nearly all the funds that were sent in. We are thankful to have been kept clear of debt from the first, and we trust that Our Father in Heaven will always keep us owing no man anything, but we have needed to move slowly, that we might not go in advance of our supplies. Now we have two good printing machines and a fair

supply of type, though this needs to be increased. We therefore feel we may take courage and venture out a little with the publication department of the Mission. Will friends specially remember this and enable us month by month to bring out a fresh supply of books and papers to carry the message of the Lord Jesus throughout the land.

We have three Colporteurs at work in different parts of the country, and in addition to keeping up some change in the books they carry, we ought to bring out continually fresh reading for the missionaries to use in their work.

So *Forward* is our watchword. We should like to be able to spend some ten to twenty pounds a month in this way.

The Nile Mission Press.

QUARTERLY REPORT OF WORK—April, May, June, and July, 1909.

I. Printing Department—

	Copies.	Total pages.
(1). Evangelical Periodicals—		
"Orient and Occident" (Weekly) ..	28,500	342,000
"Beshair-es-Sa'aam" (Monthly) ...	11,000	407,000
"Echoes of Grace and Truth" ...	9,500	342,000
"All Saints' Church Magazine" (Monthly) ...	600	4,800
"Booq-el-Qadasa" (Fortn'tly) ..	6,240	49,920
"Sabbath School Lessons" (Amer. M., 2 pp.)	150,000	300,000
" " (Amer. M., New style, 4 pp.)	39,000	156,000
" " (Canadian M., 2 pp.)	12,600	25,200
	257,440	1,626,920
(2). For Publication Dept.—		
Christ's Testimony to Himself	2,000	72,000
(3). Religious Books, etc., for others—		
Life of Christ (13-44)	3,000	96,000
Gospel Stories (fully illustrated) ...	3,000	108,000
"Cairene and Fellaheen" (C.M.S. Report)	2,900	162,400
Biography of late Rev. Dr. Harvey ...	1,500	108,000
Moslem Deism (Dialogue)	1,000	90,000
Minutes of Missionary Association ...	85	2,720
Coptic Sermons (129-152)	1,000	24,000
Corruption of Text of Coran (!)	1,000	52,000
"C.E." Cards	650	2,600
Prayer Cycles for Arabia	350	4,200
Sunday School Picture Text-cards (13 Sundays) ..	4,200	54,600
	18,685	704,520
(4). Various—		
Reports, Cards, Programmes, Notices, etc. ...		210,150
GRAND TOTAL OF PAGES	...	2,613,590

II. Distribution of Gospel Books. April to July, 1909.

	VOLUMES.
By Colporteurs	3,957
Wholesale	1,654
Nett	1,083
Gratis	672
Total	7,366

The Reproach of Islam.*

By the REV. W. H. T. GAIRDNER.

CHAPTER I.

THE EXTENT OF ISLAM.

THERE is a city, a garden city, an emerald set in the glowing desert-plain, beyond the long ranges of Lebanon, beyond the snowy dome of Hermon, Damascus, one of the cities that are in themselves epitomes of world-history. That city has seen many a kingdom come, increase, and pass away. Gods many and Lords many have been acknowledged there, both before and since the day when a King, leaning on a great officer of state, confessed¹ Rimmon, god of Syria and of the plains, mightier than the Jehovah, whom he thought to be but the hill-god of a highland nation. But Rimmon of Syria passes away, and Asshur of Assyria, and Nebo of Babylon, and Ormuzd of Persia, and Zeus of Hellas, and last of all Jupiter of Rome. For the time has come when Jehovah, the God of Israel, is made known, through His Son Jesus Christ, to be the God and Father of all. . . . Who is this coming from Jerusalem, with garments drenched in the blood of saints from the city of Jehovah? A man with threatening mien is approaching this city of the ages. But a dazzling light from heaven strikes him down; a voice more terrible than thunder speaks to him. A divine work, begun then and there, is completed in a room of a house overlooking the main bazaar of the great city; and that man rises from his bed, redeemed and made whole, assured now that in this Jesus, Jehovah, the God of the whole earth, has fully and finally revealed Himself; that the future is His; and that nought remains now but to bring all nations of the earth to His pierced feet through the power of His Cross and the mighty working of His Spirit. . . . The mighty task is entered upon; it proves a costly one; blood, and tears, and lives are poured out on it: but the issue is sure—the Cross has won the day! And lo, there arises in that great city of the East and of the West a glorious fane, where the One God is worshipped through the Lord Jesus Christ. And the Cross, the symbol of Suffering, has become the symbol of Triumph, for it crowns the entire building, just as the building itself dominates the whole city and country. And so an order is given to one of the masons to carve on the architrave of a beautiful gate in one of the transepts of that fane a glorious, triumphant verse, in which Old Testament and New Testament blend their voices to the glory of God in Christ:

* *The following Editions of this text-book are published:—*

Baptist Missionary Society, 19, Furnival Street, E.C.

Church Missionary Society, Salisbury Square, E.C.

London Missionary Society, 16, New Bridge Street, E.C.

Church of Scotland Foreign Mission Committee, 22, Queen Street, Edinburgh.

United Free Church of Scotland Mission Study Council, 100, Princes Street, Edinburgh.

Student Volunteer Missionary Union, 93, Chancery Lane, W.C.

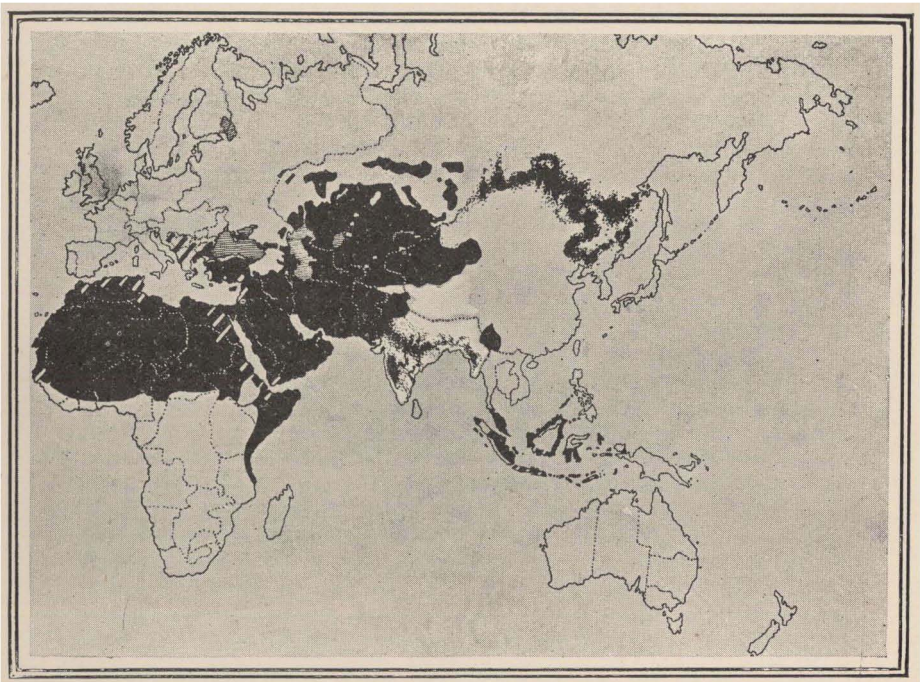
Young People's Missionary Movement, 78, Fleet Street, E.C.

¹ 2 Kings v. 18.

THY KINGDOM, O CHRIST, IS A KINGDOM OF ALL AGES;
AND THY DOMINION ENDURETH THROUGHOUT ALL GENERATIONS.¹

Yet to-day when the traveller stands in that city and contemplates that great fane, what does he see and hear? Within, long, even rows of worshippers are bowing to the earth. No image, nor any form or similitude whatsoever is to be seen:—they are bowing before an Unseen. . . . A low, subdued roar, like a wave breaking on a beach, fills the whole building—they are proclaiming that God is One.

But—they are joining another name to His in their confession, a name that is not the Name of Jesus! And that book



THE MOHAMMEDAN WORLD OF TO-DAY.

which the Reader is now reciting is not the Gospel, nay, it is proclaiming to the worshippers that Jesus, Son of Mary, is neither Lord nor Son of God, and that He never died upon the Cross. . . . And when the traveller passes out of the building and raises his eyes aloft, he sees no Cross crowning all, but a Crescent moon—a Crescent that reminds him also of a Scimitar.

This Church epitomises the character of the phenomenon that meets us in a most startling way almost all over the Eastern hemisphere. And the phenomenon is unique: nowhere has it the least parallel. For though there be many Sacred Books other than the Gospel, yet when you interrogate them concerning Jesus

¹Cf. Psalm cxlv. 13 (Septuagint).

Christ they return you no answer either good or bad; for they are written or collected long centuries before He came. And though there be many shrines and temples, in which many gods and lords many have confessed, yet none of them were ever Churches dedicated to the Name of Christ. The Brahman in Benares reading the Rig-veda, the Parsi with his Zend-avesta, the Buddhist, the Confucian pondering their Masters' wisdom—know nothing of Jesus Christ; and their temples are their own. But in Constantinople, in Damascus, in Egypt—Europe, Asia, Africa—the Moslem is bowing down where once the Christian knelt. And this symbolises the fact that of religious founders the founder of Islâm alone is later in time than the Christ of God, and coming after Him is by many preferred before Him; and that his book alone claims to supersede, and alone denies, the Book in which the world is claimed for Christ.

"Europe!" yes, even Europe harbours Islâm. It is strange that the land from which the visionary Macedonian cried out to St. Paul, the land which was the first-fruits of Europe for Christ, is now mainly Mohammedan. In Constantinople (Byzantium), the capital of the Eastern Roman Empire, the foundation of the first Christian Roman Emperor, the city of the greatest of the Eastern Patriarchates, now rules the successor of the Caliphs of Islâm. His empire retains only the shadow of its former glory, and its dissolution is often predicted, yet that dissolution is not in sight. Greece, Servia, Bulgaria, Roumania, Bosnia, Herzegovina have been wrenched from it; Egypt, Cyprus, Crete own it only a nominal allegiance; Arabia is struggling to be free from the "Shadow of the Prophet." But for all that the Caliph reigns in Stamboul, and the glorious Byzantine Cathedral of San Sofia, like the great Church of St. John Baptist at Damascus, is surmounted by the Crescent. In Turkey alone there are two million Moslems, and in the Balkan States, now separated from Turkey, nearly one and a half millions. It is not generally known that there are many Moslems, mostly Asiatics, in European Russia, especially in the South and East. Once Turkey held Belgrade and threatened Vienna. Once Islâm was supreme in Malta, Sicily, the Balearic Islands, and Spain, and the flood threatened to flow through Italy and France also. But by God's mercy it was rolled back, and Europe saved—if she will—for Christ. Nevertheless, the fact remains that in South-Eastern Europe, excluding Russia, there are 3,500,000 Mohammedans.

In Turkey in Asia, though there are some fragments of ancient Christian Churches, they are but islands in the sea of Islâm. The weary continuity of oppression and persecution, both civil and religious, has broken their spirit, impaired grievously enough, as it already was, by superstition, and internal dissension, and decay. The great cities and sites which apostolic names and deeds rendered glorious are either lonely ruins or towns of no repute, at least no Christian repute. The candlesticks of the Churches of Ephesus, Sardis, Smyrna, Thyatira, Philadelphia, Pergamos, and Laodicea, have been taken away.¹

What of Antioch in Syria, and its great Patriarchate? It too is Moslem: the Antioch where the disciples were first called Christians seems to-day to bristle with minarets, sticking up like

¹ Revelation i. 17.

so many lances grimly into the sky. Northwards, all along the routes made sacred by St. Paul's first and third missionary journeys, you shall find little save Islâm. East of that, in Armenia and the Caucasus, Christian Churches—Greek, Armenian, Georgian—struggle on against the overpowering weight of an Islâmic social system.

And south of Antioch it is the same. The highlands of Lebanon, like those of Macedonia and Armenia, are like an island peak, to which have clung many Christians since the armies of Arabia flooded the Syrian lowlands. It is the same as we pass southwards. Upper Galilee, Lower Galilee, Samaria, Judea, Damascus, Gilead, Moab—Islâm rules and predominates in them all, and their Christians are "as a booth in a vineyard, as a lodge in a garden of cucumbers."¹ . . . Crusaders failed to wrest *Jerusalem* from the hand of the Saracens, and to plant a Christian state in the heart of the Moslem world. That land where the Saviour trod lies paralysed, under the misrule of the Moslem Turk. The worshipper in the Church of the Holy Sepulchre may hear the Muezzin proclaim from the minarets hard by that Mohammed is the Prophet of God. And when he passes again to *Bethlehem*, he finds once more mosque, minaret, muezzin, and hears again the loud call that is intended to challenge the Saviour's claim to be the Incarnate Son.

What of the Other-Side-Jordan, the lesser nations, that galled the flanks of the Chosen People? What of the great desert beyond with its scattered Bedouin tribes? What of the great world-centre, Euphrates, where Babylon rose and fell, Mesopotamia, and the Tigris on whose banks rose Nineveh, the hammer of the ancient world? It is all the "House of Islâm," as the Arabs call Mohammedan countries. It is all directly under Turkish rule. Once Irâk (the lower Euphrates and Tigris valleys) was the very glory of the Saracenic empire, and the great cities of Islâm—Basra, Kûfa, Baghdad—came nigh rivalling the forgotten glories of Nineveh and Babylon. But now, in the decrepitude that has overtaken these parts, those cities have in their turn become a name for glory that has long faded. In these regions, too, there are broken fragments of ancient Eastern Churches—Armenian, Syriac, Chaldean, Greek. But their eloquence is dead—they are eloquent only of the coming in of Islâm as a flood. Moreover, in all these countries, Babylonia, Assyria, Palestine, Syria, the old tongues of Chaldean, Syriac, or Greek, the tongues of our Lord and of the Church of the early centuries are largely disused, and the language of Mohammed and of the Korân is predominant, whether among the twelve millions of Mohammedans, or certain of the communities of Christians scattered like islands in the sea of surrounding Islâm.

As we pass in thought down the Red Sea, Arabia is on our left, Egypt on our right. The first is the nursery of Islâm, the latter, once one of the glories of Christendom, is a Mohammedan realm under a Mohammedan ruler. In Egypt less than a million Coptic Christians still remain to remind us of the great Church of Clement, of Origen, and of Athanasius. But fourteen times that number, from Assuan in the south to Alexandria in the north, passionately disclaim the religion of their forefathers, and in

¹ Isaiah i. 8 (R.V.).

town and village fill the mosques at Friday noon-day prayers, and call down imprecations on the worshippers of Christ and on those who bear His Name and glory in His Cross. Here also the old language of the Church, itself a heritage from the days of the Pharaohs, has perished; in town and village, bazaar and home, in Church as in Mosque, the language heard is that of the extraordinary race which boiled over from Arabia in the seventh century, and streamed seething into all the world around.

And Arabia, the Cradle of Islâm—that peninsula, the great extent of which we hardly realize (little smaller in actual area than India itself), Mohammed and his successors decreed should be wholly and totally given over to the Religion of the Korân. All other religions were utterly exterminated, and to this day the Christian travels there at the risk of his life, while to penetrate into the Holy Cities of Mecca or Medina is to forfeit it. Yet Arabia is not happy—it is rent by faction, divided against the suzerain power of Turkey, and weakened by the fever of fanaticism. Nevertheless, its four and a half millions of people, whether Bedouin or in settled communities, give whatever allegiance they are still capable of to the Prophet of Islâm. Even the little Arab boy, in the utter hatred of the faith of Christ, is taught to defile the Cross which he has drawn in the desert sand.

And if, leaving Turkish territory, we ascend in mind into the highlands that bound the Tigris and Euphrates valleys and the Persian gulf, the ancient land of the people that overthrew Babylon and were overthrown in turn by Greece, it is still the same. Persia—for as it was called then, so is its name now—is Moslem. The old religion of the Zend-avesta disappeared before the irresistible vigour of a younger faith, only finding a despairing refuge in Western India, whither the Parsi fled from the religion of Mohammed that he might cling in peace to the religion of his forefathers. And in Persia Islâm reigns supreme, even though its Islâm is deemed a noxious heresy (*Shia*) by almost all the rest of the Moslem world, and though the traditional free-thinking of the Persians has tinged their religious faith with a pantheism that makes it less fierce and intractable than that of the orthodox and traditional (*Sunni*) Mohammedan. None the less, throughout Persia all agree in denying utterly the claims of Jesus Christ, to whom, indeed, Persia was never won. The religion of the Crescent as yet holds the field among nine millions of Persians.

Between Persia and India there are two great lands inhabited by wild, fierce peoples, Afghanistan and Baluchistan. These two, with their five millions of inhabitants, are practically solid Moslem countries. In Baluchistan there were some heathen tribes, which might have come under British protection, and have been won for Christ. But diplomacy ordered otherwise, and under Moslem rule those tribes will be added to the one hundred and seventy millions of Asiatic Mohammedans. In Afghanistan the hatred of all who do not believe in Mohammed, and of Christians especially, is so fierce that it is practically impossible for anyone to preserve his life there whilst confessing Christ as Lord.

In the great lands which we have left, with their forty-four millions of souls, we have found independent peoples under Mohammedan rulers. A marvel is now to greet us as we cross

the great passes of the towering highlands between Afghanistan and India. We descend into the Punjab, as countless hosts of invaders—Aryan, Semitic, and Tartar—have descended, and we find ourselves in a mighty Empire over which waves the Union Jack, and which owns the King of Britain as its Emperor. Yet this Empire of India is the greatest Mohammedan country in the world. Of its two hundred and eighty-five million people, more than one-fifth are devoted believers in the claims of Mohammed, firm deniers of the claims of the Lord Christ. These sixty-two million Mohammedans are found almost all over India, though their distribution is very unequal. In Bengal alone there are twenty-five million; in the Punjab, fifty per cent. are Mohammedan. This enormous mass of sixty-two million Mohammedans utterly surpasses the total number of the Moslems found in the lands of Islâm's birth, and its early conquests, and its later conquests under the Turks, all put together. The Mohammedan subjects of Great Britain are more in number than those of any other power.

From whence came the conquering hosts of the Crescent that poured into India over Khyber and the other passes of the North-West? That is a story which shall be told in a later chapter; it may be said here that they were mainly members of the great Turanian family of nations which so powerfully reinforced Islâm in Asia, after the energy of the Arabs burnt itself out, just as the negro races have so powerfully reinforced it in the continent of Africa. They caught the sceptre from the now nerveless hands of the Arabs; they streamed West and founded the Ottoman Empire; they streamed east and gave Islâm in India the powerful start which it has used so well. Their home was in the steppes of Central Asia, to us a great, dim, bleak, unknown land. Into that dim region we must now ascend in our thought-journey, for there, too, Islâm has sway. Christianity has been there, little though the fact is known. Where is it now? It could not hold its own before the irresistible forces—religious, racial, social—controlled by the Crescent. To-day Central Asia, except where it is Buddhist, as in Tibet, is Moslem.

We cross the Hindu Kush and Pamirs, or, if travelling through Persia, the highlands of North-Eastern Persia: we come down to a famous country between the Oxus and Jaxartes, the old and still best-known names for the rivers that flow from the Pamirs northwards into the Aral Sea. Here was Alexander the Great's furthest limit; here are famous cities—Bokhara, Samarkand. . . . It is Turkestan, the land of the Turks. Almost all its seven million inhabitants are Mohammedan. Come eastward, into a territory that looks on the map as if it were bitten out of Tibet. It is Chinese Turkestan, also the home of the Turk, but in loose political relations to China, Western Turkestan being part of the Russian Empire. Here, too, are great cities—Kashgar, Yarkand. . . . Here, too, in the very heart of Asia, Islâm entirely predominates. But we go further north still, over the dreary steppes between Lake Balkash and the Aral Sea—or cross mighty mountain chains and descend great valleys—the Irtish, the Obi—we find ourselves in Russian Asia, in Southern Siberia: we arrive at great cities—Omsk, Tomsk, even to Tobolsk. The Crescent has been with us all the way! To the very boundary of Northern Siberia, almost to the latitude of St. Petersburg, where

the winter day is so short that the Moslem can hardly find time to pray all his stated prayers, this extraordinary faith has penetrated. Fourteen million Russian Moslems, most of them Asiatics, more than one-tenth of the whole of that "Orthodox" Christian empire, cover those enormous tracts. For the most part, all over those millions of square miles, inhabited by a medley of races, Turks and Mongols, speaking a jangle of languages and dialects, all that is known of Jesus Christ is the Name of Him, and the travesty of Him contained in the Book of the Prophet of Arabia.

It might be thought that we have reached the limit of Islâm in Asia: but we have only reached its Northern and Western limits. What of the East? Through Central Asia, through the two Turkestans, lie the caravan routes of immemorial antiquity from China to European Russia north of the Caspian, and to the Persian Gulf south of the Caspian. Those dreary routes have been trodden hard by swarms and hordes of Turks and Mongols in times past. These Mongol Turks alternately raided China or sought her protection. Against them was built the famous Great Wall of China, to stem their furious and bloodthirsty incursions. Nevertheless Mongolian dynasties have ruled in China; and it was to be expected that Islâm also should flow eastward over the great trade-routes and play its part in China too. And so it has been. We talk of Confucian China; we think of that great people numbering one-fifth of the world's population as being one in race, one in faith. But are twenty millions of souls negligible? For that is the number of Mohammedans in China, most of them in Kansu in the North-West, but many in other parts of the north, and many in Yun-nan in far South-West, from which last it is easy to pass in thought to one and a half millions of Moslems, also of the yellow race, subjects of another Christian power, the French, inhabiting the French territories of Indo-China. And thus we have come round full circle to British Moslem India, between which and French Indo-China there only lies the Buddhist kingdom of Siam. Yet here, too, there are one million Mohammedans.

If it is a surprise to most English readers to find out that twenty million of Chinese, indistinguishable from their fellow-countrymen in dress, language, and manners, confess Allah and Mohammed, and pray according to the ritual ordained by the Prophet of Arabia in the name of God, it is perhaps still more of a surprise to know, lastly, that Islam is the dominant religion in the East Indies. We have seen that this amazing faith has claimed all the great races of Asia—the Aryan, the Semitic, the Turanian or Tartar. But one great race remains—the Malay; and it, too, Islâm has claimed for its own. We have, moreover, seen Great Britain and France in their strange rôle of Moslem powers. Yet another Christian European power has sway over more Moslems in the East than over Christians in the West—Holland. Thirty million Dutch Moslems of Malay race are found in the immense islands of Java, Sumatra, Borneo, and Celebes. Only some seven millions of heathen are left in those islands, and between Christian missionary, and Moslem preacher and trader, an unequal race is going on for the possession of those tribes.

* * * * *

The centre to which all Moslems turn is a black stone in an old Meccan temple. On the pilgrimage at Mecca, the African negro meets the Malaysian Moslem, almond-eyed Russians of Mongolian or Turkish blood from Omsk and Samarkand meet Indians from the cities of Punjab and Bengal, cultured Syrians from Beyrout, Egyptians from Cairo, Turks from Asia Minor and Stamboul. All this crowd of races, peoples, nationalities, and tongues own one faith: to the Christians' One Lord, One Faith, One Baptism, One God and Father of all, they proudly and contemptuously confess one Allah, one prophet, one sacred book, one sacred city, Mecca—that city towards which we may imagine one hundred and seventy millions of Asiatic, and sixty millions of African, Moslems turning daily as they prostrate themselves in prayer, facing inwards in one huge circle, from north and east, and west and south. This then is the phenomenon with which we have to do:—nearly two hundred and thirty million souls, in the continents of Asia and Africa, in addition to the Moslems in Europe, spread out in the form of an enormous Cross, the arms of which reach from the Pacific to the Atlantic, and its upright from Siberia to the Zambesi, and its centre and focus, physically as well as spiritually, *Mecca* in Arabia.

We have caught a glimpse of what this means—vast, almost inaccessible regions, whether of frozen steppes of Tartary, or of torrid deserts of the Sahara and Sudan; civilisations, great unsympathetic, and semi-barbarous peoples, almost unintelligible to us; closed lands, such as Arabia, Afghanistan, Tibet; enormous distances; multitudinous tongues and races, Arabic, Turkish, Persian, Urdu, Tartar, Malaysian, Chinese, Bantu, Hausa; yet tightly united by a belief in one God, and a common faith which carries with it a religious enthusiasm in its adherents almost without parallel. A people bound together by this Faith and by a social system, which insinuates itself by the privileges it offers, the penalties it can impose, and the meagreness of the spiritual demands it makes—such is the Islâm which faces the Church of Jesus Christ at the dawn of the twentieth century of its era, challenging both its past, its present, and its future.

* * * * *

We are standing again before the Church-Mosque of St. John the Baptist at Damascus. How its significance has grown for us since we stood there first!

Then let it be significant to us in one final respect also. For there, not understood by the alien Occupant, and passed over by his obliterating hand, we still descry, on the architrave of that once beautiful gate, the prophetic letters of the words:

THY KINGDOM, O CHRIST, IS A KINGDOM OF ALL AGES;
AND THY DOMINION ENDURETH THROUGHOUT ALL GENERATIONS.

(By special permission).



"What is being done for Girls in Egypt and what might be done."

C.M.S.

IN the last issue of this magazine (in the article on "Home Life in Egypt"), occur the following important words:—
 "This is a time of great opportunity for women's work. . . . In the region of girls' education our hands are still free. We may yet teach them what we will. We may put all the emphasis we desire on subjects religious, ethical and domestic."

If God were not behind all our imperfect efforts, we might indeed wonder at "the opportunity" which is so evidently before us in our Mission Schools, and ask ourselves *why* Moslem parents are willing to send their girls to us, when the excellently staffed and equipped Government schools and the many native Kuttabs give education *without* Christian teaching. But knowing that it is *God's* work which we are trying to do, we thank Him for the past, and we look forward trustfully to a future of steady advance.

The educational work for girls, carried on by the C.M.S. in Egypt, comprises schools of different grades, from the very elementary village school of the *Ezbet*, near Helwan, to the still elementary, but much larger and more advanced girls' school at *Old Cairo*, to the middle class school in *Cairo* in *Sharia Mohammed Ali*, to the distinctly upper class school at *Helwan*, and to the boarding as well as day school (mainly for middle and upper class children) at *Babel-Luk*, *Cairo*, leading on to the *Training Class* for older and Christian girls, who are boarders in the house which also accommodates the Day School in *Sharia Mohammed Ali*, and of whom a good many have already become workers in our Mission.

Plans and ideals have to yield place in the mission field to stern limitations of premises, available workers, and circumstances in general, so that wish and realisation have often but casual acquaintance with one another, and are by no means inseparable companions! So though we wish, among other things, that the Day Schools should feed the Boarding School, and that it in its turn should supply suitable girls for the Training Class, it is only the latter of these aspirations which has, so far, seen much fulfilment. But we do try to work all our schools on the same lines, so that it is possible, in case of need, to transfer both teachers and children without too serious a loss of continuity.

A quarterly Educational Committee, with the Secretary of our Mission for its president, and all our Educational Missionaries for its members, considers all matters relating to our schools; systematic visits to them and examinations in them also make for uniformity in work as well as for oneness of spirit and of aim.

The fees paid by the scholars and the subjects taught vary according to the grade of the school; but Holy Scripture, both Old and New Testament, the three R.'s in Arabic, and needle-work are of course taught to all the children who come to us. Generally English and the usual school subjects are also taught,

while special subjects, such as Kindergarten games or occupations, musical drill, drawing, music, elementary science, and French (only at Helwan), find their way into the curriculum where the children are capable of responding, and where the parents value such teaching.

Perhaps some reader far from a mission field may think: “What have such subjects to do with missionary work?” Much, indeed, for not only must the three years’ course of the girls in the Training Class be a superstructure to their previous school course, shaping their education into one continuous whole, if we expect them to become qualified and efficient teachers in our schools; but we firmly believe that the “whatsoever” we do “in the Name of the Lord Jesus” is thereby sanctified and becomes “meet for the Master’s use.” Those very subjects, besides having the highest educational value when rightly used, differentiate our schools from the Kuttabs or native schools, and make them attractive to the more ambitious parents. In the Egypt of to-day there is the desire, not to call it the fashion, for girls’ education, and this constitutes *our great opportunity* of giving Holy Scripture teaching and of bringing Moslem girls under prayerful Christian influence. Our girls do not work for the Government certificate, so “our hands are free” to frame our syllabus and to draw up our time tables so that “we may put all the emphasis we desire on subjects religious, ethical, and domestic!”

And this is indeed a time of *great opportunity*, and though we of the C.M.S. long and pray for extension and consolidation of our work among girls, for suitable premises and for more workers, we have abundant reason to thank God for the rich results we have been allowed to see in all kinds of ways! And not least in that nearly all our baptisms from among Moslem women and girls are from those who have yielded their hearts and lives to Christ while in school, or later, as probationers in our C.M.S. Women’s Hospital!

But *opportunity* means *responsibility*! And if we ask—“Is this present opportunity in Egypt used to the fullest extent?”

“Are there all the Mission Schools for Girls of all classes for which there is room in the towns and villages of Egypt?”

“Are there workers enough for all the work which lies ready and waiting?”

How sadly must we answer in the negative!

Who then will share in the burden of this responsibility? Will *you* who read this?

There is room for every God-sent and Spirit-filled woman into whose heart God has instilled love and sympathy for the women and girls of Egypt; but there is special need for those who have knowledge of teaching and of school work, and who have experience in dealing with numbers, while seeking prayerfully to win them for Christ!

The full harvest may still seem far off, but will not *you* take an active share in clearing the ground of superstition and prejudice; in ploughing up the hard soil of evil habits and of sin; and of sowing the living seed of God’s truth in hearts in which it may by His grace spring up and bear the fruits of eternal life?

Shubra Zanga.

AN INCOMPLETE STORY.

By MISS CAY, *C.M.S. Mission, Old Cairo.*

CHAPTER I.—THE QUEST.

FROM the villages standing among the green fields of the Delta, many thousands of patients have come to the Medical Mission at Old Cairo, and after hearing a little Christian teaching, have returned to their entirely Mohammedan surroundings, to forget gradually what they have heard, from want of any help in keeping it in mind. Among these are numbers of women, none of whom can read, and few of whom had heard the name of Christ till illness brought them to Old Cairo. In order to follow up some of these, the missionaries have long desired to open a country station, from which a district of several villages could be reached; but, time after time, the attempt to get a house has failed. Ready and willing to carry the Gospel light into the darkness, the workers wondered at the long delay, but an Egyptian Christian friend said, "you have not yet found the place to which God would have you go."

CHAPTER II.—GUIDANCE.

Early in this year, circumstances led some of the missionaries to visit Shubra Zanga, a village in the heart of the densely-populated Menufiyeh province, and while there a little property, consisting of a one-storey house and a good piece of ground, was offered for sale. The landlord asked £150 for the house and the land it stood on, and another £150 for the garden, and said he would sell them together or separately as required. The place seemed most suitable, so special prayer was made that God's will might be known, and one friend asked if Shubra Zanga were the right place, the £150 for the house might be provided within a week. That day week the sum was complete, and all doubt as to God's leading was at an end.

CHAPTER III.—DIFFICULTIES.

No sooner was a step taken in the matter of purchase than trials began. The landlord first said that he would not sell the house; then that he would only sell house and garden together. It was desirable to buy the garden, but means had not been provided. Prayer was again the resource, and, in answer to daily petitions, sums varying from a few pence to £25 came in day after day, till the title deeds were signed and the price paid.

CHAPTER IV.—POSSESSION.

A plot of land, at present laid out as an orange garden, but suitable for building upon if necessary, and a partly-built house, are now the property of a Christian Mission in that Mohammedan district. The existing rooms are very suitable for meetings and classes, but it is necessary to build an upper storey for the missionaries, and perhaps a couple of native workers, to live in. This should be done soon, that the work may commence next winter.

CHAPTER V.—OCCUPATION.

Still remains to be written. Who will help to write it?

Islam and the Constitution.

WHEN the Constitution was declared in Turkey on the 11th July, 1908, the Armenians were the first to welcome it as a satisfactory solution to the Eastern question which directly concerned their national well-being. They celebrated its inauguration all over the country with great rejoicing, and



THE AMERICAN MISSION PREMISES AT ADANA IN THE MIDST OF THE WRECKED CITY.

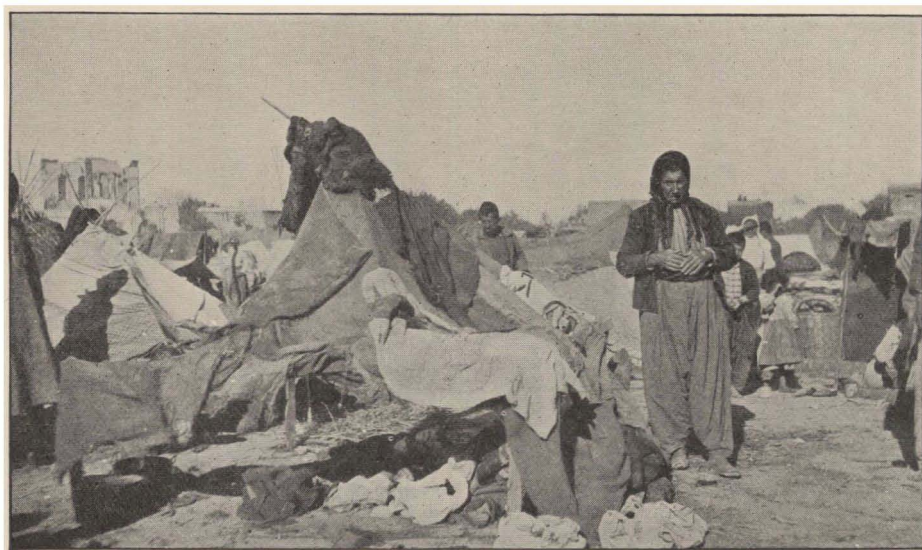
sincerely believed that the time had already come for reformation and progress in the Turkish Empire. Every idea of separatism or autonomy, which was hardly ever entertained by serious-minded people, was cast away altogether, and the whole nation, as one man, took up the work of improving the condition of

affairs. Justice, equality, and liberty were the watchwords of every movement. Believing that under a Constitutional Government, personal merit will have a good chance, without any distinction of nationality or religion, the Armenians were looking forward to a bright future. After many centuries of oppression and ill-treatment, they suddenly found themselves free citizens, able to protest against any injustice and to claim all the privileges of a law-abiding people. They desired to forget what the Turk had been in the past, and were ready to join hands in the making of a New Turkey. It seems, however, that they were mistaken in their belief of the sincerity of the Young Turkish Party. Under the intoxicating influence of political liberty they miscalculated the religious side of the question. It seems, from what has transpired during the last few weeks, that Mohammedanism and Constitution cannot go together, that before the sacred law of Islâm, subject Christian nations cannot have equal rights with their Moslem fellow countrymen. This can be easily understood from the last military demonstration at Constantinople, when the soldiers and Mohammedan priests demanded, in a high-handed way, the return of the *shariat* (Moslem law), which they were afraid was losing its power. Unfortunately these facts came to light at the cost of thousands of Christian lives.

The last massacre in Cilisia, in which nearly 20,000 Armenians lost their lives, is the answer of Mohammedanism to Constitution. In this fight, which is only now beginning, Armenians have suffered, and will suffer most. It is a fight, not between Armenians and Turks, but between the old and new régime. The Turks know that the Armenians, as a whole, are on the side of liberty; consequently the Armenians are the victims of their wrath. The talk of a bloodless revolution of a few months ago seems but the calm before the storm. Abdul Hamid could not have submitted to the indignity of losing all his imperial powers, while he remained on the throne. He had been working in an underhand way. The great majority of the Moslem people were on his side. On April 13 he took a bold step to restore his lost powers. Under cover of religion he incited the soldiers in Constantinople to rebel against their young officers, and destroyed the Constitution. Three hundred promising young officers, two ministers, and several members of the new Parliament were killed on that day. Immediately following that, the massacre in Adana began, in which the regular soldiers joined hands with the Turkish mob in killing the Christians. This was to be expected. Hamid had never been a friend to the Armenians, but what makes the whole situation despairing is, that after the Macedonian Army entered Constantinople, took possession of the town and deposed Abdul Hamid, no step was taken to stop the massacre in Cilisia. On the contrary a fresh and fiercer attack was made on the Armenians on the 25th day of the same month, and the whole Armenian quarter was destroyed by fire. What a strange Providence it was that our Cilesian Union of the Protestant Churches was going to have its annual gathering at Adana on April 17th, and I was on my way there to be present with Mr. and Mrs. Capon, from America. We were fortunate enough to hear of the troubles in time, and instead of landing, went on to

Constantinople. But many of our brethren, knowing nothing of what awaited them, left their homes for the place of meeting, and on their way twenty-eight pastors and preachers and several other laymen delegates were cruelly butchered.

The question has often been raised, what are the so-called Christian Powers going to do in the presence of these terrible atrocities? The Christians of Turkey have a right to expect the help of Europe on two grounds. In the first place there are the treaty obligations which the six Great Powers have taken on



A REFUGEE CAMP.

themselves to help the Christians in Turkey. In the Berlin Treaty it is expressly said that the signatory Powers are responsible for the improvement of the Armenians. England also in the Cyprus Convention has guaranteed the safety of the Christians. But it seems that the Great Powers, and England specially, ignores such obligations, and during the massacre of fourteen years ago, as well as the recent ones in Cilicia, have done nothing to fulfil their duty. In the second place the Christians expect the help of Europe on humanitarian grounds.

It is like a company of men standing in the middle of the street and watching indifferently a brutal attack on a helpless child. Would not any one of a manly disposition step forward and stop the hand of the oppressor? Could the Christians of Europe be indifferent in the face of so much cruelty and brutality? Could not the heartrending cry of children and helpless women and girls, carried away to a slavery worse than death, upset the cold calculations of great politicians. Will Europe, Cain like, still say, "Am I my brother's keeper?"

M. H. KNADJIAN.

Extracts from Mrs. Camp's Letters and Diary.

SENT FROM THE YEMEN, ARABIA.

March 16.

"**T**O-DAY we started after an early breakfast with two attendants—an Arab and a Jew—a donkey and mule, to visit some villages on the 'Sana' road. At the first village, which was approached by several hundred uneven stone steps, we found a rock within the gates, and, spreading blankets and cushions upon it, we taught a small audience, and sang Arabic hymns for a while. Then Fremont (Mr. Camp) went to one of the houses to treat a sick man, and we taught a group of women about the 'Nazarene' of Whom they had never heard. When we left them their kind words of gratitude followed us. We stopped under a tree for rest and lunch on the way to the next village. Two groups of people—one all women and girls with their water cans, and the other men and boys, watched us from afar. Finally the latter group came near, and Fremont spoke to them for half an hour. Some of these went before us to their village, to tell the people that we were '*probably harmless*,' and the rest followed us up the mountain, and into the great door of their *walled* village. We sought an enclosure where the people could come around us to be taught. After working awhile with the *fifty-two* people who gathered there, we moved to a larger enclosure, where we taught and sang to *seventy-four*. All these people heard us gladly, and were very quiet. When we turned towards home they seemed sorry, and begged us to come again to tell them these good things. We arrived home in the evening tired and not very *clean*, but happy to have had such opportunities of sowing seed in hearts. After much prayer for the people of those villages, that the seed may have fallen on good soil, and that we may be permitted to go again some time to water it, we retired to rest."

March 17.

"To-day, after much riding the previous day, we did not feel well able to visit, but as six families are leaving we felt we must see the women again, so Shafeka and I went to three places, staying about half an hour with each household, besides three quarters of an hour with the blind daughter of the Rabbi, who is a pupil of Shafeka's. Then we had an interesting hour in a house where we were refused entrance some time ago."

March 22.

"To-day Fremont had the privilege of helping a bright young Arab, who had been working for us, and in whom we are much interested, to start a shop down town. When I went to fix the roof, etc., the people collected, and wondered about the religion that prompted so much interest in a poor Arab boy. This is the same boy who enquired, 'What must I do to be saved,' and said that he believed in Christ. He is often with us at family reading, and hardly ever misses an outdoor meeting, which we hold three times a week. We have faith that he will be saved. Pray for him. 'Prayer moves the Hand that moves the world.' This boy, T . . . , is about sixteen years of age, very enthusiastic over his business, energetic, earnest, proud spirited, and very kind to little children. Often when he is in the market with my husband he will miss T . . . , and looking round will find him kissing and hugging some little dirty baby."

March 23.

"To-day, by invitation, we went to a village close to the city, and up in the fourth or fifth storey of the home of the Sheikh we sang hymns, and told the women something of the life and death of Christ. There were forty women gathered, some of whom were from 'Sana.' We had the organ with us, and the wonder and admiration expressed by those women was interesting. Some had never heard instrumental music before, and perhaps not one of the forty ever heard of Christ before. Nearly every day people tell us they never heard of Him before. Some listen attentively, others do not care. Then F., who was not admitted into this house, went with us to a house to which a woman had invited us to *her garden* to play and sing. It proved to be a small barn yard place, with one little peach tree. We had a large audience, including rows of listening women on their housetops. There are interesting details of our visit there, which I have not time to write."

March 24.

"With two donkeys and attendants we visited two villages away up on the crest of the range of mountains where we had been before, and had a hearty welcome from the Sheikhs. We have reason to think that one Sheikh is much interested in the Life of Christ, from reading portions of the New Testament which F. had given him. Another followed us to the gate of their walled village, asking puzzling questions. He was invited to our home. My husband uses argument very little; he usually answers with Scripture."

March 27.

"Yesterday we had our outdoor meeting on the Moslem's Sabbath, only by them it is practically not kept at all. Afterwards we went for a walk, and played with about thirty street children, teaching them how to play, 'Drop the handkerchief.' To-day our Service was held in the little hall-way, as it rained. A few came, and Shafeka had a very earnest talk with an enquirer from 'Sana,' after the others left."

March 30.

"Yesterday we visited three villages. At the first our audience was mostly women; at the second we talked to a great

many men, near the Mosque. Two of the men had been working in Cape Town, and seemed very proud of the little English they had acquired, and a new house they were building. F. took an interest in the building, and then interested them in the Life, Death, Resurrection, Ascension, and Coming of Christ, for a long time. At the third village the men enquired of a fore-runner (who went before us from the second village) the usual questions, 'Who are they?' 'Where from?' 'What will they bring us?' etc., to which he replied, 'Good news. You will see. They sang and told us many good words back there.' We ate our lunch hurriedly before reaching the village, as it commenced raining. Then we hurried on, and sang a hymn about the peace which Jesus gives. The rain ceased for awhile, and they invited us into a room of a high stone house—fourth or fifth storey, with a perfectly dark passage-way, where we had to feel our way. There, during a pouring rain of one and a quarter hours, we sang and read from the Bible, and taught a company of thirteen men, and five women. Coming home our path wound along a stony river bed, and once F. stepped deep down into the water when guiding the donkeys. Shafeka's donkey fell on the rocks, but without injury to himself or his rider. We arrived home very tired, but thankful for the privilege of giving the Gospel to so many people."

April 1.

"To-day Shafeka and I visited two women in their yards, and called at a house where we had helped a sick woman, to find she had since died. We are glad we told her of Christ, even if we have no knowledge of results. No time for more. Heaven's blessings rest upon you who read. Please pray for Yemer—needy Yemen."

HENRIETTA H. CAMP.

P.S.—Later news tells of a room being rented for reading-room, and literature in Greek, Turkish, and Arabic is asked for.

Girls' Boarding School, Khartum Dorth.

A START had been made toward the education of the girls in the Northern Sudan. The Church Missionary Society had opened schools in Khartoum and Omdurman. Yet Khartum North lay desolate. For its hundreds of girls there was no school. Our missionaries felt that the influence of a Christian home as well as mere secular knowledge was needed, so they planned for a Boarding School. The idea was well received by the Board in the home land. The children of the home church, through the Junior Societies, were interested in the new building, and began hoarding pennies to help in the erection of this girls' school in the far-away, black man's land. They spent the year of 1906 in raising money for bricks. In 1907 they gave for the roof and the tile floors. Sabbath after Sabbath, when the offering was counted, the children would estimate how many more bricks or tiles the money would buy. Then they would pray for the school, the workers, and the children.

In the fall of 1906, Miss McLean was sent out to begin the

school work as soon as the building was ready. Christmas Day, 1906, the ground was turned for the foundation. For various reasons the work progressed slowly. Building materials advanced in price, while the funds did not increase proportionately. In the fall of 1907 a second young lady was sent out as Miss McLean's co-worker. Though not busy with school work their time was occupied with study and homely little duties.

In September, 1908, the school was opened. The children at home who had given of their treasure; the missionaries who had planned and directed the building; the young missionaries who were to make their home in the new school; the Board which was to finance the undertaking, and the friends who were to help through intercession, were all interested in those beginning days. There were ten girls the first day. Three of them were boarders who came from Mrs. Giffen's orphanage. With the service of an efficient Syrian teacher the school grew and prospered. The morning session was given over to lessons in Arabic and English, while singing, writing, and sewing were taught in the afternoon. The question of religious instruction was a problem, for the Government does not permit religious teaching unless the child's parents consent to it. If the parents wish, the child must be sent from the room during the devotional exercises. And yet the word was taught. With few exceptions the children kept their places during the opening exercises, and before school closed every child was not only listening to the reading of the Word, but was also receiving religious instruction. The children have learnt by heart many portions of Scripture both in the Old and New Testaments. They can sing many of the Psalms in English as well as Arabic. During the last few months of school there was a class reading in the New Testament, "My word shall not return unto Me void, but shall accomplish that which I please and prosper in the thing where to I sent it."

A Turkish woman, the wife of an officer, came one day requesting that her children be sent out during prayers. She did not want them taught the Bible. The teacher asked her if she could read, and bringing the Bible, she turned to the commandments and asked the mother to read, "Honour thy father and thy mother." Then she asked, "Is there anything bad about that?" The mother said, "No, it is very good." Passages were selected from the Psalms. The woman read, and found no fault. It was all very good. She went away satisfied, and her children continued to have the Scripture lessons. The boarding girls begin and close their day with prayer. The dormitory seems a hallowed place when the girls are all kneeling in prayer. Before meals they repeat "Grace" together in English. The other day, the mother of two little girls told how, in the days since school had closed, they had daily repeated their morning and evening prayers, and how before each meal they would say, "Wait until we have prayed." This was in a Coptic home.

School closed in May, 1909, with an attendance of some fifty pupils, twelve of whom were boarders. Seventy-three children have been in school during the year. Of these eight were Sudanese, thirty-four Egyptian, twenty-seven Egypto-Sudanese, and three European. According to religion there were forty-nine Moslems, fifteen Copts, four Jews, four Protestants, and one Catholic.

We have mourned the fact that we were reaching so few of the pure Sudanese. During the past two months our hearts have been gladdened by the addition to our Boarding Department of two Sudanese children. They are the first to come from the large Sudanese village to the north of us. Both are wee tots, about three years of age. They are too young for school, yet when they are engaged at eight or ten years of age, and married soon afterward, the time for helping them seems all too short, even though we take them as babies. This may constitute one of our problems in school work in the Northern Sudan, the caring for and training of very small children.

There have been days of sunshine and shadow, but the sunshiny days have prevailed. Looking back at the work of the year, we can truly say, "The Lord hath done great things for us, whereof we are glad."

FANNIE G. BRADFORD.

July 6, 1909.

World's Missionary Conference.

EDINBURGH, JUNE, 1910.

THERE is no question that this Conference will have a very important influence on the foreign missionary work of all nations, and yet we in London seem hardly to be awake to the fact that such a thing is proposed. We think that in this first article we cannot do better than print extracts from the statement issued by the Committee:—

THE PRESENT SITUATION.

The twentieth century has opened a new and fateful chapter in the history of the world. The rapid progress in the unification of the world is one of the most startling features of our modern life. The problem of the relations of the different races to one another threatens to dwarf all other problems of the century. Some common ground in which men may meet in the spirit of brotherhood must be found if the world is to be saved from disastrous conflict, and the Christian Church is called to accomplish this tremendous task through the assertion of the unity of mankind in Jesus Christ.

The contact of the East and the West is, at the same time, giving rise to a ferment of ideas in the world of human thought. It is hardly possible that the hoary civilizations of Asia should be subjected to the inrush of new ideas without an intellectual upheaval comparable to the movement that shook the life of Europe at the Renaissance, and possibly surpassing it in the far-reaching influence of its effects. Such a period of living mental activity at once affords an exceptional opportunity for the rapid spread of Christian ideas, and constitutes a peril that will make severe demands on the courage and faith of the Christian Church.

Of no less significance from the Christian point of view is the awakening of a new national spirit among non-Christian peoples. If enlightened and quickened by a true vision of Christ, this new spirit may be the means of regenerating the national

life; while, on the other hand, if Christ should seem in the eyes of these peoples to be Western only, it may build up barriers that may exclude His Gospel from these lands for centuries.

While the new situation thus overwhelms us with a sense of crisis, it at the same time opens to faith the inspiring prospect of the completion of the body of Christ through the ingathering of the nations, and of a richer understanding of the Son of Man when sons of men among every people have found themselves in Him.

In the presence of so urgent an opportunity, the old motives impelling us to missionary effort gain an added strength. Our experience of the mercy of God in Christ, the command of our Lord, the crying need of the world, the love of Christ—these things still constrain us.

THE NEED FOR CONFERENCE.

The magnitude of the issues at stake calls for conference. Among different branches of the Church there is a growing recognition of their obligation to the non-Christian world, and a deepening consciousness of the community of the task before them. The attempt must be made to see the task as a whole, to question fearlessly the adequacy of existing efforts and methods, and to enquire earnestly how we may most 'worthily discharge our responsibilities. In our consideration of the problems that have to be solved, there is much that we can learn from one another. The experience painfully gained in one mission-field will shed light upon the difficulties that are being met with in another.

No united effort has yet been made to subject the plans and methods of the whole missionary enterprise to searching investigation, and to co-ordinate missionary experience from all parts of the world. In seriously undertaking this task, the World Missionary Conference of 1910 will be distinguished from all previous missionary conferences, while the thoroughly representative character, which is already assured to it, fit it for making a unique contribution to the advancement of the kingdom of God.

CONSTITUTION OF THE CONFERENCE.

The arrangements for the Conference are in hands of a General Committee composed of representatives of the Missionary Societies in the United Kingdom. This General Committee has appointed an Executive Committee consisting of thirty members, besides those who are members *ex-officio*. The British Committees have the advantage of the counsel and co-operation of an American Executive Committee representing the Missionary Societies in North America, and of the "Ausschuss der deutschen evangelischen Missions-gesellschaften," representing the German Missionary Societies, and are in regular correspondence with the other Missionary Societies on the Continent of Europe, and with the Societies in the British Colonies and other parts of the world.

The Conference is one of Missionary Societies and Committees convened to consider missionary plans and methods. It is therefore not a gathering that is in any way constituted for the discussion of matters of doctrine or ecclesiastical polity which at present separate Christians from one another. Accordingly it has been clearly laid down that all such matters, regarding which the

co-operating Churches or Societies differ among themselves, shall be excluded from the purview of the Conference.

APPOINTMENT OF COMMISSIONS.

Under instructions from the General Committee of the Conference, an International Committee, consisting of eleven British and five American members, and three from the Continent of Europe, met at Oxford in July, 1908, and spent six days together in planning the work and programme of the Conference. In accordance with its recommendations it has been decided that eight Commissions, each having not more than twenty members, should be appointed to make during the next eighteen months a thorough investigation of some of the larger missionary problems. No separate Commission has been appointed to deal with what has been generally known as "Women's Work," but women have been appointed as members of most of the Commissions, and this important department of missionary work will receive full consideration. While regard has been had to making the Commission as representative as possible, the guiding principle in their appointment has been to select those who are believed to have some special knowledge of, or interest in, the subjects to be investigated. Each Commission will be expected to present a printed report, which, it is hoped, will be in the hands of the members of the Conference a month before the Conference begins. The report will conclude with a set of "findings" representing the opinions of at least a majority of the members of the Commission on the subject under review. Along with the "findings" the Commission will be expected to publish a sufficient body of carefully sifted material to indicate clearly the grounds on which the conclusions have been reached. By this plan two results will be secured—first, the gathering together for purposes of reference of the ripest missionary experience from all parts of the world; and secondly the judgment of a body of able men and women, who have devoted special study to the subject, regarding the practical policy which this experience seems to show to be the best. The subjects of the Commissions are as follows:—

- I. *Carrying the Gospel to all the World* (Chairman, Mr. John R. Mott).
- II. *The Native Church and its Workers* (Chairman, The Rev. J. C. Gibson, D.D., Joint-Chairman of the Shanghai Centenary Missionary Conference).
- III. *Education in Relation to the Christianization of National Life* (Chairman, Professor M. E. Sadler, Professor of History and Administration of Education in the University of Manchester).
- IV. *The Missionary Message in Relation to Non-Christian Religions* (Chairman, The Rev. Prof. D. S. Cairns, Professor of Theology in the United Free Church College, Aberdeen).
- V. *The Preparation of Missionaries* (Chairman, Principal W. Douglas Mackenzie, D.D., Hartford Theological Seminary, U.S.A.).

- VI. *The Home Base of Missions* (Chairman, Rev. James L. Barton, D.D., Secretary of the American Boards of Commissioners for Foreign Missions).
- VII. *Missions and Governments* (Chairman, The Right Hon. Lord Balfour of Burleigh, K.T.).
- VIII. *Co-operation and the Promotion of Unity* (Chairman, Sir A. H. L. Fraser, K.C.S.I., LL.D.).

THE PRACTICAL OUTCOME.

The Conference, if it is to fulfil the purpose of God, must not be an end but a beginning. More important than the Conference itself is the question of its practical outcome. An enlarged understanding of our duty will be perilous if it is not followed by a corresponding advance in faith and service. It is not too early, even at the beginning of the work of inquiry, to concern ourselves with the question, what response may be made to the light which God will give. As we contemplate the magnitude of the work to be done, we are conscious that the fundamental difficulty is not one of men or money, although both are needed in largely increased measure, but of spiritual power. The Christian experience of the Church is not deep, intense, and living enough to meet the world's need. The study of that need, and of the problems to which it gives rise, will be in vain unless it is accompanied by a hunger and thirst after a fresh discovery of God and of the meaning of His revelation in Jesus Christ. The end of the Conference will be attained only if the consideration of missionary problems should lead to the growth of a more living and daring faith, and to the more perfect manifestation by the Church of the Spirit of the Incarnation and of the Cross.

Two Conferences at Zeitoun.

"The Wilderness and the Solitary Place shall be glad for them and the Desert shall rejoice and blossom as the rose."—ISA. 35, 1.

"**M**ASKEN es Salám," Zeitoun, has been the scene recently of a very real movement of the Spirit, which cannot but rejoice the hearts of all who are interested in the spread of Christ's Kingdom in Moslem lands, as they hear "What God the Lord hath done."

In June a conference was held for converts from Islâm, and in July another on the same lines was carried through for native pastors and evangelists from the orthodox Coptic and evangelical churches and from the different missionary societies.

The house itself is peculiarly adapted for such gatherings—it stands right out on the desert at some distance from Zeitoun, and is well away from curious and perhaps unfriendly outsiders. The desert seems a fitting place for souls to come who desire to meet with God. Was it not such a place that our Lord Himself chose for quiet communion and fellowship with His Father; and was it not the weary, hungry multitude who had followed Him to "a desert place," that was satisfied by His abundant provision?

Looking back on the days of conference the uppermost feeling in our hearts is that of worship and of awe. We realise that in a marked way God Himself had control of the gatherings; those who were privileged to be "workers together with Him" sink into the background, and like the Disciples of old, after the vision of His glory, we see no man save Jesus only. It is difficult to write about it all, for it seems as if the best things are too sacred and personal to be committed to paper, and we could not tell the half of what our eyes have seen.

The idea of having a conference for Moslem converts began to take definite form at a small meeting of missionaries early in the year at Fairhaven. A few from different missionary societies came together for prayer. One who was helped and strengthened himself through being present expressed the wish that



CONFERENCE OF CHRISTIAN PASTORS AND MISSIONARIES.

something of the same kind might be arranged for our brethren converted from the ranks of Islâm; another took it up eagerly and offered to meet all expenses. Difficulties at first seemed almost insurmountable, but faith and prayer found the way through, and step by step everything was arranged. The second conference sprang naturally from the first. God had blessed, souls had been met. Why should we not again go forward? Why should we wait until next year to have a conference which would include the natives directly engaged in Christian work? The need was great; we were pleading for revival. We had seen how God cleared the way for us in our first venture of faith in this direction. Difficulties were tremendous, but was *He* not Almighty, could not He carry us through once more and cause us to triumph gloriously. Our

only fear was that we should go before Him. We felt that we dared not do anything in the energy of the flesh; the conflict was too intense and the odds against us too terrible. Again we waited and prayed and stood still to see His salvation. Again all need was supplied in the same way, all difficulties were overcome, and the guidance and blessing of God was given from the greatest to the very smallest detail of the work.

A large tent was erected each time on the sand for the people to sleep and eat in. Provisions were bought and a cook engaged. The meetings were held in a large central room in the house, which was turned into a hall for the time being.

About thirty converts attended the first conference; they arrived on Tuesday night, the 15th June, and left on Saturday morning, the 19th. There were four meetings daily; an early morning prayer meeting conducted by Mr. McClenahan, of the American Presbyterian Mission; a forenoon Bible Reading, which Mr. Gairdner, of the Church Missionary Society, took. An afternoon meeting, which varied on the different days, and an evening one, conducted by Dr. Hunt, of the American Mission.

On Wednesday afternoon the converts one by one told us very shortly the stories of their conversion. Some had suffered the loss of all things for Christ; some had endured bitter scoffing and persecution for His name; most of them were outcasts from their relations and friends, and yet in spite of all they had suffered, we felt they were but babes in Christ. They spoke more of a change in religion than of a change of heart, and we wondered if some of them had really been "born again" at all. Between every meeting you might have found the missionaries on their knees pleading the promises and waiting on God for blessing, and it is small wonder that the blessing came, and that they themselves were revived and quickened. The first two days there was deep and real heart-searching; one after another was broken down, and with tears confessed failure and sin in the life, and got right with God. On the Friday the teaching was all about the Holy Spirit, and many testified to having received Him. There was love and joy and unity in the tent and in the house, and praise and thanksgiving arose to God in Arabic and English from the hearts and lips of missionaries and converts.

There was little in the way of a programme at the first Conference, and perhaps even less at the second. The order of the meetings was the same in both. Mr. McClenahan again took the morning prayer meeting. Mr. Gairdner took the evening one, and Dr. Finney, of the American Mission, gave the forenoon Bible Readings. It was a very solemn time—there was perhaps less consciousness of joy and brightness than before, but the searching seemed to go even deeper. Over forty evangelists and pastors were present; they came on Tuesday, the 20th July, and left on Saturday, the 24th. We had also at least twenty missionaries at the meetings, representing five different missionary societies. God dealt in such power that more than once the speakers had to lay aside entirely the addresses they had prepared, and much of the time was spent in quiet waiting before Him and in prayer. One was conscious of the Spirit's presence and of His working in the stillness. The hush that only comes

when He is near, and unseen and eternal things are made real to us, was upon all our hearts.

Here is one pastor, he comes on the Tuesday night full of fun and brightness. Is he not here for a holiday; why should he not have a good time? Quickly his friends are grouped around him, and roars of laughter reach our ears. No signs of heart hunger and need are visible, but in the first meeting all is changed; the pastor comes under the convicting power of the Spirit, and is utterly broken down. A time of soul agony follows, and he in the depths; but on the Friday he is able to give a wonderful testimony as to what God has done for His soul. Here is another—a young Divinity student about to be ordained; two calls are before him. One means a larger salary, and from every human standpoint a much better post. His friends are urging him to accept it, but he feels that the Lord is guiding him to the lowlier position, and he is strengthened to go forth to be obedient to the heavenly vision.

These are only two out of many cases one might give. There were confessions and testimonies on the Friday that were enough to make our hearts sing for joy. Missionaries were as truly met and blessed as the native workers, and all our hearts are stirred up to expect still greater things from God.

We believe these Conferences are but the beginning of a new era of spiritual work in Egypt, and we long for the day when God shall be able to give us not only gracious showers of refreshing, such as we have been experiencing, but floods of blessing that will mean the gathering in to His Kingdom of many who are now lying in the darkness and bondage of Islâm.

The following was printed in Arabic in the Magazine, *Orient and Occident*, July 2nd, 1909.

A LETTER FROM MOSLEM CONVERTS TO MOSLEM CONVERTS.

(Text of a letter sent by those who attended a recent conference for converts from Islâm to their brethren in Upper and Lower Egypt. We hope to give our Readers a further account of this important event next week.)

(Translated.)

Zeitoun, near Cairo,
June 18th, 1909.

To our fellow Moslem Converts throughout Egypt.

Dear Brethren,

Peace be to you, and grace from God and our Lord Jesus Christ, in the Holy Spirit, Amen!

We, a company of converts from Islâm, gathered together in conference at Zeitoun during this week, feel that we must communicate to you the tidings of the wonderful things that have been happening at this conference. We have been wishing from the bottom of our hearts that you could have been present in body with us—for we are sure that you have not been without a share of our blessing in *spirit*. So we are writing this as a proof of our brotherly feeling toward you, because we so greatly wish to share with you the unusual, the wonderful blessing which we

have experienced here, and the sense we have been given of our duty as converts towards ourselves and our Christian brethren other than converts, and our country, and to the whole world of Islâm. The Holy Spirit who has been poured forth on us with fulness at this conference has taught us the *only way* whereby we may fulfil these duties and responsibilities, is by the renunciation of our sins through repentance, and by the reception of the Holy Spirit who is able to work in us a work like that which He wrought at Pentecost. And verily He *has* wrought this. He has convicted us of our sins, heavy sins of which we have felt the burden and the weight at this time, so that we were cast down even to the ground with tears and prayers, and yet again, at another meeting, were kneeling and seeking, nay receiving, the gift of the Holy Spirit's fullness. . . . We have not space to describe fully all that has happened. But we cannot but tell you that, though you were not present with us in the flesh, we did not fail to remember you in our prayers, that God Who is able to bless in presence or in absence might bless you as He has blessed us; so that this conference may be the beginning of a wonderful revival in our country like that which has been happening in the Far East. May God revive you and us and all His people in these coming days!

This is the prayer of your brothers in Christ,

Barakat Daood,	Towfeek Gammal,
Tubia Abd el Masih,	Michael Mansour,
Bulus Fowzy,	Marcus Abd el Masih,
Azeez Izzat,	Hanna Saeed,
Muhanni Yacoub,	Ishak Abd el Masih,
Kamil Mansour,	Butrus Abd el Masih,
Habeeb Abd el Masih,	Abdallah Ibraheem,
Yusuf Yacoub,	Samweel Ali Husain,
Khaleel Abd el Masih,	Iskander Abd el Masih,
Yacoub Abd el Masih,	Istefanus Arif,
Mina Abd el Masih.	

The following appeared in *Orient and Occident*, July 9th.

THE FIRST CONFERENCE OF MOSLEM CONVERTS.

In our last number we promised to give some account of the Conference held last month at Zeitoun for converts from Islâm resident in this country, an open letter from whom to their brethren we printed last week. For it must be remembered that only quite a minority of the total number of converts from Islâm in Egypt assembled at this conference.

The fact of the conference is in itself significant that a movement is afoot which nothing can stop. It may be still a small movement, still in its early days. But it is going to go on and increase, and finally triumph, because it has been written, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

Half a century ago, or even much less, who could have said that such a conference could possibly have been held? It is thus a sign of the times.

A sign of the times not for Egypt only. For Morocco, the Sudan, Nubia (the Berberi race), Palestine, Syria, Persia, were all represented.

But more remarkable than these facts, we think, was the nature of the proceedings of that conference. It might have been expected that much time was spent in speechifying, in those eloquent but meaningless performances with which we are so familiar. . . . Nothing of the kind was seen; not one syllable of this sort of thing was spoken.

Or it might have been supposed that a great many discussions took place as to how to work for Christ; how to solve practical problems of work, the status of converts, etc., etc.

And yet nothing was said about this also!

What then?

The whole conference resolved itself into a purely spiritual convention. Everybody felt that what he needed most and first, was not how he might *work* better, but how he might *live* more fully for God, and by the power of God.



CONFERENCE OF CONVERTED MOSLEMS AND MISSIONARIES.

Why then a conference for converts especially? Partly because there is among them a natural fellow-feeling which must be laid hold of and used to the glory of God, and which assuredly does not negate the catholic unity of *all* in Christ. Partly because their need is greater, inasmuch as they are more watched than other Christians are, while at the same time their temptations are far more severe. Hence, though all have need of help, their need is especially great. Hence this conference, which, however, may very well be followed by others which shall be for all without distinction.

Such conventions have become familiar features in many countries, such as America, England, Germany, the British Colonies. They have also been held in India, in China, in Japan. And everywhere they have been the means of extraordinary blessing; of the revival of Churches; of the raising up of individuals who have since become mighty spiritual leaders and workers for Christ all over the world.

Do we not need such things in Egypt?

The conference at Zeitoun partook of the same general characteristics as these. It seems as if always, when God's people meet together to wait upon Him, and to hunger and thirst for His blessing, that the first thing that happens is their conviction, by the Holy Spirit, of sin and failure. They see themselves in a new light, the light of God. Old sins, unconfessed, rise up and confront them. Things which formerly seemed of small account now are seen to be offences which are spoiling life and usefulness, and destroying joy and gladness. The awakened or quickened conscience is pierced. The meaning of true *sorrow* for sin is realized. They are cast down before their God; the burden seems too heavy to be borne; they cry, perhaps, for the first time with real intensity, to God.

And this happened at Zeitoun.

And then God shows them Christ the Sin-bearer, the Peacemaker . . . The burden drops off: the self-contempt gives place to an absorption in the Blessed One in whom God is fully revealed, Christ Jesus.

And this happened at Zeitoun.

And then a new need is felt for further sustaining: for a keeping power that will be with them all the days. And the Holy Ghost is revealed, and claimed and received, as Keeper from sin, as Empowerer for Work.

And this too happened at Zeitoun.

And then they go, full of joy again to face the world, to look upon all men and brethren henceforth with the eyes of love and love only.

And this also happened at Zeitoun.

We have not space to tell of the mode of life pursued by those in conference; of the sleeping in one large tent pitched in the desert, of the pure cool evenings spent in mutual acquaintance and spiritual conversation; of the mornings begun with hymns to God; of the days spent in prayer and meeting together and recreation; of the common meals. All these features worked together towards the one result.

May God bless all who were there, for English and American missionaries were there who shared equally with their Egyptian brethren all these experiences, both the humbling and the uplifting ones; and may He confirm, settle, stablish and keep them all "full of the Holy Ghost and of power."

Text of an open letter sent by the same signatories as those last week to their Moslem brethren in foreign lands.

Zeitoun, near Cairo,
June 18th, 1909.

(Translation.)

To our Moslem brethren in all lands.

Dear Friends,

We, a company of converts from Islâm, gathered together in conference at Zeitoun near Cairo, send you our greetings.

Having heard from time to time, by means of the Christian Missionaries working among you, that you have some doubt concerning the existence of actual converts from Islâm in the

world at all, but more particularly in Egypt, the "Citadel of Islâm"—we (personally for ourselves present at the conference, and vicariously on behalf of those unable to attend) have the pleasure to tell you that we have heard and received the "Good News" of Salvation through Jesus Christ, and having sacrificed all things to obtain this saving knowledge, we have found it the sweetest and most precious thing, for by it we have discovered at one and the same time our guilt before God and mercy and forgiveness from Him, together with deliverance from the power of sin. All we can desire for you is that you may obtain a share in this heavenly blessing, which the world knoweth not, and never can know, that it may save you as it has saved us.

(Signed)

(Here follows the signatories of the letter published last week).

A Letter from China to Dr. Zwemer.

Copy of a letter received from Rev. H. French Ridley, Sining, Kansuh, dated March 15th, 1909.

DEAR DR ZWEMER—

DURING the first two weeks in January we were living in a state of panic. Rumour got abroad that the Mohammedans were going to rebel on the last day of the Chinese year (January 21st), and the rumours spread like wildfire over the whole of the district, and farmers were bringing in their grain for storage in the city from all parts of the district. The excitement grew intense. Our General, who is a Mohammedan, was away on a visit to his home and the capital, and special messengers were sent to hasten him back. He was actually accused by the people of secretly supplying Mohammedans with guns and ammunition—an utter impossibility, for there are many Chinese who have the charge of the armouries. The trouble began through a fight between two sects of Mohammedans in a village twelve miles away over the Emperor's tablet, and it ended in a big fight, and soldiers were sent to bring in the disturbers of the peace. During the course of the trial, it appears the accused threatened that if they were punished their sect would rise in rebellion, and from this the rumours got afloat that they were going to rebel. I do not think for a moment the Mohammedans entertained such a thought, for they have not yet recovered themselves from the last rebellion, 1895-6, and if they did rebel, the blame would be at the door of the Chinese for provoking them beyond measure. There is certainly credit on their part that they were enabled to bear the provocation calmly. Battalions of soldiers were sent to all the chief Mohammedan centres, but found all peaceful and quiet. Nevertheless, if the provocation had become unbearable and a fight ensued in one place, it would have been like a match to gunpowder. We may be said to be always living on the edge of a volcano.

Last year a new sect was formed called the "Newest New Sect," and it is supposed the trouble was brewed by them. In the two previous rebellions the troubles began between the Mohammedans

themselves, then finally launching out to the Chinese, so there was reason for a certain amount of fear on the part of the Chinese; again, the previous troubles always began when there was trouble near the coast, and this time it was just after the deaths of the Emperor and Empress Dowager, and it was rumoured here that there was trouble at Peking, that the foreigners had taken possession. We were thankful when the day to rebel passed over and all was quiet, for we had no desire to pass through another rebellion and probably another siege like that of 1895-6 when we were shut in for six months.

Now I desire to make a few remarks about the Mohammedan population of China. In my paper, "Mohammedans in Kansuh," in China Conference Records, I mentioned that the total number of Mohammedans would probably be twenty millions. At that time I was not in a position to ascertain the ratio of other provinces and how the supposed thirty and forty millions were made up. Since then I have come across statistics which lead me to believe that there are not more than ten millions at the very most. I observe that 8,350,000 are put down for Kansuh and 6,500,000 for Shensi. Six millions in these provinces would be the highest computation. I am sure, if the census was taken. As I mentioned in my paper: "Owing to their smart business capabilities, they settle down in large numbers on the highways, and thus leave the impression on the traveller that their numbers are greater than they really are." I am trying to ascertain how many there are in Yunnan, where three and a half millions are supposed to find their homes, according to statistics. I think it is well that the true estimate of their numbers be given, though they may be in conflict with other statistics. There is danger, I think, in these days of exaggerating numbers. The numbers of Chinese have gone up in leaps and bounds from 300 millions to 450 millions in the last fifteen years. Nevertheless, ten millions of Mohammedans, representing $1/20$ of the whole, find their home in China, and there is a great work to be done ere they are reached with the Gospel of the grace of God.

I am glad to inform you that after several trials I have been able to get the Mohammedans down in our C.I.M. Prayer List for China as a special subject, and am now sending out appeals for special prayer, at the large monthly missionary meetings in different parts of China, and also if possible to secure a place for Mohammedans in the prayer lists of other societies working in China. I also hope soon to have one Sunday in the year set apart as Mohammedan Sunday, to interest the *Chinese also* in the spiritual needs and claims of the Mohammedans in their land. What we need is literature specially adapted for the Mohammedans and also at a reasonable figure. One small book printed and published at Shanghai costs four cents., equal to 32 cash, whereas Chinese books the same size are sold for ten and twelve cash. I am not a literary man so do not feel I can give much help in this line, save give suggestions. My time has mostly been spent in pioneer work, so I have not been able through pressure of work to give as much time to study as I desired.

May the Lord raise up from among the students many who will feel a call to work specially among Mohammedans in China, and produce literature for them as has been done for the Chinese.

The Nile Mission Press.

DONATIONS & SUBSCRIPTIONS RECEIVED.

1909.	Receipt No.	£ s. d.	1909.	Receipt No.	£ s. d.
June 17.	1521	.. 2 0 0	Aug. 19.	1554	.. 1 7 6
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„ „	1549	.. 7 8	tion Work .. 1576	} 20 0 0	
„ 14.	1550	.. 5 11 0	Magazines and	} 1182	
„ „	472	.. 2 2 0	Prayer Cycles	to 1200	} 7 14 9½
„ 16.	1551	.. 6 0			
„ 19.	1552	.. 5 0			
„ „	1553	.. 10 6			
			Total	} £219 9 9½	